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ABBREVIATIONS

(see p. IX of the Preface)

AAAS = *Annales Archéologiques Arabes Syriennes*

ACSS = *Ancient Civilizations from Scythia to Siberia*

ADAJ = *Annual of the Department of Antiquities of Jordan*

AEMΘ = *Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989→)

Ager, *Arbitrations* = S.L.Ager, *Interstate Arbitrations in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996)

Agora XXIX = S.I.Rotroff, *Hellenistic pottery: Athenian and Imported Wheelmade Table Ware and Related Material* (The Athenian Agora 29; Princeton 1997)

AMS = *Asia Minor Studien* (Münster)

AMS 45 = E.Schwertheim, E.Winter (edd.), *Religion und Region. Götter und Kulte aus dem östlichen Mittelmeerraum* (Asia Minor Studien 45; Bonn 2003)

AMS 49 = G.Heedeman, E.Winter (edd.), *Neue Forschungen zur Religionsgeschichte Kleinasiens. Elmar Schwertheim zum 60. Geburtstag gewidmet* (Asia Minor Studien 49; Bonn 2003)

AMS 50 = E.Schwertheim, E.Winter (edd.), *Stadt und Stadtentwicklung in Kleinasien* (Asia Minor Studien 50; Bonn 2003)

Ancient Macedonia VI = *Ancient Macedonia VI. Papers Read at the Sixth International Symposium Held in Thessaloniki, October 15-19, 1996* (Thessaloniki 1999)

AO = R.Develin, *Athenian Officials, 684–321 B.C.* (Cambridge 1989)

AP = *Anthologia Palatina*

APF = J.K.Davies, *Athenian Propertied Families, 600–300 B.C.* (Oxford 1971)

Arena I-V = R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). Second editions of vol. I and II, referred to as Arena I^2 and II^2, appeared in 1996 and 2002, respectively

AST = *Araştırma Sonuçları Toplantısı* (Ankara)

AvP VIII.3 = C.Habicht, *Altertümer von Pergamon*. VIII 3. *Die Inschriften des Asklepieions* (Berlin 1969)

BAAH = *Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*

Brixhe, *Essai* = C.Brixhe, *Essai sur le grec anatolien au début de notre ère* (Nancy1987^2)

Canali De Rossi, *Selezione* = F.Canali De Rossi, *Selezione di iscrizioni storiche tardo-ellenistiche* (Rome 2000) [Rome 1999; 'stampato in proprio'; cf. *SEG* L 1685]

Les cités d'Asie Mineure = A.Bresson, R.Descat, *Les cités d'Asie Mineure occidentale au II^e siècle a.C.* (Bordeaux 2001)

The Cauldron of Ariantas = P.Guldager Bilde, J.M.Høtje, V.F.Stolba (edd.), *The Cauldron of Ariantas. Studies Presented to A.N.Šceglov on the Occasion of his 70th Birthday* (Aarhus 2003)

CIGD = L. Ruscu, *Corpus inscriptionum Graecarum Dacicarum* (Debrecen 2003)

CIPG^2 = P.Kóvacs, *Corpus inscriptionum graecarum Pannonicarum* (Debrecen 2001) (cf. *SEG* LI 1478)

Delemen, *Rider-Gods* = I.Delemen, *Anatolian Rider-Gods. A Study on Stone Finds from the Regions of Lycia, Pisidia, Isauria, Lycaonia, Phrygia, Lydia and Caria in the Late Roman Period* (*AMS* 35; Bonn1999)

Dumont-Homolle, *Mélanges* = T.Homolle (ed.), *Mélanges d'archéologie et d'épigraphie par A.Dumont* (Paris 1892)

Durrbach, *Choix* = F.Durrbach, *Choix d'inscriptions de Délos* (Paris 1921)

EAH = *Τὸ Ἔργον τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*

EBGR = A.Chaniotis et alii, *Epigraphic Bulletin for Greek Religion* in *Kernos*

Les élites = M.Cébeillac-Gervasoni, L.Lamoine (edd.), *Les élites et leurs facettes. Les élites locales dans le monde hellénistique et romain* (Rome, Clermont-Ferrand 2003)

L'épigramme = J.Dion (ed.), *L'épigramme de l'Antiquité au XVIIe siècle ou Du ciseau à la pointe* (Nancy 2002)

Epigraphica -- Guarducci = M.L.Lazzarini, G. Molisani, S.Pancier (edd.), *Epigraphica. Atti delle Giornate di Studio di Roma e di Atene in memoria di Margherita Guarducci (1902-1999)* (Rome 2003)

Essays William Slater = E.Csapo, M.Miller (edd.), *Poetry, Theory, Praxis: The Social Life of Myth, Word, and Image in Ancient Greece. Essays in Honour of William J. Slater* (Oxford 2003)

Feissel, *Recueil* = D.Feissel, *Recueil des inscriptions chrétiennes de Macédoine du IIIe du VIe siècle* (Paris 1983)

Foreign Residents = M.J.Osborne, S.G.Byrne (edd.), *Foreign Residents of Athens* (Leuven 1996)

Gignac, *Grammar* = F.T.Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* (Milano 1976-1981)

Hagel-Tomaschitz, *Repertorium* = S.Hagel, K.Tomaschitz, *Repertorium der westkilikischen Inschriften nach den Scheden der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften* (*ETAM* 22; Vienna 1998)

Hatzopoulos, *Macedonian Institutions* I, II = M.B.Hatzopoulos, *Macedonian Institutions under the Kings* I. *A Historical and Epigraphic Study* and II. *Epigraphic Appendix* (*Meletemata* 22; Athens 1996)

HTC = A.Bresson, P.Brun, E.Varinlioğlu in P.Debord, E.Varinlioğlu (edd.), *Les Hautes Terres de Carie* (Bordeaux 2001) 81-241

Hyettos = R.Étienne, D.Knoepfler, *Hyettos de Béotie et la chronologie des archontes fédéraux entre 250 et 171 avant J.-C.* (Paris 1976)

I.Alexandreia Troas = M.Ricl, *The Inscriptions of Alexandreia Troas* (*IGSK* 53; Bonn 1997)

I.Alex.Imp. = F.Kayser, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale (Ier-IIIe s. apr. J.-C.)* (Cairo 1994)

I.Alex.Ptol. = E.Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque* (Cairo 2001)

I.Apollonia = P.Cabanes, N.Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire I. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia. 2A. Inscriptions d'Apollonia d'Illyrie* (Athens-Paris 1997)

I.Apulum = I.Piso, *Inscriptions d'Apulum. Inscriptions de la Dacie Romaine* III.5 (Paris 2001)

I.Aquileia = J.Brusin, *Inscriptiones Aquileiae* I-III (Udine 1991-1993)

I.Arykanda = S.Şahin, *Die Inschriften von Arykanda* (*IGSK* 48; Bonn 1994)

I.Beroia = L.Gounaropoulou, M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεῦχος Α΄. Ἐπιγραφὲς Βεροίας* (Athens 1998)

I.Byzantion = A.Łajtar, *Die Inschriften von Byzantion. Teil I. Die Inschriften* (*IGSK* 58; Bonn 2000)

I.Caesarea Maritima = C.M.Lehmann, K.G.Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000)

I.Dor.Ins. = W.Peek, *Inschriften von den dorischen Inseln* (Berlin 1969)

IDR I-III.4 = I.I.Russu, *Inscripţiile Daciei Romane* I-III.4 (Bucharest 1975-2001) [for vol. III.5 see *I.Apulum*]

IDR III.6 = C.L.Băluţă, *Inscripţiile Daciei Romane* III. *Dacia Superior* 6. *Apulum. Instrumentum domesticum* (Bucharest 1999)

I.Épidamne = P.Cabanes, F.Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire I. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia. 1. Inscriptions d'Épidamne-Dyrrhachion* (Athens-Paris 1995)

I.Estremo Oriente = F.Canali De Rossi, *Iscrizioni delle Estremo Oriente Greco. Un repertorio* (*IGSK* 65; Bonn 2004)

IGDGG I, II = L.Dubois, *Inscriptions grecques dialectales de Grande Grèce*; vol. I: *Colonies eubéennes. Colonies ioniennes. Emporia* (Genève 1995); vol. II: *Colonies achéennes* (Genève 2002)

IGDOP = L.Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Genève 1996)

I.Gerasa = C.B.Welles in C.H.Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938)

IGLN = V.Božilova et al., *Inscriptions grecques et latines de Novae (Mésie Inférieure)* (Bordeaux 1997)

I.Hermoupolis = E.Bernand, *Inscriptions grecques d'Hermoupolis Magna et de sa nécropole* (Cairo 1999)

I.Ikaria = A.P.Matthaiou, G.K.Papadopoulos, *Ἐπιγραφὲς Ἰκαρίας* (Athens 2003)

IJO = D.Noy, *Inscriptiones Judaicae Orientis* I (Tübingen 2004); W.Ameling, *Inscriptiones Judaicae Orientis* II (Tübingen 2004); D.Noy, *Inscriptiones Judaicae Orientis* III (Tübingen 2004)

I.Kallatis = A.Avram, *Inscriptions antiques de Dacie et de Scythie Mineure.* Deuxième série. *Inscriptions grecques et latines de Scythie Mineure*. Vol. III. *Callatis et son territoire* (Buckarest–Paris 1999)

I.Khartoum = A.Łajtar, *Catalogue of the Greek Inscriptions in the Sudan National Museum at Khartoum* (Leuven 2003)

I.Kibyra = T.Corsten, *Die Inschriften von Kibyra*. Teil I: *Die Inschriften der Stadt und ihrer näheren Umgebung* (*IGSK* 60; Bonn 2002)

I.Leukopetra = P.M.Petsas, M.B.Hatzopoulos, L.Gounaropoulou, P.Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochthone de Leukopétra (Macédoine)* (Athens 2000)

I.Lipara	= L.Bernabò Brea, M.Cavalier - L.Campagna, *Meligunìs Lipára* XII: *Le iscrizioni lapidarie greche e latine delle isole eolie* (Palermo 2003)
I.Messina	= I.Bitto, *Le iscrizioni greche e latine di Messina* I (Messina 2001)
I.Napoli	= E.Miranda, *Iscrizoni Greche d'Italia: Napoli*, 2 vols. (Rome 1990 and 1995)
Inscr.Ital.	= *Inscriptiones Italicae* (Rome 1931→)
Inv.Palm.	= *Inventaire des inscriptions de Palmyre* I-IX (ed. J.Cantineau; Beirut 1930-1933); X (ed. J.Starcky; Damascus 1949); XI (ed. J.Teixidor; Beirut 1965); XII (edd. A.Bounni, J.Teixidor; Damascus 1975)
I.Oropos	= B.C.Petrakos, *Οἱ ἐπιγραφὲς τοῦ Ὠρωποῦ* (Athens 1997)
I.Parion	= P.Frisch, *Die Inschriften von Parion* (*IGSK* 25; Bonn 1983)
IPArk	= G.Thür, H.Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien (IPArk)* (SB Akad. Wien 607; Vienna 1994)
I.Perge	= S.Şahin, *Die Inschriften von Perge* (*IGSK* 54, Bonn 1999; *IGSK* 61, Bonn 2004)
I.Perinthos	= M.H.Sayar, *Perinthos-Herakleia (Marmara Ereglisi) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften* (Vienna 1998)
I.Pessinous	= J.Strubbe, *The Inscriptions of Pessinous* (*IGSK* Band 66; Bonn 2005)
I.Pisid.Cen.	= G.H.R.Horsley, S.Mitchell, *The Inscriptions of Central Pisidia* (*IGSK* 57; Bonn 2000)
I.Pér.rhod.	= A.Bresson, *Recueil des inscriptions de la Pérée rhodienne* (Paris 1991)
I.Salamis	= T.B.Mitford, I.Nicolaou, *The Greek and Latin Inscriptions of Salamis* (Nicosia 1974)

ISE III	= F.Canali De Rossi, *Iscrizioni storiche ellenistiche. Decreti per ambasciatori greci al senato* (Rome 2002)
I.Sinope	= D.H.French, *The Inscriptions of Sinope*. Part I (*IGSK* 64; Bonn 2004)
I.Sultandağı I	= L.Jonnes, *The Inscriptions of the Sultandağı I (Philomelion, Thymbrion/Hadrianopolis, Tyraion)* (*IGSK* 62; Bonn 2002)
I.Syringes	= J. Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes* (Cairo 1926)
I.Thrac.Aeg.	= L.D.Loukopoulou et alii, *Ἐπιγραφὲς τῆς Θράκης τοῦ Αἰγαίου μεταξὺ τῶν ποταμῶν Νέστου καὶ Ἕβρου (Νομοὶ Ξάνθης, Ροδόπης καὶ Ἕβρου)* (Athens 2005)
I.ThessEnipeus	= J.-C.Decourt, *Inscriptions de Thessalie*. I. *Les cités de la valle de l'Enipeus* (Paris 1995)
I.Varsovie	= A.Łajtar, A.Twardecki, *Catalogue des inscriptions grecques du Musée National de Varsovie* (Warsaw 2003)
I.Velia	= L.Vecchio, *Le iscrizioni greche di Velia* (Österr. Akad. Wiss., philos. hist. Kl., Denkschr. 316; Vienna 2003)
JIWE I, II	= D.Noy, *Jewish inscriptions of Western Europe*, vol. I: *Italy (excluding the city of Rome), Spain and Gaul* (Cambridge 1993); vol. II: *The city of Rome* (Cambridge 1995)
Kommos IV	= J.W.Shaw, M.C.Shaw (edd.), *Kommos* IV. *The Greek Sanctuary. Part* 1 (Princeton 2000)
Kramolisch, *Die Strategen des Thessalischen Bundes*	= H.Kramolish, *Die Strategen des Thessalischen Bundes vom Jahr 196 v.Chr. bis zum Ausgang der römischen Republik* (Bonn 1978)
KST	= *Kazı Sonuçları Toplantısı* (Ankara)
Kubinska, *Monuments funéraires*	= J.Kubinska, *Les monuments funéraires dans les inscriptions grecques de l'Asie Mineure* (Warschau 1968)
LGPN II	= M.J.Osborne, S.G.Byrne, *A Lexicon of Greek Personal Names*. Vol. 2. *Attica* (Oxford 1994)

LGPN III.A	= P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names.* Vol. 3 part A. *The Peloponnese, Western Greece, Sicily and Magna Graecia* (Oxford 1997)
LGPN III.B	= P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names.* Vol. 3 part B. *Central Greece from the Megarid to Thessaly* (Oxford 2000)
LGPN IV	= P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names.* Vol. 4. *Macedonia, Thrace, Northern Regions of the Black Sea* (Oxford 2005)
LIMC	= *Lexicon Iconographicum Mythologiae Classicae* vol. I-IX (Zürich 1981-1999)
LSJ	= H.G.Liddell, R.Scott, H.Stuart Jones, *A Greek–English–Lexicon* (Oxford 1951)
McLean, *Konya Museum*	= B.H.McLean, *Greek and Latin Inscriptions in the Konya Archaeological Museum* (RECAM IV; Ankara 2002)
Maier, *Mauerbauinschriften*	= F.G.Maier, *Griechische Mauerbauinschriften* (Heidelberg 1959)
Malay, *Researches*	= H.Malay, *Researches in Lydia, Mysia and Aiolis* (Österr. Akad. der Wiss., Ph.–Hist.Klasse, Denkschriften Band, 279; *Ergänzungsbände zu den Tituli Asiae Minoris*, 23) (Vienna 1999)
MEP	= *Minima Epigraphica et Papyrologica* (1998→)
Merkelbach-Stauber, *SGO* I-V	= R.Merkelbach, J.Stauber, *Steinepigramme aus dem griechischen Osten.* Band I: *Die Westküste Kleinasiens von Knidos bis Ilion* (Stuttgart, Leipzig 1998); Band II: *Die Nordküste Kleinasiens (Marmarameer und Pontos)* (Munich, Leipzig 2001); Band III: *Der "Ferne Osten" und das Landesinnere bis zum Tauros* (Munich 2001); Band IV: *Die Südküste Kleinasiens, Syrien und Palaestina* (Munich 2002); Band V: *Register* (Munich, Leipzig 2004)
Migeotte, *Emprunt*	= L.Migeotte, *L'emprunt public dans les cités grecques* (Quebec 1984)

Migeotte, *Souscriptions*	= L.Migeotte, *Les souscriptions publiques dans les cités grecques* (Quebec-Geneva 1992)
Milner, *Survey*	= N.P.Milner, *An Epigraphical Survey in the Kibyra-Olbasa Region, conducted by A.S.Hall* (RECAM vol. III; Oxford 1998)
Müze	= *Müze Kurtarma Kazıları Semineri* (Ankara)
NCIDélos	= C.Prêtre et alii, *Nouveau choix d'inscriptions de Délos. Lois, comptes et inventaires* (Paris 2002)
NGSL	= E. Lupu, *Greek Sacred Law. A Collection of New Documents* (Leiden 2005)
Nouv.inscr.d'Antioche	= M.A.Byrne, G.Labarre, *Nouvelles inscriptions d'Antioche de Pisidie d'après les Note-books de W.M.Ramsay* (*IGSK* 67; Bonn 2006)
N.Suppl.Epigr.Rh.	= G.Pugliese Carratelli, Nuovo Supplemento Epigrafico Rodio, *ASAA* 33/34 (1955/56) [1957] 157-181
L'Orient méditerranéen	= F.Prost (ed.), *L'Orient méditerranéen de la mort d'Alexandre aux campagnes de Pompée. Cités et royaumes à l'époque hellénistique* (Rennes 2003)
PA	= J.Kirchner, *Prosopographia Attica* (Berlin 1901)
Panskoye I.1	= L.Hannestad, V.F.Stolba, A.N.Šceglov (edd.), *Panskoye* I.1. *The Monumental Building U6* (Aarhus 2002)
PAT	= D.R.Hillers, E.Cussini, *Palmyrene Aramaic Texts* (Baltimore 1996)
Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος*	= B.C.Petrakos, *Ὁ Δῆμος τοῦ Ῥαμνοῦντος: Σύνοψη τῶν ἀνασκαφῶν καὶ τῶν ἐρευνῶν (1813–1998), I. Τοπογραφία; II. Οἱ Ἐπιγραφές* (*BAAH* vols. 181, 182; Athens 1999)
Petzl, *Beichtinschriften*	= G.Petzl, *Die Beichtinschriften Westkleinasiens*, Bonn 1994 = *EA* 22 (1994); cf. *SEG* XLIV 951
Philippi II	= P.Pilhofer, *Philippi. II. Katalog der Inschriften von Philippi* (Tübingen 2000)

PG = J.-P.Migne, *Patrologia Graeca* (Paris 1857-1963)

Les pierres de l'offrande = G.Hoffmann (ed.), *Les pierres de l'offrande: Autour de l'oeuvre de Christoph W. Clairmont. Actes* I (Kilchberg 2001); A.Sartre-Fauriat (ed.), *Les pierres de l'offrande: Autour de l'oeuvre de Christoph W. Clairmont. Actes* II (Kilchberg 2003)

PIR = *Prosopographia Imperii Romani* (Berlin ²1933→)

PLRE = A.H.M.Jones, J.R.Martindale, J.Morris (edd.), *The Prosopography of the Later Roman Empire* (Cambridge 1971-1992)

Quarte giornate -- elima = A.Corretti (ed.), *Quarte giornate internazionali di studi sull'area elima (Erice, 1-4 dicembre 2000). Atti* (3 vols.; Pisa 2003)

Ramsay, *CB* = W.M.Ramsay, *The Cities and Bishoprics of Phrygia* (Oxford 1895-1897)

Reinmuth, *Eph.Inscr.* = O.W.Reinmuth, *The Ephebic Inscriptions of the Fourth Century B.C.* (*Mnemosyne* Suppl. 14) (Leiden 1971)

Rhodes/Osborne, *GHI* = P.J.Rhodes, R.Osborne (edd.), *Greek Historical Inscriptions, 404–323 B.C.* (Oxford 2003)

Rigsby, *Asylia* = K.J.Rigsby, *Asylia. Territorial Inviolability in the Hellenistic World* (Berkeley-Los Angeles-London 1996)

Rizakis, *Achaïe* I/II = A.D.Rizakis, *Achaïe* I. *Sources textuelles et Histoire regionale* (*Meletemata* 20; Athens 1995); *Achaïe* II. *La Cité de Patras: Épigraphie et Histoire* (*Meletemata* 25) (Athens 1998)

Robert, *Ét.anat.* = L.Robert, *Études anatoliennes* (Paris 1937)

Robert, *Hellenica* = L.Robert, *Hellenica: Recueil d'épigraphie, de numismatique et d'antiquités grecques* I-XIII (Paris 1940–1965)

Roueché, *Performers* = C.Roueché, *Performers and Partisans at Aphrodisias in the Roman and Late Roman Periods* (London 1993)

Salamine de Chypre XIII.1 = J.Pouilloux, *Testimonia Salaminia* 2 (Salamine de Chypre XIII; Paris 1987)

SBS = *Studies in Byzantine Sigillography*

Solin-Salomies, *Repertorium* = H.Solin - O.Salomies, *Repertorium nominum gentilium et cognominum Latinorum* (Hildesheim 1994²)

Symposion 1999 = G.Thür, F.J.Fernández Nieto (edd.), *Symposion 1999. Vorträge zur griechischen und hellenistoschen Rechtsgeschichte (Pazo de Mriñán, La Coruña, 6.-9. September 1999)* (Cologne 2003)

TEAD = *The Excavations at Dura-Europos. Preliminary Reports* I-IX (New Haven, 1929-1952)

Trademarks = A.Johnston, *Trademarks on Greek Vases* (Warminster 1979)

Trademarks Addenda = A.Johnston, *Trademarks on Greek Vases. Addenda* (Oxford 2006)

Traill, *PAA* = J.S.Traill (ed.), *Persons of Ancient Athens*, 13 vols. (Toronto 1994-)

Wessel, *IGCVO* = C.Wessel, *Inscriptiones Graecae Christianae Veteres Occidentis* (Bari 1989)

Wilhelm, *Abhandlungen* = A.Wilhelm, *Abhandlungen und Beiträge zur griechischen Inschriftenkunde (Kleine Schriften II)*, edd. G.Dobesch, G.Rehrenböck (Vienna 2000–2003)

Zacos-Veglery = G.Zacos, A.Veglery, *Byzantine Lead Seals* (Basel 1972)

Zgusta, *KP* = L.Zgusta, *Kleinasiatische Personennamen* (Prague 1964)

NOTE ON TRANSCRIPTIONS

[αβ]	= letters restored by the editors as once having been inscribed but now lost
{αβ}	= superfuous letters added in error by the inscriber of the text and excised by the editor
<αβ>	= letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	= letters which complete words left in abbreviation in the text
⟦αβ⟧ ⟦..⟧	= letters or spaces deliberately erased in antiquity
α̣β̣	= letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
‿	= ligature
[. . 5. . .]	= lost or illegible letters equal to the number of dots for which no restoration is proposed
[----]	= lost or illegible letters of an uncertain number
v	= one uninscribed letter–space
vacat	= the remainder of the line has been left uninscribed
ed.pr.	= the first editor of the inscription under discussion
ph.	= photograph
dr.	= drawing
|	= denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
→ ←	= denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

BOIOTIA

451. Boiotia. The Boiotian Koinon. For the evidence provided by an Achaian decree for the division of the Boiotian Koinon into seven districts see our lemma no. 439.

452. Boiotia. Epigrams. G.Vottéro, in *L'épigramme* 69-122, reprints the text of 44 Boiotian epigrams (French translation; nos. 23 and 28 are known from literary sources) and discusses the letter forms, the language, and the meter (70-109; on 109-111 a list of fragmentary epigrams). In the first part of this study, V. gives an overview of the subject matter, the language, the meter, the style, and the types of objects on which the epigrams were inscribed (111-115); the study contains concordances and indices. We give a comparatio numerorum for the texts reprinted and discussed by V. See also our lemmata nos. 454 and 476.

IG VII	Vottéro	*SEG* XXIII	Vottéro	*CEG*	Vottéro
530	38	302 d(ii)	12	445	12
579	3	*SEG* XXV		446	16
580	42	536	13	447	20
581	40	*SEG* XLV		630	29
1794	21	459	11	632	22
1796-1805	43			633	30
1818	41	*F.Delphes*		636	35
1880	9	III.4.463	31	788	26
1881	35	V.3.268	6	789	31
2247	19	V.3.269	5		
2462	22	V.3.271	2	*GV*	
2470	32			137	3
2532	29	*CEG*		152	9
2534	30	109	3	174	35
2537	24	110	14	321	19
2852	14	112	19	636	40
3467	16	113	9	870	42
4240	34	326	1	1004	39
4247	39	327	8	1446	30
4249	17	331	18	1603	37
SEG XIII		332	21		
344-347	43	333	4	1639	29
SEG XIV		334	7		
384	26	336	10	*ISE*	
SEG XXII		370	5	68	24
404	18	444	6		

453. Akraiphia. Oration of Nero at the Isthmia and honorary decree for Nero, ca. 66/67 A.D. *IG* VII 2713; *Syll.*³ 814; *ILS* 8794; Oliver, *Greek Constitutions* no. 296; *SEG* LII 501 bis*. In a discussion of the development of Nero's rhetorical style, C.P.Jones, *HSCPh* 100 (2000) 453-462 [cf. *SEG* L 1234], adduces the emperor's oratio at the Isthmia (458-460). Cf. our lemma no. 279.

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454. Akraiphia. Dedicatory epigram for Apollo Ptoios, ca. 300-250 B.C. Limestone base of a bronze statue found in the sanctuary of Apollo Ptoios. P.Guillon, *Les trépieds du Ptoion* (Paris 1943) 109-115 (ph.; French translation); id., *BCH* 70 (1946) 216-232; cf. M.Feyel, *BCH* 56 (1943) 360/361; J. and L.Robert, *BE* (1948) no. 77. Republished with commentary by G.Vottéro, *art.cit.* (cf. our lemma no. 452) 97/98 no. 36. G. assumed that this was a dedication by a man who was to hold the office of prophet ('accorde-moi, véridique pour moi comme pour mes ancêtres, la bonne parole prophétique qui s'accomplit'). The text has never been presented in *SEG*.

Πτώιε, χρυσοκ[όμα], μαντήϊέ σοι τόδε, Ἄπολλον,
στῆσεν Παστρό[φ?]ου υἱός, Ἀρίστιχος, εἰκόνα ἑαυτοῦ·
ἀλλά συ δεξάμενος, τά μοι ἔννυχος αὐτὸς ὑπέσχου,
φωνὴν φθεγξάμενος πρὸς ἐμὴν ὄπα προσγελάσας τε,
ἀψευδῆ μὲν ἐμοί τε καὶ ἡμετέροις προγόνοισιν
φήμην τὴν ἀγαθὴν ἀντιδίδου τελέαν

Four hexameters followed by an elegiac distich, V. ‖ 2. or Παστρό[τ?]ου, G.

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455. Akraiphia. Funerary epigram for Eugnotos, a fallen warrior, 293 B.C. *ISE* 69 (*GV* 1603). In a discussion of the phrase [ἐκ Πτολε]μαίου δ' ὧδε θεοῦ θ' ἅμα καὶ βασιλῆος | [ἄγκειτ]αι Μουσέων εἵνεκα Κῷος ἀνήρ in Posidippos' epigram for Philitas of Kos (*P.Mil.Vogl.* VIII 309 col. X 16-25), A.Hardie, *ZPE* 143 (2003) 29/30, adduces as a parallel this epigram and the expression ἔκ τε θυγατρὸς ἐοικότα ἀπὸ συνεύνου | χάλκεον [εἰκ]όν' ἔχει πέτρος Ἀκραιφιέων. Ἐκ refers to the commission of a statue; the statue was set up in accordance with a civic decree, but at the expense of Eugnotos' wife and daughter.

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456. Hyettos. Dedication, undated. Fragment of a marble stele, turned in by a resident of Pavlos. Ed.pr. E.Vlachogianni, *AD* 54 B1 (1999) [2005] 331. Cf. D.Knoepfler, *BE* (2006) no. 198: [--]ΕΥΧΟ[--]Ι[Ο]ΠΟΥΝ[--- ἀνέ]θηκ[--]

[Initio, εὐχό[μενος?], Chaniotis]; Ὀπούντιος, read by K. on a ph. given to him by Y.Kolliontzis.

457-459. Hyettos. Epitaphs. Three epitaphs turned in by residents of Pavlos. Ed.pr. E.Vlachogianni, *AD* 54 B1 (1999) [2005] 330/331.

457: 331. **Epitaph of Stoibiadas, late 5th cent. B.C.** Funerary cippus of a gray stone: Στοιβιάδα[ς]

The name is attested for the first time, ed.pr.; D.Knoepfler, *BE* (2006) no. 198, who associates it with στείβω [but the related Στίβων et sim. are quite common, Chaniotis].

458: 330. **Epitaph of Amounias, Hellenistic period.** Marble pedimental stele with akroteria: Ἀμουνίας

The name is common in Hyettos (*LGPN* IIIb, s.v.), ed.pr.

459: 331. **Epitaph of Dioskourides and Hermaia, Hellenistic period.** Pedimental stele of a gray stone: Διοσκουρίδη, | χαῖρε· | Ἑρμαία, | χαῖραι (sic)

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460. Lebadeia. Inscribed Lakonian hydria, ca. 600-575 B.C. For a hydria, possibly found in Lebadeia, see our lemma no. 374.

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461. Leuktra. Epitaph of Agatho of Chaironeia, late 3rd cent. B.C. Right part of a limestone cippus found at Leuktra. Ed.pr. E.Vlachogianni, *AD* 54 B1 (1999) [2005] 331/332 (ph.): Ἀγαθὼ | [Μ]νασαρέτο[υ] | Χηρωνείη

1-2. The names are attested in Boiotia; ed.pr. ‖ 3. this form of the ethnic was previously attested in the masculine form (Χηρωνεύς), ed.pr.

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462. Orchomenos. Dedication of choregoi to Dionysos, shortly after ca. 250 B.C. Four joining fragments of an Ionic epistyle. P.Amandry - T.Spyropoulos, *BCH* 98 (1974) 180-183 no. 3. D.Knoepfler, *art.cit.* (our lemma no. 439) 96/97 with note 64 (date), suggests that Ἀριστίων Καλλιππιάδου in *Syll.*³ 519 may be a nephew of Telesippos (L. 1) because of the presence of names composed with -ιππος. The older Aristion seems to have been the father of the anonymous aphedriates of the Boiotian Koinon around 240 B.C. (*IG* VII 1673). We present the text, which has never been included in *SEG*.

Τελέσιππος Ἀριστίωνος, Ἰθύδαμος Εὐανκρί-
τω ἄνδρεσσι χοραγείσαντες Διωνούσωι ἀνέθε-
ταν, Τιμόλλιος ἄρχοντ[ο]ς, αὐλίοντος Νικοπόλιος

was regarded as the son of the wind Zephyros and Ἀφροδίτη Εὔπλοια was a patron of seafaring, one of the aims of the dedication was a safe journey to Italy in 125 or rather 134 A.D. (cf. LL. 7/8: σαόφρων πνέοις). The offering of a hunting trophy to Eros, the hunter, alludes to the hunting activities of Hadrian and Antinoos. The philosophical and theological background of the poem is, however, more complex. Aphrodite (L. 1: λιγείη; L. 8: οὐρανία) is conceived as a patron of celestial harmony, a conception related to Platonic ideas and to the concept of *felicitas temporum*. Eros/Antinoos, who resides near the garden of Narkissos (L. 3) and who is characterized as 'chaste' (L. 7: σαόφρων), is asked to serve as an intermediary between earth and heaven. [For the belief in intermediaries between a superior god and the mortals see, e.g., the theosophical oracle from Oinoanda (*SEG* XXVII 933: μεικρὰ δὲ θεοῦ μερὶς ἄνγελοι ἡμεῖς), the function of Zeus as παράκλητος of a sinner, representing him in front of Mes in a confession inscription (*BIWK* 5), and a dedication to Janus, who is asked to 'and grant an easy approach to the presence of Jupiter' (Colle Maiorana in Latium; *An.Ép.* [1996] no. 370). Chaniotis.] G. discusses in detail philosophical concepts connected with Eros as well as the apotheosis of Antinoos and his mystery cult in Mantineia (*IG* V.2.218 and 312) and Bithynion (238; with reference to *IGR* III 73 = *ATAM* 133, which mentions a θυήκοος τῶν μυστηρίων and a μυστάρχης).

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478. Thespiai (area of: Tateza). Signature of the sculptor Sosis, early 3rd cent. B.C. Base of local titanolithos found at Tateza. A.Plassart, *BCH* 50 (1926) 435/436 no. 69 (ph.). A.Vlachogianni, *AD* 54 B1 (1999) [2005] 332, reports that this base has been transported to the Archaeological Collection of Thespiai: Σῶσις ἐπόησε

For the sculptor Sosis of Thespiai see *IG* VII 432 (not 1832; now in *I.Oropos* 414) and A.Plassart, *art.cit.* 429 no. 55, ed.pr.; cf. D.Knoepfler, *BE* (2006) no. 208.

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479. Thespiai. Epitaph of Agathinos, 4th cent. B.C. Cippus of local titanolithos; a name inscribed in a band; the stone was reused as a base (see our lemma no. 475); found in a modern house in Thespiai. Ed.pr. E.Vlachogianni, *AD* 54 B1 (1999) [2005] 329: Ἀγαθῖνος

The name is attested in Thespiai (*LGPN* IIIb, *s.v.*), ed.pr.

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480. Thespiai (area of: Ellopia). Epitaph, Classical period. Fragment of a limestone stele found in the area of Ellopia. Ed.pr. E.Vlachogianni, *AD* 54 B1 (1999) [2005] 332: [--]ΑΓ[--|--]ΟΠ[--]

DELPHI

481. Delphi. Amphictyony: The ἀργυρολογέοντες. N.G.L.Hammond, *Historia* 52 (2003) 373-377, rejects the view of G.Roux, *L'Amphictionie, Delphes et le temple d'Apollon au IVe siècle* (Lyon 1979) 104-115 (followed by J.Buckler, *CQ* 46 [1996] 380-386), according to whom the three ναοποιοὶ ἀργυρολογέοντες in service in the first half of 356 B.C. (*F.Delphes* III.5.5 L. 2) were appointed after the occupation of Delphi by Philomelos in order to receive donations and contributions sent to Delphi during this occupation. He argues that their task was not to receive, but to exact money, i.e. the fines imposed by the council on Sparta, the Phokians, and other states (cf. Diod. 16.23.3 and 16.29.3), prior to the occupation by Philomelos. D.Rousset, *BE* (2004) no. 188, points out that in *CID* II 7 (not used by H.) a date in the spring of 357 B.C. is suggested for the first mention of the ἀργυρολογέοντες; he doubts a connection of this office with the Third Sacred War.

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482. Delphi. Amphictyony: The Roman Imperial period. Critically reviewing recent studies on the Delphic Amphictyony (*SEG* XLVIII 581 and L 495), D.Musti, *RFIC* 129 (2001) 465-493, restates his views concerning the composition of the Amphictyonic council from Augustus to Hadrian (cf. id. in D. Knoepfler - M. Piérart (edd.), *Éditer, traduire, commenter Pausanias en l'an 2000* [Geneva 2001] 43-78). On 493 a reconstruction of the composition of the council according to Pausanias 10.8.1-5.

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482 bis. Delphi. Liparians in Delphi. See our lemma no. 1010.

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483. Delphi. The sacred land of Apollo. After underlining the importance of specialized pastoralism in Central Greece (cf. *Gonnoi* 93; *IG* IX^2.1.609 and 748), T.Howe, *Historia* 52 (2003) 129-146, argues that the development of the sacred land of Apollo in Delphi as an area of protected pasture (cf. *CID* I 10) is connected with the sanctuary's need for sacrificial animals. The keeping of sacred animals is attested elsewhere: *IG* II^2 1638-1640; *IG* V.2.3; *I.Delos* 503. See also our lemmata nos. 493 and 2144.

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484. Delphi. Theorodokoi in Italy. G.Manganaro, *ZPE* 142 (2003) 134-138, adduces the honorary decrees for the πρόξενοι and θεωροδόκοι Λεύκιος Ὀρτήσιος Βρεντεσῖνος (*SEG* I 148; Italian translation) and Νικόστρατος Ζωτικοῦ Ἀνκωνίτας (*SGDI* 2612; Italian translation), as evidence for the relations of Brundisium and Ancona with the Greek world (cf. the Delphic proxenos Γάϊος Στατώριος Βρεντεσῖνος in *Syll.*^{3} 585 LL. 69/70). See also our lemma no. 1052.

485. Delphi. The regulations of the Labyadai, ca. 350 B.C. *CID* I 9; *SEG* XXXIX 463*; XLV 470; XLVII 526; XLVIII 587. In a review of F.Frisone, *Leggi e regolamenti* -- (cf. *SEG* LI 2308), L.Dubois, *BE* (2004) no. 11, interprets the word ΕΝΑΤΟΣ (L. 38) as an antonym of ἄπατος (cf. ἀνάατος in *IG* V.2.357 L. 177 and ἄπατον in *I.Cret.* IV 46 B 9), i.e., 'en faute', 'polluted'. According to this clause (LL. 37-39), whoever assisted in the inhumation of a dead person was regarded ■ polluted until earth (θιγάνα; cf. Hesych., s.v.) covered the body. In A LL. 20/21, H.Solin, *Arctos* 37 (2003) 191, suggests restoring Κ[ό]μπος (cf. app.cr.) instead of Κ[ά]μπος (*LGPN* IIIb, s.v.). [See also J.McK.Camp, in *Gestures: Studies Boegehold* 184/185, for the unpublished copy (6th/5th cent. B.C.) of this text in Panopeus, Stroud.]

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485 bis. Delphi. Treaty between Demetrios Poliorketes and the Aitolians, 289 B.C. *SEG* XLVIII 588; LII 523. K.Buraselis, *art.cit.* (cf. our lemma no. 2212) 44 note 18, suggests restoring in L. 37 [πρός τε Αἰτωλοὺς καὶ τοὺς μετ' Αἰτωλῶν π]ολιτεύοντας ([τοὺς ἐν Αἰτωλίαι π]ολιτεύοντας, *SEG*).

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486. Delphi. Fragmentary list of victories of M. Aur. Demostratos Damas, beginning of the 3rd cent. A.D. *F.Delphes* III.1.549 A-D; *SEG* XLII 461 (J.Bousquet; frs. a and d). Ed.pr. J.-Y.Strasser, *BCH* 127 (2003) 276-292 (ph. of frs. a-c), adds a new fragment (fr. e), which had already been assigned by Bousquet to this inscription but had never been published, and (re)publishes the entire document. S. assigns these fragments to M. Aur. Demostratos Damas (cf. our lemmata nos. 487 and 1355). We renumber the surviving sections of the document.

I:

[Μ. Αὐρ. Δημόστρατος Δαμᾶς ὁ ἀρχιερεὺς τοῦ σύμπαν]-
[τος ξυστοῦ, διὰ βίου ξυστάρχης καὶ ἐπὶ βαλανείων]
[τῶν Σεβαστῶν, πανκρατιαστὴς περιοδονείκ]ης δίς,
πύκ̣[της ἄλειπτος παράδοξος, Σαρδιανός], Ἀλεξαν-
δρεύ[ς, Δελ]φός, Ἠλε[ῖος, ---- 2 ethnics -----], Νεαπο-
[λίτης, Πε]ργαμηνός, [------ 2 ethnics ------]ος, Κορίν-
[θιος -------------]νο̣[-----------------------------------]

I = *F.Delphes* frs. a+b ‖ 1-2. not in *F.Delphes* ‖ 3. initio: or [τοῦ Σεβαστοῦ], if the text is prior to 197/198 A.D., S.; in fine, [-- ε]ὺς δίς, *SEG* ‖ 4. Πιν[αρεύς ---] Ἀλεξαν-, *SEG* ‖ 5. no restoration, *SEG* ‖ 5-7. S. adds *F.Delphes* fr. b to LL. 5-7 (with [Δελ]φός, Ἠλε[ῖος] in L. 5, [Πε]ργαμηνός in L. 6 and [--]νο̣[--] in L. 7); in L. 7, [Τραλλι-α]νό̣[ς] or rather [Ἀντι]νο̣[εύς], since the break before the nu seems to point to a vertical hasta: [Ἀντ]ι̣νο̣[εύς].

II:

[----------------- προσβὰς δὲ ἐκ] παιδὸ̣ς [τὸν ἄνδρα ---------]
[-------- Νέαν Πόλιν Σε]βαστά, Παναθ[ήναια ἐν Ἀθήναις]
[--------------------- Ὀλ]ύνπεια ἐν Ἀθή[ναις ---------------]
[----------------- Ἄλεια] ἐν Ῥόδῳ γ' Α[---------------, Σμύρ]-
[ναν Ὀλύμπια τὰ τῆς] συ̣νόδου, Ἀδ[ριανὰ Ὀλύμπια -------]
[-------------------------]φ, Βαλβί[λληα ἐν Ἐφέσῳ -----------]

II = *F.Delphes* fr. c ‖ 1. [--] καιδοτ[ρίβης --], *F.Delphes*; παίδω̣[ν], Robert, *OMS* II 1158 ‖ 2. [--.τὸ] β', ἅγια̣ Παναθ[ήναια --], *F.Delphes* ‖ 3. [-- Ὀλ]ύμπεια ἐ̣ν Ἀθ[ήναις --], *F.Delphes* ‖ 4. [-- Ἅλεια] ἐν Ῥόδῳ, Γα[--], *F.Delphes*; the three victories in the Hal(i)eia in Rhodes are also on record in *I.Sardis* 79 A L. 19 (see our lemma no. 1355); S. interprets γ' as 'the third time' rather than as 'three times'; ἀ[κονιτί] *vel sim.*, S. ‖ 5. [Ὀλύμπια τῆς σ]υ̣νόδου, Ἀ̣[δριανὰ Ὀλύμπια ἐν Σμύρνῃ --], *F.Delphes*.

III:

[--- πυγμὴν πανκρ. ἡμέρᾳ] μι̣ᾷ, Κοινὸ̣ν [Ἀσίας ἐν Σμύρνῃ -------]
[-------------- πυγμὴν ναυκρ.] ἐν μι', Νέμ̣[εια? ---------------------]
[----------------------------------] . Τ̣ [---------------------------------]

III = the new fr. e, which does not join any of the other fragments; it is placed by S. between II and IV, just before IV ‖ 1. restored by S. after IV L. 7; the Κοινὸν Ἀσίας contest must have been that in Smyrna; those held in Ephesos never managed to become eiselastic, S. ‖ 2. S. reads ('sans aucun doute') ΕΝΜΙΝΕ; the iota has an oblique stroke above as abbreviation mark; S. admits that the abbreviation (ἐν μι(ᾷ ἡμέρᾳ)) is unparalleled; he believes that this line records two victories on one day, one in boxing, the other in pankration at the Isthmian and Pythian games; alternatively, it may have been ■ double victory at the Nemea: [Νέμεια πυγμὴν πανκρ.] ἐν μι(ᾷ) Νεμ̣[εάδι].

IV:

[-- Σμύρν]α̣ν Ὀλ̣ύ̣μπ[ια]
[τὰ τῆς συνόδου, Ἀδριανὰ? Ὀλ]ύμπια, Βαρβίλ̣λ[ηα ἐν]
[Ἐφέσῳ, -- ca. 8 ---, Ἀδρι]άνεια ἐν Ἀθήναις, Ῥώ[μην Κα]-
[πετώλια, Νέαν Πόλιν Σ]εβαστά, Νέμεια πυγμ[ήν, Σάρ]-
[δεις Χρυσάνθινο]ν? πανκράτιον, Ἀλεξάνδ[ρειαν Σε]-
[βάστειον πανκρ., Ἀλεξάν]δρειαν Σελεύκιον παν[κρ. καὶ Ἀδρι]-
[άνειον Φιλαδέλφειον πυγ]μὴν πανκρ. μιᾷ ἡμέρᾳ· ὅ[σους θεματι]-
[κοὺς ἠγωνίσατο πανκράτιο]ν̣ vacat· ὁμοῦ παίδων καὶ [ἀνδρῶν]
[-----------?] vacat

IV = *F.Delphes* fr. d ‖ 1. [-- πανκρά]τ̣ι̣ο̣ν̣ ἐμ Π[εργάμῳ --], *SEG* ‖ 2. [-- ἐν Ὀλ]υμπίᾳ, Βαρβίλλ[ηα ἐν Ἐφέσῳ --], *SEG*; for his restoration S. refers to II LL. 4/5; two victories in two contests in Smyrna are mentioned: the Olympia and the Hadriana Olympia, S. (on 287) ‖ 3. [---- Ἀδρι]άνεια ἐν Ἀθήναις, Ῥώ[μην --], *SEG*; initio either e.g. Ἐφέσεια or a contest that took place either in Ephesos or in Athens ‖ 4. [-- Σ]ε̣βαστὰ Νέμεια πυγμ[ὴν --], *SEG* ‖ 5. [--]Ν πανκράτιον, Ἀλεξάνδ[ρειαν Σεβάστειον], *SEG* ‖ 6. [-- πανκράτιον Ἀλεξάν]δρειαν Σελεύκιον παν[κράτιον --], *SEG*; the victory in Alexandria in the (ἀγὼν) Σελεύκ(ε)ιος is an important argument for S. in assigning the fragments of *F.Delphes* III.1.549 to M. Aur. Damostratos Damas: the only other attestation of this contest occurs in *I.Sardis* 79 C L. 22 (see our lemma no. 1355), which concerns precisely that pankratiast; in addition, the victories and the honorary citizenships mentioned in the fragments of *F.Delphes* III.1.549 do not contradict the evidence in *F.Delphes* III.1.557 and *I.Sardis* 79 (our lemmata nos. 487 and 1355). Finally, the new readings in I LL. 3/4 and II L. 1 provide further confirmation ‖ 7. [---- πυγ]μὴν πανκρ. μιᾷ ἡμέρᾳ· Ὀ[λύμπια], *SEG* ‖ 8. [--] I vacat ὁμοῦ παίδων καὶ [--], *SEG*.

487. Delphi. List of victories of M. Aur. Demostratos Damas, beginning of the 3rd cent. A.D. *F.Delphes* III.1.557; *SEG* XLII 458 (J.Bousquet). Republished by J.-Y.Strasser, *BCH* 127 (2003) 274/275.

[Μ. Αὐρ. Δημόστρατος Δαμ]ᾶς · ὁ ἀρχιερεὺς τοῦ
[σύμπαντος ξυστοῦ · δι]ὰ βίου ξυστάρχης · καὶ ἐπὶ
[βαλανείων τῶν Σεβα]στῶν · πανκρατιαστὴς
[δὶς περιοδονείκης ·] πύκτης ἄλιπτ[ο]ς παράδοξος,
[Σαρδιανός · Ἀλεξα]νδρεύς · Δελφός · Ἀθηναῖος
[-------- ca. 18 --------]ς [·] Νεαπολείτης · Κορίνθιος
[-------- ca. 22 --------]ύς · β(ουλευτής) · Ἐφέσιος · β(ουλευτής) ·
[---- ca. 10 ---- Τραλ]λιανός · Λακ[εδαι]μόνιος
[νεικήσας ἀγῶνας] τοὺς πάντας · Ρ[. . · ὧ]ν ἱεροὺς
εἰσελαστικ[ού]ς · ξζʹ · τοὺς ὑπογεγρα[μμέ]νους·
Πύθια ἐν Δελφοῖς πυθικῶν πανκρά[τιον · Σά]ρδ[εις]
Χρυσάνθινον πυθικῶν πανκρʹ · Βαρβίλληα [ἐν Ἐφέσῳ παν]-
[κ]ρʹ · Νέαν Πόλιν Σεβαστά · Ἄκτια ἐν Νε[ικόπολει · . . . . .]
[Σμύ]ρναν κοινὸν [Ἀσία]ς · Αὐγούστε[ια ἐν Περγάμῳ . . . .]
[---- ca. 11 ----]ια, Ὀ[λύμπ]εια ἐν Ἀθ[ήναις ---- ca. 10 ----]
[------- ca. 17-18 ------- Σ]άρδει[ς Χρυσάνθινον ------------]

6. [Μειλήσιος, Περγαμηνό]ς, *SEG*; but the restoration of ethnics in Damas' inscription is hazardous: see our lemma no. 486 app.cr. ad I LL. 5-10, S. ‖ 7. [Ἀντινοεύς, Νεικομηδε]ύς, *SEG*; too short, S., who suggests that at least one of these ethnics has to be restored here; βʹ = δίς, *SEG*; β(ουλευτής), S. ‖ 8. [Σμυρναῖος, Τραλ]λιανός, *SEG* ‖ 11. [ἐν Σά]ρδ[εσιν], *SEG* (see L. 16); [Σά]ρδ[εις], S. (also in L. 16) ‖ 13. in fine, Νε[ικόπολει], *SEG*; either Νε[ικόπολει πανκρ(άτιον)], or, e.g., Νε[ικόπολει · Νέμεα], S. ‖ 14. in fine [ἐν Περγάμῳ], *SEG* ‖ 15. [Ἀδριάνε]ια, *SEG*; rejected by S. (287 note 101) ‖ the order in which the victories appear is chronological, S.

488. Delphi. Hymn of Philodamos to Dionysos and honorary decree for Philodamos, ca. 339 B.C. L.Käppel, *Paian. Studien zur Geschichte einer Gattung* (Berlin-New York 1992) 375-380. F.Croissant, *Les frontons du temple du IVe siècle. Fouilles de Delphes* IV. *Monuments figurés. Sculpture* 7 (Paris 2003) 7-10, reprints the text of the hymn and of the honorary decree for Φιλόδαμος Αἰνησιδάμου Σκαρφεύς on the basis of K.'s edition (with a few modifications; French translation) discussing briefly the possible reference of the hymn to the sculpture of the temple of Apollo (L. 123: χρυσέοις τύποις).

After summarizing the state of research on this hymn and discussing its content, A.Neumann-Hartmann, *MH* 61 (2004) 9-31, argues that the first performance of the hymn took place during the Theoxenia in the spring of 339 B.C. Observing that the first part of the hymn associates Dionysos with places that played an important part in the Amphictyonic Council (Boiotia, Euboia, Phokis, Attica, Thessaly, and Macedonia), she assumes that the hymn attempted to unite the Amphictyony and reconcile Athens and Thebes through the myth of Dionysos. The second part of the hymn hailed the establishment of Dionysos' cult in Delphi, introduced upon

the initiative of the Amphictyonic council and the priests at Delphi. N.-H. recognizes in the text allusions to the dangers that the sanctuary at Delphi was facing in 339 B.C. due to the tension between Athens and Thebes and the conflict between Athens and Amphissa. In her reconstruction of the events preceding the outbreak of the Fourth Sacred War, N.-H. briefly adduces *CID* II 43 (25). For some criticism see D.Rousset, *BE* (2005) no. 235.

489. Delphi. The so-called dedication of Kleobis and Biton, ca. 610-580 B.C. *SEG* XXXII 549; XLVI 564*. V.Brinkmann, *Die Polychromie der archaischen und frühklassischen Plastik* (Munich 2003) no. 206 (ph.; dr.), reads in L. 3 (fr. b) ἔγαγον τοῖδʹ υἱ[ο]ί; this confirms that the statues represent Kleobis and Biton and not the Dioskouroi. Cf. M.Sève, *BE* (2005) no. 67.

490. Delphi. Dedication to Dionysos Sphaleotas, ca. 133-120 B.C. *SEG* XIX 399. F.Queyrel, *Les portraits des Attalides. Fonction et représentation* (Athens-Paris 2003) 313-316, argues that the buildings dedicated by Herakleidas and his wife, Pista (b L. 2: [τ]ὰν παστάδα καὶ τὸ οἴκημα) to Διόνυσος Σφαλεώτας should be identified with the buildings on the terrace of Attalos I, transformed into a sanctuary of Dionysos after 133 B.C. (probably around 120 B.C.).

PHOKIS

491. Drymaia. Documents concerning the repayment of money owed by Drymaia to a sanctuary and to the Oitaioi, after 167 B.C. *IG* IX.1.226-230 (*SGDI* 1529); Migeotte, *L'emprunt* no. 29. M.Beaudouin, *BCH* 5 (1881) 137-145, had assumed that the sanctuary to which Drymaia owed money was the federal sanctuary of the Oitaioi and that the πυλαία (II LL. 1-6), mentioned as the deadline for payments, was the meeting of the league of the Oitaioi; this view was generally accepted. W.Dittenberger (*IG*) identified the πυλαία as the meeting of the council of the Delphic Amphictyony, assuming that this gathering was a plausible context for transactions of this kind, but his view did not find any followers. A.Giovannini in T.Hantos (ed.), *Laurea internationalis. Festschrift für J.Bleicken zum 75. Geburtstag* (Stuttgart 2003) 287-297, points out that πυλαία is always used in connection with the Delphic amphictyony. Πυλαία θερινή (II LL. 2-6) is a synonym of πυλαία ὀπωρινή (290-293), and the συνέδριον (II LL. 28) is the Amphictyonic council (II LL. 27-29: 'les Oitaiens ont reconnu, lors de la pylaia (amphictionique), devant l'assemblée (des délégues de l'Amphictionie), que les Dryméens étaient quittes envers eux'). The Delphic Amphictyony was involved because one of the creditors (θεός: I LL. 4, 8, II LL. 16, 29) was the sanctuary of Apollo at Delphi (cf. *CID* II 125 L. 18; Isocr. 15.232; Aeschines 3.129), and not the federal sanctuary of the Oitaioi. On

288, G. provides parallels for loans given by sanctuaries to communities which participated in the cult (*IG* II[2] 1635; *IG* XI.4.559; L.Robert, *Monnaies antiques en Troade* [Geneva-Paris 1966] 15-17). Without excluding the possibility that the debts in question are connected with financial problems caused by the Second and Third Macedonian Wars, G. tentatively suggests that they may be related to the financial obligations of Drymaia towards the Amphictyony when the Phokeis were re-integrated into it after the Third Macedonian War (295-297). For some criticism see D.Rousset, *BE* (2005) no. 246.

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492. Elateia. Inscribed lamps, Roman Imperial period. Two clay lamps with signatures on their base, found in a cemetery at Alonaki. Edd.pr. F.Dakoronia - S.Dimaki, *AD* 54 B1 (1999) [2005] 368: 1) BOPHIO (decorated with grapes); 2) Σω.

[2. From the Attic workshop of Σώτηρ (*Agora* VII, pp. 53/54), Chaniotis].

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493. Hyampolis. Document concerning the leasing of sacred land belonging to Apollo and Artemis, late Hellenistic period. *IG* IX.1.87. J.McInerney apud T.Howe, *art.cit.* (cf. our lemma no. 483) 142 note 32, suspects that the tenants of the sacred land offered animals to Artemis in return for the use of the land (cf. Paus. 10.35); these animals were used for sacrifices.

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494. Steiris. Honorary inscription, 2nd/3rd cent. A.D. Upper left part of a block [a statue base?; the depth is not given] found reused in the north court of the monastery of Hosios Loukas. C.Koilakou, *AD* 54 B1 (1999) [2005] 135 (ph.), presents a transcription in majuscule, identifying the text as an honorary inscription.

Ἡ βουλὴ .[-------]
Στειριέων [-------]
τὸν Λυκο.[------]
4 τὸν εὐεργ[έτην ---]
πρῶτον Τ̣[---------]
ΩΣνΨ.[--------]

[1. In fine, I, K.; if the last letter is a K, κ̣[αὶ ὁ δῆμος ὁ] ‖ 3. if the last letter (omitted in K.'s copy) is a M, Λυκομ̣[είδους] or Λυκομ[ήδους] ‖ 4-5. the last letter in L. 4 is missing in K.'s copy; e.g., [δεκα]πρῶτον or πρῶτον τ̣[ῶν πολιτῶν] or a reference to the fact that he was the first who served in a new office (e.g., [ἀγωνοθετήσαντα τὸ] πρῶτον τ̣[ὰ --]) ‖ 6. in fine, perhaps the symbol of denarii (*; ph.); in that case, the benefactor had donated 700 denarii, Chaniotis].

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495. Steiris. Epitaph, undated. Block with pediment in relief; in a niche below the pediment a representation of a draped male figure (philosopher?); an inscription below the pediment; a Christian cross was later engraved on the right; found reused in the church of St. George at Lakka (near the Monastery of Hosios Loukas). Mentioned by C.Koilakou, *AD* 54 B1 (1999) [2005] 120 (ph.). No text.

EASTERN LOKRIS

496. Opous. Stamped amphora handle, Roman Imperial period. Stamped handle of a local amphora found in Atalanti. Ed.pr. L.Raselli-Nydegger, *Rei Cretariae Romanae Fautorum Acta* 38 (2003) 251 (ph.; dr.): Παραμόνου

AITOLIA

497. Thermos. Law concerning a colony in Same, late 3rd cent. B.C. *IG* IX[2].1.2. I.Calero Secall, in *Symposion 1999* 257-271, reprints the text and discusses the regulations concerning inheritance (LL. 9-21; Spanish translation); the similarity with the order of succession in *IG* IX[2].1.718 suggests the existence of 'órdenes sucesorios de carácter panhelénico'.

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498. Thermos. Decree concerning the asylia of Magnesia on the Maeander, 208 B.C. *IG* IX[2].1.4c; Rigsby, *Asylia* no. 67. T.Corsten, *EA* 35 (2003) 113-117, argues that the Magnesian envoy Μνασιπτόλεμος may well be a descendant of Themistokles, who was given Magnesia (among other cities) by the Persian king. Themistokles had a daughter with the rare name Μνησιπτολέμα, and his family exercised a long-lasting influence in the city. Μνασιπτόλεμος is the northwest Greek form for the Ionian Μνησιπτόλεμος, as the man must have been called in Magnesia itself; the name is not very common.

AKARNANIA

499. Alyzeia (area of: Drymonas). Stamped roof tiles, Hellenistic period. I.Moschos, *AD* 54 B1 (1999) [2005] 268, mentions the discovery of stamped clay roof tiles in a deposit in the sanctuary of Artemis Epikrateia at Drymonas Archontochoriou. Most of them bear the ethnic Ἀλυζείων.

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500. Echinos. Potters' signatures, 1st cent. A.D. Inscribed pottery found in a grave. Ed.pr. F.Dakoronia, *AD* 54 B1 (1999) [2005] 356 (ph.): 1) Βότυ<χη>ς (graffito on the base of a local

terra sigillata plate); 2) ΠΕΤΙΙCΙCΤΙΙΝΟΥ (lamp decorated with a rosette; an inscription engraved before firing on the base).

I. ΕΥΤΥΧΗΣ, ed.pr. [ΕΥΤΥΗΧC on the ph. ‖ II. read from the ph.; or ΠΕΤΙΙΑCΤΙΙΝΟΥ, Chaniotis].

501. Empesos. Stamped roof tile, Hellenistic period. Fragment of a stamped roof tile of Lakonian type; found in the modern village of Empesos, under the citadel. Edd.pr. L.Kolonas - G.Alexopoulou, *AD* 54 B1 (1999) [2005] 268 (ph.): Φιλλ[--]

[Probably Φιλλ[έα], Chaniotis].

ITHAKE

502. Ithake. Epitaph, Hellenistic period?. *IG* IX^2.1.1673. H.Solin, *Arctos* 37 (2003) 276, rejects the tentative restoration of the name as <Υα>κύνθιος (D.Strauch; ΛΥΚΥΝΟΙΟΣ, transcription of J.Lee), because the suffix -ιος is unusual in the Hellenistic period.

KORKYRA

503. Korkyra. Contract of a loan between two women, ca. 200-150 B.C. Lead tablet found at Figareto. Edd.pr. I.Velissaropoulou-Karakosta, V.Kontorini, I.Faklari-Konitsioti, *AE* 142 (2003) [2005] 115-138 (ph.; Greek translation), with thorough commentary on the legal aspects of the text and the personal names. In this contract, Lamaitha receives a house from Myrtis as a mortgage; in return, Lamaitha undertakes to make payments (LL. 4-6: καταβολαί), probably of a total of 225 silver units (L. 4). Lamaitha was probably guarantor for a loan which Myrtis had received from a third party; she agreed to make the payments on behalf of Myrtis, but demanded the house as a mortgage (cf. Demosthenes 33.8), in case Myrtis should not be in a position to repay her debt by the month Apellaios (LL. 6-9) [but see the app.cr.]. Since Φοινικαῖος (L. 12) seems to correspond to April/May and Apellaios to July/August, the contract was intended to apply for a few months. As can be inferred from Myrtis' obligation to make the necessary repairs to the house (L. 9-11), she remained the owner of the house, but it seems that Lamaitha had the usufruct (ἀντίχρησις). The new text provides important evidence for transactions involving women without the presence of a κύριος, primarily known from manumission records in Central Greece, but also attested in other documents (e.g., *IG* IX^2.798 from Korkyra and *Syll.*^{3} 1185 = Migeotte, *Souscriptions* 28 from Tanagra; edd.pr.). Cf. the remarks of L.Dubois, *BE* (2006) no. 230.

Θεός· Λαμαίθα, δεκάτας
Πολιτᾶν, οἰκίαν ὑποκαττί-
θεται τὰν ἐν ἄκραι πὰρ Μυρ-
τίδος - ἀρ(γυρίου) - ΗΗΔΔΠ· τὰς δὲ κατα-
βολὰς Λαμαίθαν κατα-
βάλλειν· ἐπεὶ δέ κα λύε-
σθαι, χρὴ ἡ Μυρτὶς μηνὸς
Ἀπελλαίου ἀποδόμεν
τὠργύριον· τὰν δ' οἰκίαν
Μυρτίδα εὐτροπίζειν, αἴ τί
κα δῆ· πρύτανις Νέσσος,
μεὶς Φοινικαῖος· ἐπάκοι·
Λαμαίθαι Ἀριστόμνη Ἀριστοδά`μου´,
Μυρτίδι Φόρυς Ἀρχαγάθου

1. Λάμαιθα (Λάμια + αἰθός) was hitherto unattested, edd.pr. ‖ 1-2. the tribe of the Πολῖται and its subdivision (δεκάτα) were not previously attested; perhaps this tribe consisted of the inhabitants of the city, edd.pr. ‖ 2-3. for the unattested ὑποκατατίθεμαι cf. τίθεμαι/ὑποτίθεμαι and κατατίθεμαι (to receive as a mortgage), edd.pr. ‖ 3. the ἄκρα may not be the unidentified acropolis of Korkyra, but one of the hills on the eastern part of the promontory of Kanoni, edd.pr. ‖ 6. rather ἐπειδέ κα (λῆ) λύεσθαι, 'quand Myrtis voudra racheter, il faut qu'elle rembourse l'argent au mois d'Apellaios', Dubois ‖ 11. perhaps κα λῆ, Dubois ‖ 13. this is the first attestation of a woman as a witness in Korkyra, edd.pr. ‖ 10. the rare εὐτροπίζω (repair, put in order) is not attested in inscriptions and papyri, edd.pr. ‖ 13. Ἀριστόμνη is attested for the first time, edd.pr. ‖ 14. the three names were unattested in Korkyra (Φόρυς = anus), edd.pr.

504. Korkyra. Arbitration between Korkyra and Soterion, late 2nd cent. B.C. *IG* IX^2.1.794 (*IG* IX.1.692; *SEG* XIII 384). G.Thür, *ZRG* 119 (2002) 326-339, reprints this document (German translation) and attempts to reconstruct the subject of the conflict between the polis and Σωτηρίων concerning damage to the roof of the νεώριον. According to his plausible interpretation, Soterion was not the owner of a neighboring building but the building contractor responsible for the construction of the σκεοθήκη (identical with the οἰκία in L. 9) which was damaging the νεώριον. A commission fined him, but Soterion was able to demonstrate that the damage was the result of a deficient building plan. T. discusses the terms ἐπίκρισις (cf. *IG* IV^2 75-77 and 98; *IPArk* 3) and ἐπιτίμιον, the possible content of the suit (alluded to in LL. 3-5), Soterion's defence (cf. LL. 5-14), the arbitration procedure, and the verdict of the arbitrators (cf. *I.Iasos* 82 LL. 43/44; *I.Cret.* III.IV.9 LL. 32-37). T. suggests restoring LL. 20/21 as follows: [εἰ δ]έ τί ἐστι ἐπιτιμί|[ων προτέρων, συνελύθησαν ἑκά]τεροι. P.Thonemann, *ZPE* 145 (2003) 114, suggests restoring [εἰ δ]έ τί ἐστι ἐπιτίμι|[ον, ἀναγραψάντω κοινᾶι ἑκά]τεροι (cf. [εἰ δ]έ τί ἐστι ἐπιτίμι|[ον, τὸς προβούλος ἐν τοῖ αὐτοῖ ἱ]ερoῖ, Wilhelm, *Akademieschriften* III 462-468). According to Thonemann's restoration, ἑκάτεροι refers to the ἱεροποιοί and the πρόβουλοι mentioned in the publication formula (LL. 18-20).

505. Korkyra. Epitaph of Epiktetos, Roman Imperial period (or later). Plaque found near a grave at Garitsa. Ed.pr. G.Riginos, *AD* 54 B1 (1999) [2005] 494: Ἐνθάδε κεῖτε ΘΙΟΥΔΕΟϹ Ἐπείκτητος, ἐτῶν κ'

Undated; ΘΙΟΥ ΔΕΟϹ, ed.pr. [perhaps Εἰουδέος (with ursive E), sc. Ἰουδαῖος (cf. our lemma no. 2234) Chaniotis].

506. Korkyra. Inscribed tiles. B.Kindt, *Les tuiles inscrites de Corcyre* (Louvain-La-Neuve 1997) [2000] 27-112, presents a corpus of inscribed clay tiles from Korkyra (on 65-112, a catalogue of 331 inscribed tiles; ph.; dr.) with a general introduction to this material (25-63; history of research, types of inscriptions, types of tiles and stamps, letter forms, finding places, onomastics, prosopography). [the fourth fascicule of *IG* IX^2.1 appeared in 2001 and could not consider this publication, which with a few exceptions presents the same material; e.g., K. has one more example of ἐπὶ Ἀλκαίου (cf. *IG* IX^2.1.1076) and two more of ἐπὶ Ἀπολλοδώρου (cf. *IG* IX^2.1.1079), but omits ἐπὶ Ἀλεξικίσκου (*IG* IX^2.1.1074), [ἐπὶ Ἱ]ππία (*IG* IX^2.1.1098; cf. no. 276 in K.), ἐπὶ Πανησ[ία] (*IG* IX^2.1.1113), and Τλημ[--] (*IG* IX^2.1.1074); Κώθωνος (nos. 113/114) should be corrected to Κωθίωνος (*IG* IX^2.1.1099); nos. 328-330 (*IG* IX.1.1043/1044 and 1054) were excluded from *IG* IX^2.1 as forgeries, Chaniotis.] Most of the inscribed tiles are stamped, but there are also a few graffiti (86, 138, 231, 267, 318).

The stamps usually name πρυτάνεις (ἐπὶ + name in the genitive: 1-43; nos. 44 and 50-54 present names in the nominative). Almost all the prytaneis were already known from specimens included in *IG* IX.1.735-819 [three prytaneis were not in the editio maior of *IG*, but were included in the editio minor: ἐπὶ Θεομνάστου (106-108 = *IG* IX^2.1.1096), ἐπὶ Λέοντος (115-126 = *IG* IX^2.1.1100), and ἐπὶ Νικάρχου (152 = *IG* IX^2.1.1106)], but K. adds further stamp types mentioning known prytaneis as well as further attestations of known stamps [now also in *IG* IX^2.1.1071-1136]. The following prytaneis are new: ἐπὶ Ἡρακλείτου (105) and ἐπὶ Στράτωνος (209/210) [included in *IG* IX^2.1.1118 in the lemma ἐπὶ Στρατίου; but there is a fragment on which K. reads ἐπὶ Στράτω[νος], Chaniotis]). Other texts [none of them in *IG* IX^2.1] include: δα(μόσιος) (monogram of ΔΑ; 278-313); the ethnic Κορκυραίων (monogram of ΚΡΑ; 314/315); two Latin stamps (316/317); a single letter (318); and a monogram (ΕΑ; 321). There are also two incerta: the stamp no. 320 [*IG* IX^2.1.1135] and three specimens of the same stamp (323-325) [two of them in *IG* IX^2.1.1136(13), where the restoration [Σπιν]θῆρος is tentatively suggested; the third specimen (no. 323) has two further letters at the beginning: [--]ẠΝΘΗΡΟΣ, probably [Π]άνθηρος; the names Πάνθηρ, Πάνθηρος, Πανθήρας vel sim. are all well attested (*LGPN* I-IV), Chaniotis].

See also our lemma no. 2255 bis.

LEUKAS

506 bis. Leukas. Honorary decree for Damophon. See our lemma no. 388.

THESSALY

507. Thessaly. Epigraphists: Y.Béquignon. J.-C.Decourt, in *Τὸ Ἔργο τῶν Ἐφορειῶν Ἀρχαιοτήτων καὶ Νεωτέρων Μνημείων τοῦ ΥΠ.ΠΟ στὴ Θεσσαλία καὶ τὴν εὐρύτερη περιοχή της (1990-1998). 1η Ἐπιστημονικὴ Συνάντηση* (Volos 2000) [2003] 161-171, summarizes the archaeological and epigraphic research of Y.Béquignon in Thessaly (1924-1935) and compiles a bibliography of 48 of the French scholar's publications pertaining to Thessaly.

508. Thessaly. Inscriptions. The following inscriptions which have been presented in earlier issues of *SEG* are mentioned in recent reports concerning excavations in Thessaly: *SEG* XXV 659 (A.Tziafalias in *Τὸ Ἔργο -- στὴ Θεσσαλία* [cf. our lemma no. 502] 88) [for a different restoration see *SEG* XXXIX 521]; LI 677 bis (unpublished; A.Tziafalias, *ibid.* 86 no. 1); LII 560 (F.Dakoronia, *ibid.* 19); *SEG* LII 561 (B.Intzesiloglou, *AD* 54 B1, 1999, [2005] 408).

509. Thessaly. Topography. For what may be the first attestation of the hitherto unknown city Θόρηϊον/Θόρειον in Ainis see our lemma no. 878.

510. Aiginion. Manumission records, 1st cent. B.C.-2nd cent. A.D. M.-E.Zachou-Kontogianni, *Egnatia* 7 (2003) [2004] 29-49 (in Greek; English summary), republishes the manumission records from Aiginion based on autopsy, with many new readings and comments on prosopography.

***IG* IX.2.324** (34-38; ph.): New readings: A LL. 2/3: Ἱππο|κράτους (Ἱππο[---], *IG*); LL. 4-7: ἀπὸ Γ[λα]ύκο[υ τ]οῦ Διονυσίου Διονύσι[ος], | Λύκος, Τροφίμη, [------|-], Ποσίχα, Μọ|[------]λος, Παραμό|να ἔδωκαν το[ὺς γινομένους τῇ πόλει στατῆρας] (remains of letters in *IG*); B LL. 4/5: καὶ Νεό|πολις (κ...|.ραίς, *IG*); C LL. 1-3: [Στρ(ατηγοῦντος) ---]πόλεως· οἱ ἀπελευθερωθέντες | [Σ]ωτηρὶς καὶ Εὐσέβης καὶ Πολύξε|[νος] ([--- οἱ ἀπελ]ευθερωθέντες | [---] καὶ Εὐσέβης καὶ Πολυμ[---], *IG*); C L. 4: στνατῆρανς (στατῆρας ιε', *IG*).

The second record (B) and the strategia of Ἀσκλάπων should be dated to the late 1st cent. B.C./early 1st cent. A.D. (contra, Kramolisch, *Die Strategen des Thessalischen Bundes* 91: ca. 100-90 B.C.). The third record (C) is later than the metrological reform of 27 B.C. [cf. *SEG* XLVII 665] and should be dated to the 2nd cent. A.D.

***IG* IX.2.325** (42-45; ph.): New readings: A L. 1: Νεικόπολις ([Ν]ικόπολις, *IG*); A LL. 7-9: μη|νὸς Ἱπποδρομί|ου ζ' ([μ]ṇ|νὸς Ἱπποδρομίο[υ], *IG*); B L. 8: λο(ιπῶν) ἕξ (ΑΘΖ, *IG*). Ἀμβίλογος in B L. 6 is a form of Ἀμφίλοχος (cf. Φίλιππος/Βίλιππος, Βουλομάχα/Βουλομάγα).

B.Helly, *BCH* 99 (1975) 130/131, has rejected the identification of the strategos Ὄππιος Γραικήϊος (A LL. 6/7) with Γραικήϊος Πρόκλος (*IG* IX.2.21+add.; early 2nd cent. A.D.), since the latter's praenomen is Ὦ(λος) (Aulus); Z.-K. argues, however, that Ω may be a wrong spelling for O. [Ὤ(ππιος) cannot be restored in *IG* IX.2.21; it is a gentilicium, not a praenomen, Chaniotis.]

IG IX.2.326 (38/39): This text may be identical with *IG* IX.2.328.
See also our lemmata nos. 511-514.

511. Aiginion. Manumission records, late 1st cent. A.D. *IG* IX.2.323. Republished by M.-E.Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 510) 31-34 (ph.). Under the published inscription (A), Z.-K. recognized a second text (B), written with smaller letters. The discovery of the second text, which certainly belongs to the Augustan period, shows that the eponymous strategos Ἀλέξιππος (A L. 1) is the strategos of the Augustan period (A.S.Arvanitopoulos, *AE* [1916] 29 no. 278 L. 23; *F.Delphes* III.1.488; *IG* IX.2.550 L. 11) and not his homonymous ancestor (?) of 161/160 B.C. We present the new text.

B: [--------------]NO[------] ἔτους Σεβαστο[ῦ ------]
[------------------]ου ἀφῆκ̣α̣ν [ἐλευθέρ]αν [------]

512. Aiginion. Manumission record, 2nd/3rd cent. A.D. *IG* IX.2.1342. M.-E.Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 510) 39-42 (ph.), presents a complete new edition. The expression τοῦ κυρίου ἡμῶν (A L. 1), the ligatures, the symbol * used for denarii, the letter forms, and the decoration with folia suggest a late date.

A: Στρ(ατηγοῦντος) τοῦ κυρίου ἡμῶν Καίσαρος·
ἀπὸ Καλλιστράτου τοῦ Φιλοκλέους
ἀπηλευθερώθη Εὐδόκιμος
4 δοὺς τοὺς νομίμους στατῆ-
ρας τῇ πόλει ταμίᾳ Πέκλῳ
Λεοντίδῃ
❦ ❦

B: Στρ(ατηγοῦντος) Μνάσωνος τοῦ Μνά-
σωνος τὸ δεύτερον·
Πρωτογένης ἀπελευ-
4 θερωθεὶς ὑπὸ Με-
λανθίας τῆς Ἀλεξάν-
δρου ἀπελευθέρας ἔδω-
κε τοὺς νομίμους στατῆ-
8 ρας τῇ πόλι (δηνάρια) κβ´<
ταμίᾳ Νικασικράτῃ
Ἀνδρονείκου

We do not record the differences from the text in *IG*, except for the personal names in A LL. 1, 5/6 and B LL. 1/2, since the greatest part of the right side of the inscription could not be read by E.M.Pridik (1896) on whose text the *IG* edition is based ‖ A 2. Καλλιστράτου [τοῦ –], *IG* ‖ 5-6. ταμί[ᾳ] Λεοντ[--], *IG*; the Hellenized nomen Πέκλος is otherwise unattested, Z.-K. [this is not a gentilicium but a name followed by a patronymic adjective, Chaniotis] ‖ B 1-2. [Ἰ]ά[σ]ωνος [τοῦ | Ἰά]σωνος ΠΟΛΙ---, *IG* ‖ 3-6. remains of letters, *IG* ‖ 9-10. Νικασ[--] | Ἀνδρονείκου|, *IG*.

513. Aiginion. Honorary inscription for the emperor Probus (276-282 A.D.) and manumission record, 3rd cent. A.D. *IG* IX.2.327. This text was rediscovered by N.Nikonanos in Kalambaka, near Agios Prodromos. An honorary inscription (A) is written on the main face; underneath, two manumission records in two columns (B/C); another manumission record is written on the right side (D); a fourth manumission record, written on the left side, is barely visible. M.-E.Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 510) 45-49 (ph.), presents a complete new edition.

A: [Αὐτοκράτορα Κα]ί̣[σα]ρα
[Μᾶρκον] Αὐρήλιον [-----]
[-----------------] Πρόβον [---]
4 [-----------------] vacat

B: [---------------------------]
[-----------------] ἀπ[ελευ]-
[θερωθ--- ὑπὸ ---]όνου ξε-
4 [νικῇ ἔδωκ-- τῇ πόλει] * κβ´<
[ταμίᾳ ---------------------]
[μηνὸς --------------------]

C: Συνέτη ἡ ἀπελευθερω-
θεῖσα ὑπὸ Μουσογένους
τοῦ Πρόκλ̣[ου] ξενικῇ

4 ἔδωκε τῇ πόλι στατήρων * κβ´<
ταμ(ίᾳ) Νεικάνορι [--]ΑΜ[--]-
[----], μη(νὸς) Ἀγαγυ[λίου --]

D: Οἱ ἀπελευθερ[ωθέντες]
ὑπὸ Φορτουνάτου [τοῦ Παρα]-
μ̣όνου [ξ]ενικῇ [------]
four illegible lines
8 [--------------- ὑπὸ Φορ]-
τουνάτου [---------------]
[--------------------------]
11 Ἀπολλωνίου [-----------]
two illegible lines
14 [------------]νόμου [------]
[--------------------------]

We do not record all the differences from the text in *IG*, which has only remains of letters for A, only part of C, and no text for B and D ‖ [B 3-4, on ξενικὴ λύσις (cf. C L. 3 and D L. 6) see R.Zelnick-Abramowitz, *ZPE* 153 (2005) 108-112, Chaniotis] ‖ C 2-3. Μ[οιρ]αγένο[υ] | τοῦ Μο[ιραγένου], *IG*.

514. Aiginion. Honorary inscription for Septimius Severus and Caracalla, ca. 199-210 A.D. *IG* IX.2.329. Republished by M.-E.Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 510) 30/31 (ph.), with remarks on the date.

515. Atrax. Inscriptions. J.-C.Decourt, B.Helly, *BE* (2003) no. 276, point out that some of the stones found by farmers of Zakro (ancient Phayttos) were found in their fields near ancient Atrax. Consequently, inscriptions turned in by inhabitants of Zakro/Phayttos (e.g., *SEG* LI 732/733) may in fact be from Atrax.

A.Tziafalias, in *Τὸ Ἔργο – στὴ Θεσσαλία* (cf. our lemma no. 507) 86 no. 2, mentions an unpublished inscription from Atrax showing for the first time that Thessalian poleis had 12 tribes. For another ineditum see our lemma no. 516.

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516. Atrax. Decree of a city of Lesbos, 3rd cent. B.C. A.Tzifalias, in *Τὸ Ἔργο – στὴ Θεσσαλία* (cf. our lemma no. 507) 86 no. 3, mentions an unpublished decree of a city of Lesbos. It awards Atrax a golden crown for providing for free 1000 baskets of grain during a shortage of grain.

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517. Atrax. Acclamation for the stasiarchos Polymedes (?), 3rd/2nd cent. B.C. *IG* IX.2 501; *SEG* XLV 644. B.Helly in *Τὸ Ἔργο — στὴ Θεσσαλία* (cf. our lemma no. 507) 151-160, republishes his edition of this text (cf. *SEG* XLV 644), pointing out that its origin is Atrax, not Phayttos (*IG*). He argues that the text was written on the capital of a Doric column that supported a portrait bust of Πολυμήδης. This person may be Polymedes of Larisa, commander of the Thessalian cavalry sent to Athens in 431 B.C. (Thuc. 2.22). His bust may have decorated a public building much later (cf. our lemma no. 554).

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518. Azoros. Letter of King Antigonos Doson, ca. 229-221 B.C. A.Tzifalias, in *Τὸ Ἔργο -- στὴ Θεσσαλία* (cf. our lemma no. 507) 90, mentions an unpublished letter of King Antigonos Doson to Νίκαρχος Ἀλκίππου, royal ἐπιστάτης in the area of the Περραιβοὶ Τριπολῖται. The stele with the letter was found in situ in the court of Nikarchos' villa. It concerns the administration of his property after his death.

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519. Azoros. Epitaph of a family, 4th cent. B.C. *SEG* LI 689. J.-C.Decourt, B.Helly, *BE* (2005) no. 290, correct the reading of the name in L. 2 to Δαζέτα (Δαρέτα, *SEG*).

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520. Chyretiai. Prosopography: the family of Mnesimachos and Habrias. G.Lucas, in *Τὸ Ἔργο -- στὴ Θεσσαλία* (cf. our lemma no. 507) 173-187, collects and reprints the numerous epigraphic attestations of Μνησίμαχος Ἀβρίου, Ἀβρίας Μνησιμάχου, Μνησίμαχος Φιλώτου, and Μνησίμαχος in Chyretiai (almost all of them published by A.S.Arvanitopoulos, *AE* (1917) 1-37 and 111-150), attempts to place them in chronological order (with reference to the strategoi Μενεκράτης, [--]σανδρ[--], Φιλοξενίδης, Ἵππαρχος, Ἀμύνανδρος, Ἄρμων, Κύλλος, Δίκαιος, Γραικήϊος Γενναῖος, Λεοντομένης, Ἀγαθάνωρ, and Εὐπραξίδας) and reconstructs the stemma of their family. **1st cent. B.C.**: A.S.Arvanitopoulos, *AE* (1916) 88 no. 294 (Mnesimachos); id., *AE* (1917) no. 309. **Reign of Augustus (ca. 26-19 B.C.)**: *ibid.* nos. 310, 331, 332, and 339 (Habrias 1, Mnesimachos 1, Habrias 2). **Reign of Augustus/Tiberius (or later)**: *ibid.* nos. 314 and 345 (Mnesimachos 2, Habrias 3, Mnesimachos 3?). **Reign of Hadrian**: *ibid.* nos. 311, 313, 315, 320 (Mnesimachos 3?, Habrias 4); cf. F.Stählin, *MDAI(A)* 52 [1927] 86-93 (Ἀβρίας Μνησιμάχου Χυρετιεύς; found in Damasi which L. identifies with Phalanna). Ἁρμοδία Μνησιμάχου (*AE* [1917] no. 309) was not a member of this family. Μνησίμαχος Φιλώτου (*ibid.* no. 316) may be the same person as Μνησίμαχος in *ibid.* nos. 327 and 330 (mid-2nd cent. A.D.).

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521. Demetrias. Dedication to Artemis Pagasitis, 2nd cent. B.C. *IG* IX.2.1123. S.C.Cole, in S.Blundell - M.Williamson (edd.), *The Sacred and Feminine in Ancient Greece* (London-New York 1998) 31 with note 8 (translation; cf. *SEG* XLIX 2472), associated the verb νεβεύω in this text (cf. *SEG* XXXIV 486 and XLIII 240) with a ritual in honor of Artemis in which virgins assumed the role of fawns. B.Helly, J.-C.Decourt, *BE* (2004) no. 203, point out that this verb designates the rite of transition from one age-class to another (see *SEG* XLIV 1748).

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522. Demetrias. Epitaph of Thersagoras of Polyrhenia, late 3rd cent. B.C. A.S.Arvanitopoulos, *Θεσσαλικὰ Μνημεῖα* (Athens 1909) 272/273 no. 61 (cf. *I.Cret.* II p. 240). N.V.Sekunda, *Eulimene* 4 (2003) 77-80 (ph.), republishes the text and studies the iconography of the Cretan archer. He argues that Thersagoras served in the troops sent by the Polyrhenians to Philip V in 220 B.C. (Polyb. 4.55.5). The careless execution of the stele suggests that he died and was buried in Demetrias before his unit moved to Euboia and Corinth: Θερσαγόρας | Κρὴς Πολυρήνιος

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523. Demetrias. Epitaph of Chaironides (?) of Lyttos, ca. 300-275 B.C. Painted pedimental stele; an inscription on top; under the inscription, a painted representation of a man (left) and his slave who holds a shield (right). A.S.Arvanitopoulos, *AE* (1908) 19; id.; *Περιγραφὴ τῶν γραπτῶν στηλῶν Παγασῶν τοῦ Ἀθανασακείου Μουσείου Βόλου* (Athens 1909) 19. Republished by N.V.Sekunda, *Archeologia (Warszawa)* 52 (2001) 19-22 (dr.; ph.). The figure decorating the shield held by the slave is identical with the striding Poseidon on the coins issued by Demetrios Poliorketes after 294 B.C.; it seems that this image also decorated the shields of Demetrios' troops; it must have been abandoned as a symbol of the Macedonian monarchy in the 270s at the latest. Consequently, Chaironides's stele must be dated to the first quarter of the 3rd cent. B.C. (S.): Χαι̣[ρω]ν̣ί̣[δ]ης | Εἰκ̣[αδί]ου | Κρὴς | Λύττιος

1. Χαλ[κοκ]ήδης A.; <K>αλ̣[λιμ]ήδης, *LGPN* I, s.v.; Χα[ιρωνίδ]ης, S., following a suggestion by B.Helly, who associated this man with Ἀνδροκάδης Χαιρωνίδου Κρὴς Λύττιος in *IG* IX.2.365 (also from Demetrias) [Χαι̣[ρω]ν̣ί̣[δ]ης on the basis of the ph., Chaniotis] || 2. Εἰκ[αρί]ου, A., cf. *LGPN* I s.v., Ἰκάριος; Εἰκ̣[αδί]ου (cf. Ἰκαδίων, Βικαδίων, ϝικαδίων), S.

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524. Demetrias. Amphora stamps, 3rd- cent. B.C. A corpus of the amphora stamps found at Demetrias (1968-1981) is presented by ed.pr. A.Furtwängler in id. (ed.), *Demetrias.* Band 6 (Würzburg 2003) 113-156 (ph.). The corpus contains 111 stamped amphora handles from

σταλῆ τόδε τὸ ψήφισμα εἰς Κάρυστον πρὸς τ[ήν]
τε βουλὴν καὶ τὸν δῆμον καὶ παρακαλέσαι
τὸν δῆμον ὅπως ἀναγραφῆ εἰστήλην λιθίνην
καὶ σταθῆ ἐν τῶι ἱερῶι τοῦ Ἀπόλλωνος τοῦ Πυθίου

Restored by B., who left the question open whether one should restore in L. 3 Λαρισαίους or Κρανωνίους but suggested the sanctuary of Asklepios at Krannon as the inscription's most probable provenance ‖ [9. in fine, ἐγκό-, B.; a typo for ἐκγό-?, Chaniotis].

540. Lamia. Award of proxeny and citizenship to Opountian judges, mid-3rd cent. B.C. (or ca. 100-50 B.C.). Marble ashlar block inscribed along the long side; found reused in a Hellenistic building complex. Ed.pr. P.Bouyia, *NAC* 32 (2003) 143-155 (ph.; dr.; translation), with detailed commentary on the names, the institutions, and the honors and privileges mentioned in this document. The similarity in content and letterforms with *IG* IX.2.68 and *SEG* XVI 373 (Ἀμύντωρ in L. 9 is known as a proxenos in Delphi in ca. 263-256 B.C.) suggest a date in the mid-3rd cent. B.C., before the incorporation of Lamia into the Aitolian Koinon (shortly before 250 B.C.).

Ἀγαθᾶι Τύχαι· Λαμιεῖς ἔδωκαν τοῖς δικασταῖς τοῖς Ὀπουντίοις [ca. 4-5]νι Ξενοφάντου,
Εὐμήλῳ Ἀριμήλου, Πασίνωι Παιδύλου Ὀπουντίοις προξενίαν, πολιτείαν, ἰσοτέλειαν, ἐπινο-
μίαν, ἔνκτησιν γᾶς καὶ οἰκίας, ἀσυλίαν, ἀσφάλειαν καὶ εἰράνας καὶ πολέμου καὶ κατὰ γᾶν
καὶ κατὰ θάλασσαν καὶ αὐτοῖς καὶ ἐκγόνοις καὶ χρήμασι τὸν ἅπαντα χρόνον
καὶ ὅσα τοῖς ἄλλοις δίδοται προξένοις πάντα· ἀρχόντων Κλεοδώρου, Σώφρονος,
Διωξία, γραμματεύοντος Βουλάρχου, στραταγέοντος Θηρομάχου, ἱππαρχέοντος
Σωτίμου· ἔγγυος τᾶς προξενίας Σώτιμος Ὀλύμπιος

1-2. The Opountian judges are otherwise unknown; the names Eumelos, Arimelos, and Paidylos are attested for the first time in this region, ed.pr. ‖ 4-6. the magistrates are otherwise unknown, but the names are attested in Central Greece, except for Doxias, ed.pr. ‖ 7. Ὀλύμπιος is a patronymic adjective (nominative) rather than the genitive of Ὄλυμπις, ed.pr.; contra B.Helly, J.-C.Decourt, *BE* (2005) no. 208 (a patronymic adjective would be Ὀλυμπίειος).

541. Lamia. Dedication to Hermes, Hellenistic period. A statue (the head is missing) and its inscribed base; found at the entrance to the exhedra of the gymnasion; the gymnasion was built around 350 B.C., destroyed by an earthquake in the early 3rd cent., rebuilt and destroyed again by an earthquake in the late 2nd cent. B.C. Mentioned by F.Dakoronia, in *Τὸ Ἔργο — στὴ Θεσσαλία* (cf. our lemma no. 507) 19: Σωκράτης | Ἑρμεῖ

542. Larisa. Prosopography: Kephalos, son of Hippolochos. M.-E.Zachou-Kontogianni, *Egnatia* 7 (2003) [2004] 9-28 (in Greek; English summary), associates a series of inscriptions with Κέφαλος Ἱππολόχου, strategos of the Thessalian Koinon, possibly for three terms (ca. 27-12 B.C.): *IG* IX.2.1295 a II L. 8; *SEG* XXIX 531 L. 20 (Κεφάλου τοῦ Ἱππολόχου); A.S.Arvanitopoulos, *AE* (1916) 29 no. 278 LL. 8, 33 (cf. our lemma no. 511); id., *AE* (1917) 21 no. 311 LL. 4/5; id., *AE* (1923) 148 no. 380 L. 2; id., *AE* (1924) 174 no. 407 LL. 24 and 32; J.Hatzfeld, *BCH* 35 (1911) 232-234 n. 4 B L. 5; Y.Béquignon in *Mélanges helléniques offerts à Georges Daux* (Paris 1974) 4 no. 2 L. 5; The latter text (only partially published) attests the following sequence of strategoi: Κέφαλος, Ἀμεινίας, and, perhaps after a gap, Ἱπποκρατίδης (12 B.C.), Εὔδημος, and Ἀμεινίας τὸ β'. This provides a terminus ante quem for the first term of Kephalos. Kephalos' parents may have been Ἱππόλοχος Ἱππολόχου and Νικασίπολις Νικοκράτου (*IG* IX.2.1232 = *SEG* XLIV 450). Kephalos did not belong to the family of Κλέαρχος (Kramolisch, *Die Strategen des Thessalischen Bundes* 26), but to that of Ἱππόλοχος and Ἀλέξιππος (cf. J.Pouilloux, *BCH* 79 [1955] 454). For Kephalos and other persons associated by Z.-K. with this family see also our lemmata nos. 539, 548-551, 553, and 556. On the contrary, B.Helly, *art.cit.* (cf. our lemma no. 517) 154-157, distinguishes between two families: a family in which the names Ἱππόλοχος and Ἀλέξιππος alternated, and a family in which the names Κέφαλος and Ἱππόλοχος were common. J.-C.Decourt, B.Helly, *BE* (2005) no. 283, point out that Z.-K. has confused two homonymous men: a strategos around 30 B.C., and a homonymous strategos (his grandson?) during the reign of Tiberius.

543. Larisa. Document concerning the sale of public land, early 3rd cent. B.C. A.Tziafalias, in *Τὸ Ἔργο — στὴ Θεσσαλία* (cf. our lemma no. 507) 86/87 no. 4, summarizes the content of a still unpublished stele with a text of 129 lines. In this document Larisa determines the conditions for the sale of public land. The sale of estates and the names of the purchasers are recorded at the bottom of the stele. The pieces of land are called ἱππότεια ἀρχαῖα (attested for the first time) [because of the lack of accents in the Greek report it is not clear if T. means ἱππότεια ἀρχαῖα (plural) or ἱππότεια ἀρχαία (singular)]; this term seems to designate lots given to the members of the aristocracy of horsemen in the Archaic period. It is not clear how they became public land and why the city now needed to sell them (to pay for the construction of the theater?).

544. Larisa. Two letters of Philip V and two decrees of Larisa, 217 and 214 B.C. *IG* IX.2.517; *Syll.*[3] 543. I.Weiler, *Die Beendigung des Sklavenstatus im Altertum. Ein Beitrag zur vergleichenden Sozialgeschichte* (Stuttgart 2003) 174-178, comments on the passage of Philip's letter referring to the manumission of slaves in Rome (LL. 29-34) as a model which should inspire the Lariseans to recruit new citizens, and provides bibliography.

545. Larisa. Honorary decree of the Pteleeis for Nysandros from Larisa, 2nd cent. B.C. *IG* IX.2.520 (Ager, *Arbitrations* no. 78); *SEG* L 526. J.-C.Decourt, B.Helly, *BE* (2005) no. 267, defend the restoration κίνδυνον πρ[οορώμενος] (L. 16; πρ[οϊδόμε]νος, Canali de Rossi, *Selezione* -- no. 145). They also point out that Nysandros was a citizen of Larisa Pelasgis (Kremaste, Canali de Rossi).

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546. Larisa. Honorary decrees for the philosopher Satyros and Novius Latinus, late 2nd cent. B.C. A.Tziafalias, in *Τὸ Ἔργο — στὴ Θεσσαλία* (cf. our lemma no. 507) 87 no. 6, mentions an unpublished stele with two decrees. The first honors the philosopher Σάτυρος Φιλίνου Ἀθηναῖος, who founded a school of philosophy in Larisa. The second decree honors Νούιος Λατῖνος Νουίου [Ουίου, T. per errorem] Μαμερτῖνος, who was responsible for the liberation of Larisean cavalrymen in Sicily. They must have served in the army of Licinius Lucullus in 103 B.C.

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547. Larisa. Manumission records, late 1st cent. B.C. (24 B.C. and after 8 B.C.?). Fragment of the upper left part of a marble opisthographic stele found in 1993 in the citadel. Ed.pr. M-E.Zachou-Kontogianni in *Τὸ Ἔργο --- στὴ Θεσσαλία* (cf. our lemma no. 507) 145-149 (ph.). Ed.pr. assumes that the Augustan era (ἔτους Σεβαστοῦ) started in Thessaly in 27 B.C. (not 32/31 B.C.); if the beginning of the era was the Battle of Actium [2 September 31 B.C.], the fourth year (29/28 B.C.) would antedate the award of the title Augustus to Octavian [the problem does not exist, however, if the Aktian era began in Thessaly in 31/30 B.C. (as in other parts of the Roman East) and not in 32/31 B.C. (as in Macedonia); see W.Leschhorn, *Antike Ären* (Stuttgart 1993) 215/216, Chaniotis]. Based on this observation, ed.pr. suggests the following sequence of strategoi of the Thessalian Koinon: Augustus (27/26, B.C.; *IG* IX.2.415b; *SEG* XXXIII 464); Τειμασίθεος τὸ β´ (24/23 B.C.; this text); Ἵππαρχος (21/20 B.C.; *IG* IX.2.349b; *AE* [1913] 152; [1917] 118 no. 331); Μενεκράτης (20/19 B.C.; *IG* IX.2.349b; *AE* [1913] 152; [1917] 118 no. 332); [Σώσ]ανδρ[ος] (19/18 B.C.; *IG* IX.2.1042; to be restored in *AE* [1917] 124 no. 339); Πολύξενος (15/14 B.C.; *IG* IX.2.1296; *AE* [1913] 173; [1923] 128 no. 361; [1945/47] 110); [Ἀπολ]λόδωρος (14/13 B.C.; *IG* IX.2.1296; *AE* [1913] 173; [1923] 128 no. 361; [1945/47] 110); Ἱπποκρατίδης (12/11 B.C.; *BCH* 99 [1975] 120); Πε[τραῖ]ος (9/8 B.C.; *AE* [1917] 21 no. 312); Ἀπολλόδωρος τὸ β´ (8/7 B.C.; *Gonnoi* II 116; *AE* [1915] 17 no. 257; unpublished text: ἔτους εἰκοστοῦ Σεβασστοῦ, | στρατηγοῦντος Ἀπολλ|οδώρου τὸ δεύτερον, μηνὸς | ἐμβολίμου λοιπῶν ἕξ); Μεν[--] (6/5 B.C.; *SEG* XXXII 604, which should be attributed to Atrax) [the text given by Z.-K. (149 note 17: ἔτους κβ´ Σεβαστήου κ[αθ' ὃ] ἀνήρηται στρατηγὸς Μεν.[--- ταμιεύοντος Λέοντος τοῦ Παυσα]νίου, φύσει δὲ Λέοντος) is very different from that in *SEG* XXXII 604, Chaniotis].

A:
[--------------------------------]
[---]Σ[--------- ἐπὶ στρατη]-
γοῦ Τειμασ[ιθέου τὸ δεύ]-
τερον, ἔτους Σ[εβαστοῦ τε?]-
τάρτου, οἱ ἀπη[λευθερωμέ]-
νοι ἐπ' α[ὐτῷ καὶ δεδω]-
[κ]ότες [τῇ πόλει δ(ηνάρια) κβ´ (]
vacat [month? vacat]
Εὔτυ[χος? --------------------]

B:
[--------------------------------]
[-------------- τοῦ] πρεσβυτ-
[έρου τὴν δ]ευτέραν ἑ-
[ξάμηνον τὴ]ν ἐπὶ στρατη-
[γοῦ Ἀπολλοδ]ώρου τὸ τρίτον,
[οἱ δεδωκότ]ες τῇ πόλει τοὺς
[ιε´ στατῆ]ρας· Λεσχανορ[ί]-
[ου --------------------------------]

A. 2. The first term of Timasitheos is recorded in *IG* IX.2.1299/1300; his son (?) Εὔδημος is mentioned as a tagos in *SEG* XXXIII 464, ed.pr. || B. 1. cf. [ταμιεύοντος Ἡρακλείδου τοῦ Ἡρακλείδου τοῦ] πρεσβυτέρου in an unpublished fragment of *SEG* XXIX 531 and [ταμιεύοντος Φίλωνος τοῦ Φίλωνος τοῦ] πρεσβυτ[έρου] in unpublished manumission records (cf. *IG* IX.2.531), ed.pr.

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548. Larisa. Manumission record, 1st cent. A.D. *IG* IX.2.1293. On the basis of autopsy, M.-E.Zachou-Kontogianni, *art.cit.* (cf. our lemma 542) 24 note 47, corrects the reading of LL. 16/17: Ἀλκίππου τοῦ Φίλωνος κα[ὶ ---]ίππου τοῦ Νεικοπόλεως (Ἀλεξίππου [τοῦ ---ί]ππου [Λαρισαίου], Kramolisch, *Die Strategen des Thessalischen Bundes* 25 note 17, 26).

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549. Larisa. Manumission record, late 1st cent. B.C. Right middle part of a marble stele found in ca. 1918-1920 in Larisa; now in the Museum of Larisa. Ed.pr. M.-E.Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 542) 17/18 (ph.).

[---]
[----------------------------] ἀπὸ [------------]
[-------- καὶ Ἀγά?]θωνος τοῦ Ἀμφιδίκο[υ]·
[----------- καὶ? ----------- ἀ]πὸ Κεφάλου καὶ vacat
[Ἱππολόχου? καὶ Αὐτοκ]ράτας, τῆς γυναικὸς
[Κεφάλου, καὶ Ἡγη]σαρέτου καὶ Ἱππολόχο[υ]
[καὶ Φιλαινοῦς καὶ Δαϊ]πύλας, τῶν τέκνων·
[---------- ἀπὸ ----------- το]ῦ Ἱλάρου καὶ Νίκης vacat
[καὶ --------------, τῆς γυ]ναικὸς Ἱλάρου, καὶ Σωσ[ι]-
[----------- καὶ -----------]πάτρας τῆς Εἰσαγόρου·
[----------- καὶ ------------]α ἀπὸ Σειμάκου vacat
[καὶ ------------ τῶν ------]ίππου· vacat
[-------------------------------------] ἀπὸ Μηδήου vacat
[---]ωνος vacat
[---]

4-6. Αὐτοκράτα, Ἡγησάρετος, and Φιλαινώ are also mentioned together with Χέφαλος (sic) τοῦ Ἱππολόχου in the manumission record *SEG* XXIX 531 LL. 20-22, ed.pr. || 4. Autokrata may be the homonymous daughter of Λυκῖνος in *IG* IX.2.1232 = *SEG* XLIV 450 LL. 34/35, ed.pr. || 5. Hegesaretos is also mentioned in an agonistic inscription (see the text in our lemma no. 550), ed.pr. || 10. Σειμάκου is written in a rasura, possibly by a different hand, ed.pr.

550. Larisa. List of victors at the agon of the προκινδυνεύσαντες ἐπὶ τῶν Στενῶν, late 1st cent. B.C. Upper part of a marble moulded stele; found reused in Tesli Cami in Larisa. D.R.Theocharis, *AD* 16 B (1960) 185. Cf. J. and L.Robert, *BE* (1964) no. 227; B.Helly in *Les 'bourgeoisies' municipales italiennes aux IIe et Ier siècles av. J.-C.* (Paris-Naples 1983) 374-378; id. in *Λάρισα, παρελθόν - μέλλον* (Larisa 1985) 139 (non vidimus). M.-E.Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 542) 19-22, reprints LL. 1-7 and 10-12 (ph.), with comments on prosopography and date. She confirms the local, Larisean character of the agon; this is explicitly stated in LL. 5/6 [cf. *IG* IX.2.531 LL. 6-10, Chaniotis]; moreover, the winners do not have ethnics. B.Helly distinguished between the strategos Monimos, attested during the reign of Augustus (Kramolisch, *Die Strategen des Thessalischen Bundes* 137/138), and the strategos of this inscription (L. 7) which he dated to the mid-1st cent. B.C. However, the identification of Hegesaretos (L. 12) with the son of the strategos Kephalos (see our lemmata nos. 542 and 549) confirms a date in the Augustan period (Z.-K.).

Ποπλίου Οὐετ[τ]ίου Σέξ-
στου υἱοῦ ταγεύοντος τὴν
πρώτην χώραν καὶ τιθέντος
τὸν ἀγῶνα τοῖς προκινδυνεύσα-
σιν ἐπὶ τῶν Στενῶν, ὃν τίθησιν ἡ πό-
λις ἡ Λαρισαίων στρατηγοῦντος
Μονίμου, οἱ νενεικηκότες vacat
vacat
κέλητι πωλικῷ· Γάϊος Ο[...]ος Φρόντωνος υἱ[ός]·
τελήῳ· Λύκος Κέββου· ταυροθηρίαν· Κρίτων
Κυνάγου· προσδρομὴν ἱππέων· Στρατό-
νεικος Στρατονείκου· ἄλλην, τὴν Ἡγ{η}-
σαρέτω· Ἡγησάρετος Κεφάλου· προσδρο-
μὴν πεσζῶν· Κρατήσιππος Γλαυκέτου·
ἀμφιππολαμπάδα· Κρίτων Κυνάγου· καταλο-
γὴν παλαιάν· Ἀσκληπιόδωρος Δημητρ[ί]-
ου· κήρυκας· Δημήτριος Δημητρίου·
σαλπιστάς· Παρμενίσκος Παρμενίσ-
[κ]ου· στάδιον παίδων· Πόπλιος Τίτο[ς]
Ποπλίου υἱός· ἀνδρῶν· Μενέ-
στρατος Μενεστράτου· δίαυλος·
[-------------------]νος Εὐβούλου· ἀνδρῶν
[---]

2-3. πρώτη χώρα is the Pelasgiotis or a larger area around Larisa, H. (1983); ταγεύων τὴν πρώτην χώραν is the president of the board of the five tagoi (cf. πρωτοστάτης ταγός in *IG* IX.2.34 and 538), Z.-K.; J.-C.Decourt, B.Helly, *BE* (2005) no. 283, rightly point out that χώρα can only have a spatial significance; πρώτη χώρα 'est probablement une division de la *civitas larisensis* d'époque impériale, qui reprend la division en deux parties (au moins) du territoire de la tétrade Pélasgiotis' (cf. B.Helly, *L'état thessalien* [Lyon 1995] 272) ‖ 4-5. προκινδυνεύσα[σ]ιν ἵππων στενῶν, T.; ἐπὶ τῶν Στενῶν; the agon commemorated a battle ἐπὶ τῶν Στενῶν (Tempe) in 171 B.C. (cf. Livy 42.57-61), *BE*; the Στενά should be located near Sykyrion, on the south side of Mt. Ossa, H. ‖ 11-12. the winner Hegesaretos may have been a relative of the earlier Hegesaretos (early 2nd cent. B.C.) for whom the competition had been established, *BE*, H.; for Hegesaretos, son of Kephalos, see also our lemma no. 549 and *IG* IX.2.1252, Z.-K.

551. Larisa. Honorary inscription for the priestess Eubiotea, late 1st cent. B.C./early 1st cent. A.D. Marble crowning member of a statue base. N.I.Giannopoulos, *AD* (1927/28) 55/56 no. 1. Republished by B.Helly, *art.cit.* (our lemma no. 517) 154-157, who dates this text to a late phase of the life of Εὐβιότηα, known as a girl from the text in our lemma no. 554 [*LGPN* IIIb, s.v., distinguishes between two persons, Chaniotis]. Republished by M.E.Zachou-Kontogianni, *art. cit.* (cf. our lemma no. 542) 23 (ph.), who identifies Kephalos (LL. 2/3) with the homonymous strategos of the Augustan period (see our lemma no. 542).

Ὁ δῆμος ὁ Λαρισαίων Εὐβιότηαν Ε[ὐβιό]-
του, γυναῖκα δὲ Ἱππολόχου τοῦ Κε[φά]-
λου, φύσι δὲ Ἀλεξίππου τοῦ Ἀλεξίππο[υ],
ἱερητεύσασαν

1-2. Eubiotos is known as a strategos of the Thessalian Koinon (*IG* IX.2.541 L. 11) [*LGPN* IIIb, s.v. no. 31]; he may be the gymnasiarchos Εὐβίοτος Βυκόλου (N.I.Giannopoulos, *AE* [1930], 177 L. 16) and the homonymous tagos in *IG* IX.2.549 L. 6, Z.-K. [but these men are from Hypata, Chaniotis] ‖ 3. G. thought that Alexippos was the natural father of Hippolochos (followed by Kramolisch, *Die Strategen des Thessalischen Bundes* 163 [Index]); contra H. (the natural father of Eubioteia); probably the homonymous gymnasiarchos in *IG* IX.2.541 LL. 5/6, who is also known from an unpublished manumission record of the Augustan period, Z.-K. ‖ 3-4. Ἀλεξίππο[υ ἱε]lvac.ρητεύσασαν, G.; corrected by Z.-K.

552. Vacat.

553. Larisa. Honorary inscription, late 1st cent. B.C. Marble base with moulding decorated with Ionic kymation; now in the Museum of Larisa. Ed.pr. B.Helly, *art.cit.* (cf. our lemma no. 517) 154 and 157. The use of the ethnic suggests that Kephalos was not honored by Larisa; Kephalos must have been a federal ἄρχων in the Classical or early Hellenistic period, since the term ἄρχων was replaced by στρατηγός after 196 B.C. (H.). Republished by M. Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 542) 15/16 (ph.), who interprets the text as a dedication made by Kephalos, the homonymous strategos of the Thessalian Koinon in the Augustan period (cf. our lemma no. 542), without, however, refuting any of H.'s arguments. For this reason her identification is rejected by J.-C.Decourt, B.Helly, *BE* (2005) no. 283, who point out that the nominative is used, e.g., in labels of statues of Homer (A.S.Arvanitopoulos,

RPh 35 [1911] 127 no. 28; *IG* IX.2.246 = *I.ThessEnipeus* 56) [the ethnic Λαρισαῖος, superfluous in the dedication of a Larisaian in Larisa, makes sense in a reference to a historical personality, Chaniotis].

Κέφαλος | Ἱππολόχου | [Λ]αρισαῖος ἄρξας

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554. Larisa. Dedication to Artemis Throsia, late 2nd/early1st cent. B.C. Marble crowning element of a statue base. N.Giannopoulos, *AE* [1931] 178. Republished by B.Helly, *art.cit.* (cf. our lemma no. 517) 155/156, who points out that Eubioteia was the adopted daughter of Alexippos (cf. our lemma no. 552), who as an orphan was under the guardianship of Hippolochos, a distant relative (perhaps the man mentioned in *IG* IX.2.1232 LL. 11/12; N.Giannopoulos, *AE* [1932] Parartema 22-25 no. 7 L. 25; N.Giannopoulos, *AD* [1927] 58-60 no. 5 L. 21). On 156 a stemma of the family.

Ἀρτέμιδι Θροσία Ἱππόλοχος Ἱππολόχειος ὑ[πὲρ]
Εὐβιοτείας Ἀλεξιππείας νεβεύσανσας
λύτρα

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555. Larisa. Epitaph of Kis(s)arion, undated. *SEG* XLIII 286. H.Solin, *Arctos* 37 (2003) 191, points out that there is no reason to emend Κισαρίων (*SEG*) to Καισαρίων (*LGPN* IIIb, s.v.); for Κισ(σ)αρίων cf. *CIL* VI 19229.

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556. Larisa. Epitaph of Daiipyla, late 1st cent. B.C./early 1st cent. A.D. *IG* IX.2.784. M.-E.Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 542) 25/26 (ph.), republishes the text and identifies Δαιϊπύλα as the adopted daughter of the strategos Κέφαλος (see our lemma no. 542). Her natural father, Εὐπαλίδης, cannot be identified with a particular person, but he belonged to a family from Gyrton.

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557. Melitaia. Epitaph of Sodamos, late 3rd cent. B.C. Pedimental stele decorated with two rosettes; found at Παλιούρια/Τσαΐρια near Melitaia. Ed.pr. F.Dakoronia, *AD* 54 B1 (1999) [2005] 378: Σώδαμος Σωπάτρου

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558. Mopseion (?, Gyrtoni). Decrees. A.Tziafalias, in *Τὸ Ἔργο -- στὴ Θεσσαλία* (cf. our lemma no. 502) 97, reports the discovery of decrees of Mopseion near the modern village of Gyrtoni (cf. *SEG* XLVII 668 and XLVIII 660) [found reused in a late Roman bath]. This permits Mopseion to be located at this site [for a different view see *SEG* XLIX 619 and B.Helly, J.-C.Decourt, *BE* (2004) no. 220, Chaniotis]. He quotes the beginning of one of the decrees (Θεός· Τύχαν Ἀγαθάν· ἁ πόλις Μοψείουν) and points out that they attest two tribes and πολίαρχοι.

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559. Mopseion (?, Gyrtoni). Metrical text (concerning Asklepios?), late 6th/early 5th cent. B.C. A.Tziafalias, in *Τὸ Ἔργο --- στὴ Θεσσαλία* (cf. our lemma no. 507) 98 (ph.), mentions the discovery of an Archaic inscription in Gyrtoni (ancient Mopseion); no description. B.Helly, J.-C.Decourt, *BE* (2004) no. 221, rightly point out that it is the beginning of a metrical text.

θαῦμα μέγ' ἀνθρό[ποισι]

In fine, ἀνθρō[ποις], T. [rather ἀνθρō[ποισι]; the metrical lex sacra of the sanctuary of Meter in Phaistos (*I.Cret.* I.xxiii.3 = our lemma no. 979; 2nd cent. B.C.) begins with the same phrase: θαῦμα μέγ' ἀνθρώποις πάντων Μήτηρ προδίκνυτι; cf. a similar expression in connection with another revelation of divine power, the appearance of Asklepios' sacred snake (*I.Cret.* I.xvii.21: πένψας ... ὀδαγ[ὸ]ν θεῖον ὄφιν, πᾶσιν θαῦμα βροτοῖσι μεγα; 1st cent. A.D.). This expression may have been inspired by the Delphic oracle concerning Asklepios (Paus. 2.26.7: ὦ μέγα χάρμα βροτοῖς), which is alluded to in the Homeric hymn on Asklepios (16.4: χάρμα μέγ' ἀνθρώποισι), the famous paian for Asklepios known from Athens, Dion, Erythrai, and Ptolemais (W.D.Furley - J.M.Bremer [edd.], *Greek Hymns. II. Greek Texts and Commntary* [Tübingen 2001] 161-165 no. 6.1: χάρμα μέγ' ἀνθρώποισι) and in the hymn of Isyllos (*IG* IV² 129 L. : μέγα δώρημα βροτοῖς); cf. the self-revelation of Glykos Neos Asklepios in Lucian, *Alexander* 18 (εἰμὶ Γλύκων ... φάος ἀνθρώποισιν). It seems that this text (part of a dedicatory epigram?, an acclamation?) records an epiphany, perhaps of Asklepios, whose cult probably originates in Thessaly (see now J.Riethmüller, *Asklepios. Heiligtümer und Kulte* I [Heidelberg 2005] 37-39, 91-106), Chaniotis].

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560. Mopseion (?, Gyrtoni). Epitaph of Aischinas, late 6th cent. B.C. Stele found in situ near a grave in the south cemetery at Gyrtoni (ancient Mopseion?). Ed.pr. A.Tziafalias in *Τὸ Ἔργο — στὴ Θεσσαλία* (cf. our lemma no. 507) 98 (ph.).

Στάλα Αἰσχίνα Βολαγορίο

Αἰσχιναία Βουαγοριδαῖοι, ed.pr.; corrected from the ph. by B.Helly, J.-C.Decourt, *BE* (2004) no. 221.

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561. Olosson. Manumission record, late 1st cent. B.C./early 1st cent. A.D. *IG* IX.2.1295 A II. Republished by M.-E.Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 542) 10/11, with new readings. L. 2: Βακχίου (Ἀχαιοῦ, *IG*; Γαζαίου, A.Arvanitopoulos, *AE* [1916] 28 no. 276; cf. *SEG* XLVIII 661); L. 12: Εὐρυβίωνος (Εὐρυπῶνος, *IG*); L. 33: perhaps ἐν [στρ]ατηγ[ῷ Κύ]λλῳ τὸ τρίτον ([Κεφ]άλῳ, Arvanitopoulos); Kyllos' third term as strategos is attested (*IG* IX.2.1041 c = *Gonnoi* 142).

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561 bis. Olympias (?). For inscriptions attributed to Gonnoi, but possibly from Olympias, see our lemma no. 529.

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562. Phaytos. Acclamation, 3rd/2nd cent. B.C. *IG* IX.2.501; *SEG* XLV 644. This inscription should be attributed to Atrax. See our lemma no. 517.

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563. Pherai. Funerary epigram for Pyrrhos, early 3rd cent. B.C. *IG* IX.2.429; *GV* 99. F.Mosino, *MEP* 5 (2001) 71/72, reprints the text (Italian translation) and argues that the phrase εἰ δ' ἦν τοὺς ἀγαθοὺς ἀνάγειν is an allusion to the myth of Alkestis and Admetos.

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564. Phthiotic Thebes. Decree recognizing the asylia of the Asklepieion of Kos, 242 B.C. See our lemma no. 850.

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565. Phthiotic Thebes. Citizenship decree for Eurydamas, 3rd cent. B.C. Four joining fragments of the lower part of a marble stele. P.Lazaridis, *PAAH* (1971) 41/42 no. β (ph.; 2nd cent. B.C.); J. and L.Robert, *BE* (1973) no. 238 a (3rd cent. B.C.). On the occasion of the publication of the asylia decree of Phthiotic Thebes for Kos (our lemma no. 850), B.Helly, J.-C.Decourt, *BE* (2004) no. 201, point out that the known decrees of this city are *IG* IX.2.132 and this document. We present the text which has never been included in *SEG*.

[-----------------------------------]-
οι β[ο]ύλωνται· Θηβαίους δὲ μὴ ἐξ[εῖναι]
μηδὲ δι' ἑνὸ[ς τ]ρόπου μήτε κοινῆ μήτε
ἄρχοντα μηδένα μηδὲ ἰδίαι μηδέ[να] {ΑΠΕ}
ἀπε[λα]ύνειν Εὐρυδάμαντα ἀπὸ τῆς πο-
λιτείας ἂν [μ]ή τι πονηρὸν πρᾶγμα πράσο-
ντα εἰς τὴν πόλιν ἢ εἰς τὰ πράγματα τὰ τῆ-
ς πόλεως ἐξελέγχωσι οἱ βουλόμενοι
ἀπελαύνειν ἀπὸ τῆς πολιτείας· ἂν δὲ
μὴ ἐξελέ[γχ]ωσι οἱ ἐπιβαλλόμενοι ἐξε-
λέγχειν, ἀποτεισάντω τῆι Δήμητρι τῆι Π[α]-
ναχαίαι τάλαντον ἀργυρίου καὶ τοῦ[το]
[ἱε]ρὸν ἔστω τῆς Δήμητρος Εὐρυδάμ[αντι]
[ὥστ' ἀσφά]λειαν εἶναι [.]ΑΣΩΝ ΑΧΡ[----]
[ ]ΑΤΕΙΩΝ
[--------------- Εὐρυδ]άμαντα [--------]
[---------------------]αν δὲ βου[λονται --]
ς παρὰ Ε[ὐρυδ]ά[μαντ- ----------------]
ὑπὲρ εὐνοίας καὶ δικαιοσύνης τῆς πρὸς τὴν
πόλιν καὶ τὰ πράγματα τὰ τῆς πόλεως· ὀμνύ-
τω Εὐρυδάμας τὸν ὅρκον ὃν ἂν ἡ πόλις προγρ-
άψηι, ἂν μὴ ἀνομώτωι διαπιστεύσωσι· ταῦτα
ἀναγραψάτω Εὐρυδάμας εἰστήλας λιθί-

νας καὶ ἀνθέτω εἰς τὸ ἱερὸν τῆς Δήμητρος
καὶ ὅπου ἂν ἀλλαχοῦ ἡ πόλις κελεύηι

11-12. τοῦ[το ἐς ἱε]ρὸν], L.; τοῦ[το ἱε]ρὸν], *BE* ‖ 13. ΑΣΩΝ and ΑΤΕΙΩΝ (the latter between L. 13/14) are written within a square panel, L. ‖ 14. [Εὐρυδά]μαντα, L. [Εὐρυ]δάμαντα on the ph., Chaniotis] ‖ 20. ἀνομώτω, L.; ἀνομώτῳ and interpunction before ταῦτα, *BE* [ἀνομώτωι on the ph., Chaniotis] ‖ 21. εἰς <σ>τήλας, L.; εἰστήλας, *BE* ‖ 22. ἀν<α>θέτω, L.; ἀνθέτω, *BE*.

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566. Pythion. Inscriptions. A.Tzifalias, in *Τὸ Ἔργο -- στὴ Θεσσαλία* (cf. our lemma no. 507) 91, provides more information concerning the discovery of inscriptions in the sanctuary of Apollo Pythios (cf. *SEG* LI 737). In addition to three royal letters, the finds include 55 dedications [in *SEG* LI 737 correct Ἄρτεμις Ἀγαγυλαία to Ἀγαλυλαία], two decrees of Pythion, and a sculptor's signature on the base of a cult statue of Apollo Pythios (Φιλήμων ἐποίησε).

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567. Skotousa. List of ἱππόται, early 3rd cent. B.C. A.Tziafalias, in *Τὸ Ἔργο --- στὴ Θεσσαλία* (cf. our lemma no. 507) 87 no. 5, mentions an unpublished fragmentary list of ἱππόται (horse breeders) from various cities of Thessaly (Gomphoi, Gonnoi, Pelinna, Trikka, etc.).

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567 bis. Unknown provenance. Dedication to Apollo (?), Hellenistic period. *Gonnoi* 160. A.Kontogiannis, *art.cit.* (cf. our lemma no. 529) 129 (ph.), argues that this stone was attributed by N.I.Giannopoulos to Gonnoi (hence *Gonnoi* 160), when he compiled the catalogue of the Museum of Volos, because he thought that it was one of the many dedications to Ἄρτεμις Εἰλίθυια found in Gonnoi ([Ἀρτέμιδι Εἰλι]θυίαι in his transcription). However, the new reading of the inscription in *Gonnoi* 160 ([---]ο[υ] Ἀπόλλωνι) makes this attribution doubtful.

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567 ter. Unknown provenance. Dedication to M. Vipsanius Agrippa, ca. 17/16-13 B.C. Four joining fragments of a marble base of unknown provenance, now kept in the Museum of Larisa. Ed.pr. V.Kalfoglou-Kaloteraki, *Hellenika* 53 (2003) 299-303 no. 1 (ph.), who suspects that this dedications as well as the one in our lemma no. 567 ter were private. K.-K. collects the epigraphic evidence for the honorary titles given to Agrippa in the Greek East (σωτήρ, εὐεργέτης, κτίστης, πάτρων; *IG* II[2] 4122/4123; V.1.1166; VII 349; *I.Délos* 1593; *Tit.Cal.* 14; *IGR* III 719; IGR IV 146; *I.Ilion* 86; A.Balland, *Fouilles des Xanthos. Inscriptions d'époque impériale du Letoôn* [Paris 1981] 45 no. 23). Agrippa's cult is directly or indirectly attested in Samos, Kos, Sparta, and Smyrna (*IG* XII.6.7 L. 53; *IG* V.1.374 = *SEG* XVIII 156; *PH* 104; *I.Smyrna* 331) [also in Lagina; see *SEG* XLVII 1585/1586, Sverkos], and his cult as θεός in attested in Mytilene (*IG* XII.2.66 c, 168, 170, 203). The title θεὸς σωτήρ, usually attributed to Augustus in Thessaly (*IG* IX.2.93, 425, 604, 1288; *SEG* XXXIV 486; XXXV 612), reflect the close

connection between Agrippa and Augustus; this dedication should be dated to the period of .Agrippa's journey to the East (ed.pr.).

Μ̣άρκῳ Ἀγρίπ|πᾳ θεῶι Σω|τῆρι vacat

567 quater. Unknown provenance. Dedication to M. Vipsanius Agrippa, ca. 17/16-13 B.C. Fragment of a marble stele [or base?; the stone is 55 cm deep, Chaniotis] of unknown provenance, kept in the Museum of Larisa. Ed.pr. V.Kalfoglou-Kaloteraki, *art.cit.* (cf. our lemma no. 567 bis) 299-303 no. 2 (ph.). For the date and content see our lemma no. 567 bis.

[Μ]ά̣ρκῳ Ἀγρίπᾳ | vvv θ̣εῷ vvv | [Σω]τ̣ῆρι vacat

EPEIROS

568. Ambrakia. Epitaph, Hellenistic period. Fragment of a stele found reused in a fortification wall. Ed.pr. B.Karatzeni, *AD* 54 B1 (1999) [2005] 465: [..]ΟΚΛ[...]Σ | [...]λίωνος

569. Ambrakia. Epitaph of Theodota of Thyrreion, Hellenistic period. Moulded stele decorated with branches of olive and oak; found near a grave. Ed.pr. B.Karatzeni, *AD* 54 B1 (1999) [2005] 465: Θεοδότα Σώτωνος | Θυρρεία

[The name Soton is attested in Thyrreion (*LGPN* IIIa, s.v.), Chaniotis].

570. Dodona. Dedication of Agathon of Zakynthos to Zeus, ca. 330 B.C. *IG* IX^2.1.1750. P.M.Fraser, *JHS* 123 (2003) 26-40, reprints and discusses the text and the bronze plaque on which it is inscribed. After critically reviewing other interpretations, he plausibly argues that one should read the text placing commas as follows: Ἀγάθων Ἐχεφύλλου καὶ γενεά, πρόξενοι Μολοσσῶν καὶ συμμάχων ἐν τριάκοντα γενεαῖς ἐκ Τρωΐας, Κασσάνδρας γενεά, Ζακύνθιοι ('Agathon, the son of Echephylos, and his offspring, proxenoi of the Molossians and their allies throughout thirty generations from Troy, the race of Kassandra, Zakynthians'). The relation of proxeny between Agathon's ancestors the Molossians (without their allies) may well have been established at an early date. The dedication was sent to Dodona when the hereditary proxeny awarded by the Molossians to Agathon was renewed. Relations between Zakynthos and Troy were based on mythological narratives (the ktistes Zakynthos was a son of Dardanos; Aineas stopped at Zakynthos); Agathon may have traced his family tree back to Helenos, Kassandra's twin brother who settled at Dodona, or Agathon, another of Priam's sons. F. interprets the phallus that decorates the bronze plaque as an allusion to the continuity of the γενεά of Agathon in the past and the future (cf. the name Ἐχέφυλλος; 'the stock

preserver'). On 33/34 F. briefly refers to other inscriptions alluding to genealogies (*SGDI* 4859, 5656; perhaps *IG* IX^2.1.882 = *CEG* 143) [cf. *SEG* XXXVII 992, Chaniotis].

571. Dodona. Fragment, undated [ca. 3rd cent. B.C.]. Fragment of a limestone plaque found in the west stoa of the sanctuary. Edd.pr. C.Souli - A.Vlachopoulou - K.Gravani, *PAAH* 158 (2003) [2006] 68/69 (ph.; text in majuscules).

[-------------------------------]
[--------------]ΑΝΙΟ[-----------]
[-----]ΕΥΡΗΣΕΕΝ τῶι δ[----------]
[-----]σσων αὐτοῦ παρε[---------]
4 [--- ἐ]ν τᾶι ἀγορᾶι κριθῆμεν [----]
[----] Λιμναίας καὶ Λ[------------]
[-------] εἶμεν [-------------------]
[-----------------------------------]

[Undated by edd.pr.; the letter forms suggest early 3rd cent. B.C., Chaniotis] || 2. ΕΥΡΗΣΕ ΕΝ ΤΩΙ, edd.pr. || [5. Limnaia may be the harbor town in Akarnania; the text could refer to an arbitration (cf. L. 4), Chaniotis].

572. Dodona. Inscribed tiles, 3rd cent. B.C. Stamped tiles found in a stoa west of the sanctuary (1) and near the Prytaneion (2). Edd.pr. C.Souli - A.Vlachopoulou - K.Gravani, *PAAH* 157 (2002) [2205] 85 (1) and *PAAH* 158 (2003) [2006] 68 (2; cf. *SEG* L 545): 1) Ἐπὶ Φορμίσσκου; 2) Διὸ[ς Νάου].

573. Nikopolis. Inscribed roof tiles, Hellenistic period. K.L.Zachos, *JRA* 16 (2003) 79 (ph.), briefly mentions a number of inscribed roof tiles that he has previously presented: see *SEG* LI 759 and 761.

ILLYRIA

573 bis. Illyria. Roman colonies and their elites. See our lemma no. 584.

574. Bouthrotos. Inscriptions in the theater. The unpublished manuscript of L.M.Ugolini containing his report on the excavation of the theater at Bouthrotos is presented by O.J.Gilkes (ed.), *The Theatre at Butrint. Luigi Maria Ugolini's Excavations at Butrint 1928-1932 (Albania Antica* IV*)* (*BSA* Suppl. 35; London 2003) 75-106 ('Gli scavi di teatro') and 195-246 ('The Sculpture from the theatre'; with an update by I.Pojani on 246-252). U. gives the text of *SEG* XXXVIII 470 (89) and a sculptor's signature on a warrior: Σωσικλῆς | Σωσικλέους | Ἀθηναῖος | ἐποίει (L.M.Ugolini, *Atti Pont. Acc.* 11 [1935] 89; cf. J.Bergemann, *Die römische*

Kolonie von Butrint und die Romanisierung Griechenlands (Munich 1988), 133/134 no. Th4; 1st/2nd cent. A.D.) [to be added to *LGPN* II, s.v.].

575. Bouthrotos. Manumission records. P.Cabanes, *Orbis Terarrum* 8 (2002) [2006] 59-73, presents a brief overview of the content of the manumission records found at Bouthrotos and the information they provide on family organisation and the position of freedmen (ca. 230-44 B.C.).

576. Epidamnos. Epitaph, Hellenistic period. Lower part of a marble kioniskos found during a survey in the area of Epidamnos (site 001). Edd.pr. J.L.Davis et alii, *Hesperia* 72 (2003) 79 (ph.): [--]μην[--] | [--]ην[--] | χαῖ[ρ]ε

[1. Probably a name in -μην (e.g., Δαμήν or Παρμήν) ‖ 2. probably [--]ῆν[ος], Chaniotis].

577. Epidamnos. Epitaph, Hellenistic period. Upper part of a stele with moulding; seen in a garden at Durrës, allegedly found in the area of the hill at Dautaj. Mentioned by J.L.Davis et alii, *Hesperia* 72 (2003) 63 (ph.); no text.

578. Epidamnos. Stamped tile, Hellenistic period. Fragment of a clay tile; part of a stamped inscription within a frame; found during a survey in the area of Epidamnos (site 001). Edd.pr. J.L.Davis et alii, *Hesperia* 72 (2003) 77 (ph.; dr.): ἐπὶ ̣Ι[--]

579. Phoinike. Inscribed tile, undated. Stamped tile. Mentioned by S.Gjongecaj in S.De Maria - S.Gjongecaj (edd.), *Phoinike* II. *Rapporto preliminare sulla campagna di scavi e ricerche 2001* (Bologna 2003) 109-111; non vidimus. See S.Gjongecaj in P.Cabanes, J.-L.Lamboley (edd.), *L'Illyrie méridionale et l'Épire dans l'Antiquité* IV (Paris 2004) 169-173; cf. M.Sève, *BE* (2005) no. 54 and L.Dubois, *BE* (2005) no. 256. This is the first attestation of the ethnic Φοινικαιεῖς in the city: Φοινικα[ιέων] | ἐπ' Ἀντάν[ορος]

DALMATIA

580. Acruvium (Kotor). Epitaph (?) of the doctor L.Luscus Eukarpos, late 2nd cent. A.D. A.Mayer, *Nastavni Vjesnik* 40 (1931/32) 189. Republished by E.Samama, *op.cit.* (cf. our lemma no. 2191) 182/183 no. 079 (French translation).

Λούκιος Λοῦσκ[ος] | Εὔκαρπος, ἀρχι[ατρὸς] | κλεινικὸς γενlναῖος ἐργ(άσατο)

The authenticity of this document was contested by V.Nutton, *From Democedes to Harvey* (London 1988) 37 note 33 and 226. S. ‖ 3. this is the only epigraphic attestation of a κλινικός; this designation is attributed by Galen to doctors who visited patients in their homes; 'faut-il voir dans ce médecin chargé des visites la preuve d'une service médical municipal?'. S. ‖ [4. one expects ἠργ[άσατο], Chaniotis; perhaps κλεινικός· Γενlναῖος (ἠ)ργ(άσατο), Pleket].

MACEDONIA

581. Macedonia. Politics: Institutions. After presenting an overview of the significant epigraphic discoveries of recent years concerning Macedonian poleis in the Classical and Hellenistic period, M.B.Hatzopoulos, in *La naissance de la ville dans l'Antiquité* (Paris 2003) 127-140, summarizes the current state of our knowledge as regards the civic institutions in Macedonian poleis: citizenhip (πολίτευμα, φυλαί), council (πελιγᾶνες), magistrates (ἄρχοντες, δικασταί, ἐπιστάτης, νομοφύλακες, πολέμαρχοι, σκοῖδος, στρατηγοί, ταγοί), ephebic training (*I.Beroia* 1). Among the inscriptions briefly discussed we single out the lists of theorodokoi from Epidauros (*IG* IV² 94; ph.), Nemea (*SEG* XXXVI 331; ph.) and Delphi (*SEG* XXVI 624), and a decree of Pydna (*SEG* XLIII 451; ph.; French translation) [for Hesychios, s.v. ταγόναγα (p. 134) and the δικασταί see our lemma no. 613, Chaniotis]. See also id., in K.Buraselis - K.Zoumboulakis (edd.), *op.cit.* (cf. our lemma no. 2212) II 51-64, for a discussion of the institutions of the Macedonians and the Thessalian Koinon.

582. Macedonia. Politics: Monarchy. F.Landucci Gattinoni, in C.Bearzot - F.Landucci - G.Zecchini (edd.), *Gli stati territoriali nel mondo antico* (Milano 2003) 199-224, discusses the character of Macedonian monarchy under Philip II, Alexander the Great and his successors focusing on the military aspects of the monarchy and the close association of the title of the βασιλεύς with military victories. She adduces the following inscriptions as possible evidence for the use of the title βασιλεύς by Philip II after his victory at Chaironeia: *IG* II² 236 = *GHI* 177 (214/215: the restoration [βασιλέα Φίλιππον], instead of [Φίλιππον Μακεδόνα] (L. 5) cannot be excluded); E.Schweigert, *Hesperia* 9 (1940) 325-327 (215: τὸμ βασι[λέα] refers to Philip II); G.Daux, *BCH* 73 (1949) 258-260 (215 note 69: Φ[------] | βασ[---] is Philip II or III). As to the inscription of Oleveni (our lemma no. 605), she leaves the question open whether it refers to Philip II or V (215-217). With regard to the letter of Alexander to Philippi (*SEG* XXXIV 664; XLVIII 835*; *Philippi* II no. 160), L.G. favors a date after the battle at Issos (205/206, 212-214). The identity of Ἀμύντας, Μακεδόνων βασιλεύς, in *IG* VII 3055 is not clear. On 219-223 discussion of the use of the title βασιλεὺς Μακεδόνων by Κάσσανδρος (*IG* II² 641; *Syll.*³ 332; *SEG* XLVII 940; Hatzopoulos, *Macedonian Institutions* II nos. 20/21 and 23) and Philip V (*Syll.*³ 573/574; *I.Lindos* 2); on 202-204 brief discussion of the cluster βασιλεύς, φίλοι, and δυνάμεις in *SEG* XLI 1003 I LL. 23/24; *Iscr.Cos* ED 5 L. 21; *I.Ilion* 32

= *OGIS* 219; *I.Magnesia* 86 LL. 16/17; *I.Priene* 15 = *RC* 6 = *OGIS* 12 [the references in 203 note 25 (*I.Magnesia* p. 82 and *Iscr.Cos*, p. 20) are wrong]. On this subject see also E.Arena in *Ancient Macedonia* VI 77-98 (omitted in *SEG* XLIX).

583. Macedonia. Prosopography: The friends of the Antigonids. J.L.O'Neil, *CQ* 53 (2003) 510-522, studies the ethnic origin of ca. 90 friends of the Antigonid kings. Macedonians, often relatives of the king, were favored for key positions, but one observes a stronger presence of men from Greek cities than under Alexander and differences from one king to another. He suspects that Περδίκκας, an envoy of Philip V to Crete in support of the asylia of Teos (*I.Cret.* I.v.52 and XIV.1), was a Teian citizen (518). Σόλων, an envoy of Perseus to Rome (Polyb. 27.6.1), may be a relative of Φανέας Σόλωνος, thearodokos of Delphi at Klita (p. 519; *SEG* XXVI 624; LI 600*) [the date of the list of thearodokoi (ca. 178 B.C.) should be corrected (ca. 230-210 B.C.); see *SEG* XLVI 555, Chaniotis].

584. Macedonia. Roman colonies and their elites. A.Rizakis in *Les élites* 107-130, studies the establishment and formation of elites in the Roman colonies in the *provincia Macedonia* (Dyrrhachion, Bouthrotos, Byllis, Dion, Pella, Kassandreia, Philippi). Although the indigenous population was usually excluded from the citizenbody, various degrees of interaction with the Roman colonists were possible (patronage, mixed marriages, individual awards of Roman citizenship, economic cooperation). Each colony represents a separate case, in terms both of development and of epigraphic documentation. The role played by the settlement of military colonists and veterans (in Philippi, to some extent in Dion and Kassandreia) and of civil colonists is not as clear as that of freedmen, e.g., the Anthestii in Dion, known from dedications (often bilingual; e.g., *SEG* XXXIV 630-632), and of the wealthy negotiatores, e.g., the Herennii in Dion and Thessalonike (*IG* X.2.1.113, 124, 435, 487/488; *SEG* XXXIV 623), the Granii in Bouthrotos, the Cornelii in Philippi, M. Valerius Ruga in Kassandreia, the Baebii in Dion and Kassandreia, and the Nonii and Sulpicii in Pella. Older elites were hardly integrated into the new social structure; Bouthrotos, with its Pomponii and Caecilii, probably clients of Atticus, is an exception. In Kassandreia, the persistence or revival of Greek institutions (gymnasion, ephebeia, calendar, cults) may suggest the emergence of a mixed, Graeco-Roman elite. Only a single family was accepted in the senate: the Thracian family of C. Iulius Maximus Mucianus (*Philippi* II no. 240) [see now *SEG* XLIX 885 and L 596, for his nephew, C. Iulius Teres, Chaniotis]. On 128 note 78, R. gives a list of the members of the ordo equester from Philippi. See also our lemma no. 625.

585. Macedonia. Sculpture: Museum catalogue. G.Despinis, T.Stefanidou-Tiveriou, E.Voutiras, *Κατάλογος γλυπτῶν τοῦ Ἀρχαιολογικοῦ Μουσείου τῆς Θεσσαλονίκης* II (Thessalonike 2003), complete their catalogue of works of sculpture in the Archaeological Museum of Thessalonike (cf. *SEG* XLVII 864). The volume contains several inscriptions, for which we give a comparatio numerorum with *IG*. See also our lemmata nos. 627/628 and 638.

IG X.2.1	*Κατάλογος*	*IG* X.2.1	*Κατάλογος*	*IG* X.2.1	*Κατάλογος*
63	337	105	336	729	320
90	333	115	334	873	176
98	177	120	335	875	319
104	332	267	201	888	321

586. Aiane. Inscribed vases. In a presentation of the new Archaeological Museum at Aiane, G.Karamitrou-Mentesidi, *AEMΘ* 16 (2002) [2004] 601-623, mentions among the exhibits inscribed vases (608: *SEG* XXXIX 567 = XLII 553; XLIII 363 A and E). There seems to be an ineditum (615: Αὔλου, σκόρδων μναῖ, μὴ κλέπτειν) [an owner's inscription indicating the content of the vase (garlic), and warning people against theft, Chaniotis]. Cf. M.Sève, *BE* (2005) no. 114.

587. Aigai. Decree or treaty, late 5th cent. B.C. C.Saatsoglou-Paliadeli, *AEMΘ* 16 (2002) [2004] 482/483, mentions the discovery in the area of the theater of a fragmentary stoichedon inscription. The fragmentary ethnic [Λακε]δαιμόνιοι (L. 2) suggests that this is a decree or a treaty dating to the period of the Peloponnesian War or later, during the reign of Amyntas III. This is the first public document of the Classical period found in Aigai (Vergina).

588. Vacat.

589. Amphipolis. Military regulation, ca. 200 B.C. *ISE* 114; Hatzopoulos, *Macedonian Institutions* II no. 12; *SEG* LII 589. Critically reviewing the interpretation of B LL. 10-18 by P.Juhel (*SEG* LII 589), M.B.Hatzopoulos, *BE* (2005) no. 303, translates [μ]ὴ [ἐπ]ιτρεπέτωσαν τοῖς διαρπάζουσιν as 'ne céderont pas à ceux qui essaieraient de piller'; this clause forbids the looting of booty by soldiers in the camp. Instead of [ἀποστ]είλωσιν (Juhel) in B L. 18, he suggests restoring [ἐπιστ]είλωσιν or [προσαγγ]είλωσιν.

590. Amphipolis. Epitaph of Kraton and Myrtale, 4th cent. B.C. SEG LI 790. M.B.Hatzopoulos, *BE* (2005) no. 358, rejects his suggestion of reading in L. 2 Χαρίκλειος (= patronymic adjective) and now reads Χαρικλεῖος (genitive of Χαρικλῆς).

591. Amphipolis. Epitaph of the gladiator Zosaris, Roman Imperial period. Stele with the representation of a secutor in relief; twelve wreaths and a branch are engraved around a recessed panel with an inscription of four lines; found in a Roman cemetery. Mentioned by D.Malamidou, *AD* 52 B3 (1997) [2003] 840 (ph.), who gives the name of the gladiator (LL. 1/2: Ζωσά|ριν) and mentions that the text refers to his 12 victories.

592. Archangelos Agias Annis Nestoriou (Orestis). Epitaph of Antonios, Roman Imperial period. *EAM* 206. Republished with new restorations by P.Thonemann, *EA* 36 (2003) 94; for the abbreviated form of πρεσβύτερος see *SEG* LII 1867.

Διονύσιος πρε(σ)β(ύτερος) Ἀντω[νίῳ]
τῷ τῆς θυγατρὸς αὐτοῦ παιδὶ
τήνδε πλάκα θῆκε
4 ἥρω{Ι}ς χαίρειν

1. Restored by T.; ΠΡΕΒΑΝΤΩ, perhaps a misread or miswritten Πλευράδου, *EAM* ‖ 4. ἡρωΐς, *EAM*; ἥρω{Ι}ς, T. [or ἥρωϊ {Σ} (cf. παιδί in L. 2), Chaniotis].

593. Berge. Epitaph, undated. Fragment of an epitaph found reused in a grave in the cemetery of Berge (Neos Skopos Serron). Mentioned by M.Valla, *AEMΘ* 17 (2003) [2005] 118 (ph.) [we read the text from the ph. (Classical period), Chaniotis]: vacat [---] μνημ[---]

594. Dion. Inscribed lead pipe, Roman Imperial period. Lead water pipe found in a building in the area of the forum. Ed.pr. D.Pandermalis, *AEMΘ* 16 (2002) [2004] 422: Ἐπιγένους

595. Dion. Lists, Hellenistic period. D.Pandermalis, *AEMΘ* 16 (2002) [2004] 422/423, mentions the discovery of Hellenistic lists of persons. The stone had been used as building material in the town in the Roman Imperial period.

596. Dion. Documents concerning the cult of Zeus Hypsistos, Roman Imperial period. D.Pandermalis, *AEMΘ* 17 (2003) [2005] 418, mentions the discovery of two inscribed marble plaques in the temple of Zeus Hypsistos. 1) A list of persons who had been selected by lot to be responsible for the δοχαί of Ζεὺς Ὕψιστος on a monthly basis [probably monthly banquets (δοχή = 'reception'; *LSJ*, s.v., Chaniotis]; the list begins with the month Ξανδικός and is dated to the ἔτος Σεβαστοῦ γπσʹ (283rd year of the Aktian era = 251/2 A.D.). 2) A document concerning estates belonging to Zeus Hypsistos followed by a list of θρησκευταί of Zeus Hypsistos [cf. *SEG* XLVI 800 A (Pydna); on θρησκευτής see L.Foschia in S.Follet (ed.), *L'hellénisme d'époque romaine. Nouveaux documents, nouvelles approches (Ier s. a.C.-IIIe s. p.C.). Actes du Colloque international à la mémoire de Louis Robert, Paris, 7-8 juillet 2000* (Paris 2004) 15-35, Chaniotis]. Cf. our lemmata nos. 597-600.

597-600. Dion. Dedications to Zeus Hypsistos, Roman Imperial period. D.Pandermalis, *AEMΘ* 17 (2003) [2005] 417-424, reports the discovery of a sanctuary of Zeus Hypsistos and

briefly presents its epigraphic finds, which also include four Latin inscriptions. Cf. M.B.Hatzopoulos, *BE* (2005) no. 310; *An.Ép.* (2003) [2006] nos. 1579/1580, and 1582 b.

597: 417 (ph.); *An.Ép.* (2003) [2006] no. 1579. **Dedication to Zeus Hypsistos, 2nd cent. A.D.** Green marble column; next to the column was found an Ionic capital supporting a marble eagle.

Διὶ Ὑψίστῳ | Λ(ούκιος) Τρέβιος | Λέων | εὐξάμενος

598: 417 (ph.); *An.Ép.* (2003) [2006] no. 1580. **Dedication to Zeus Hypsistos by a priest, Roman Imperial period.** Marble pediment with a relief representing an eagle between two ears; a crown above the eagle's head.

Διὶ Ὑψίστῳ εὐχὴν | Γ(άϊος) Ὀλύμπιος Παῦλος ἱερητ[εύσας]

599: 417 (ph.). **Dedication to Zeus Hypsistos, Roman Imperial period.** Marble basin.

[Δ]ιὶ Ὑψίστωι Δημήτριος | εὐχήν

600: 418; *An.Ép.* (2003) [2006] no. 1582 b. **Dedication to Zeus Hypsistos, Roman Imperial period.** Small column decorated on top with leaves and dedicated to Ζεὺς Ὕψιστος by Αὖλος Μαίκιος Σπόριος and his wife Νεικοπολίς; no text.

601-602. Dion. Dedications to Asklepios Soter. In a brief discussion of the relation between Demeter and Asklepios, whose sanctuaries were close to one another in Dion, S.Pingiatoglou, *AEMΘ* 17 (2003) [2005] 430 with note 14, mentions two dedications to Asklepios.

601: **Base of a statue of Asklepios, early 3rd cent. B.C.** Fragment of a statue base. D.Pandermalis in *Ancient Macedonia* II (1973) 337: Ἀσκ[ληπιῶι] | κα̣ὶ̣ [---]

[2. probably κα̣ὶ̣ [Ὑγείαι], Chaniotis.]

602: **Dedication to Asklepios Soter, undated.** Small column with an inscription in a panel; the text is a dedication to Ἀσκληπιὸς Σωτήρ; no text.

603. Drama. List of names, Roman Imperial period. Stele found in the city of Drama. Ed.pr. A.Peristeri, *AD* 52 B3 (1997) [2003] 847 (ph.); text in majuscules [the readings cannot be confirmed on the ph., Chaniotis].

[Β]ίθυς, Πουμπλᾶς,
Ζιρας, Κράσης,
Ζεισαλβης τεχνίτης,
Δίζας Δρώλου,
Σούδις Βυτιλάου,
Ζειπύρων, Μάκρος,
Δυτούζελμις,
Ζεισάλβης, ΕΛΩΝ
Ζειπύρων, Cέους,
Πρεῖσκος Δρώλου,
Πίθυς, Ζαεες,
ΠΙΛΙΠΗC ΔΙΕ.ΚΟΥΠΟΥ
ΑΒΧ.ΠΣΝ.ΒΑΛ. Βασσω
ΑΝΙ. Κουίντω

[Most of the names are attested in Macedonia and Thrace (Βίθυς, Δίζας, Δρῶλος, Δυτούζελμις, Ζαες, Ζεισαλβης, Ζ(ε)ιπύρων, Κράσης, Μάκρος, Σέους, Σούδις; see *LGPN* IV, s.vv.) Πουμπλᾶς (L. 1) seems an unattested variant of Πουπλᾶς; Ζιρας, if correctly read, is unattested; for Βυτίλαος (L. 5) cf. Βύτιος; for Πίθυς (L. 11) cf. Βίθυς; some of the persons are identified with a patronymic (LL. 4/5, 11/12), one person with his occupation (L. 3); the text may be the list of members of a cult association, Chaniotis] ‖ 1. ..ΙΘΥC ΠΟΥΜΠΛΑC, ed.pr. ‖ 4. ΖΕΙCΑΛ ΒΗCΤΕΧΝΙΠΗC, ed.pr. ‖ 8. ΖΕΙCΑΛΒΗCΕΛWΝ, ed.pr. ‖ [13-14. Βᾶσσος and Κόιντος in the dative?, Chaniotis].

604. Gazoros. Epitaph of L. Cornelius, 2nd/1st cent. B.C. Stele found in Agios Athanasios Gazorou Serron. Ed.pr. M.Valla, *AD* 52 B3 (1997) [2003] 847 (with a date in the 2nd/3rd cent. A.D.). M.B.Hatzopoulos, *BE* (2005) no. 360, restores the name in L. 1 and points out that the onomastic formula suggests a date in the 2nd/1st cent. B.C.: Λεύκιος Κορ[νήλιος] | Αὔλου υἱ[ός], χαῖρε

605. Herakleia Lynkestis (area of Oleveni). Letter and dedication, 345 B.C. or June 206 B.C.?. *IG* X.2.2.1; *SEG* XLIX 711*. E.Arena, *REA* 105 (2003) 49-82, reprints the text (ph.), critically reviewing the proposed identifications of βασιλεὺς Φίλιππος with either Philip II or Philip V. Based on an analysis of the literary sources, he argues that a campaign of Philip II against the Δαρδανεῖς in 344 B.C. is unlikely. The letterforms, the reference to regnal years, and the expression ἐπιφανέστατος τόπος support a date during the reign of Philip V (206 B.C.). For some criticism, see M.B.Hatzopoulos, *BE* (2005) no. 309. Cf. our lemma no. 582.

606. Kalindoia. Fragment, 79 A.D. Crowning member of a marble base found in the area of the temple of the emperor cult. Ed.pr. K.Sismanidis, *art.cit.* (cf. our lemma no. 607) 149: Ἔτους αιρ´ Σεβαστοῦ τοῦ καὶ ζκσ´

The 111th year of the Aktian era and the 227th year of the provincial era, ed.pr.

607. Kalindoia. Posthumous (?) honorary inscription for the emperor Trajan, after 117 A.D. (?). Marble moulded base of a bronze statue; found in the temple of the emperor cult.

The temple, in use from the late 1st cent. B.C. to the mid-3rd cent. A.D., is the one mentioned in *SEG* XXXV 744 (cf. XLVI 754). Ed.pr. K.Sismanidis, *AEMΘ* 17 (2003) [2005] 148/149 (ph.).

Αὐτοκράτορα Θεọ̀ν Θεοῦ <υ>ἱὸν Τραϊανὸν | Σεβαστὸν v ἡ πόλις

L. 1 is written on the moulding ‖ 1. Θεοῦ υἱόν, ed.pr. [ΘΕΟΥΙΟΝ, lapis; the second A and second O of ΑΥΤΟΚΡΑΤΟΡΑ are smaller than the rest; we note the angular E, Chaniotis].

608. Kallithea (Chalkidike). Fragment, 4th cent. B.C. E.-B.Tsigarida, S.Vasiliou, *AEMΘ* 17 (2003) [2005] 340 (ph.), report the discovery of a fragmentary inscription [5 lines] of the Classical period near the sanctuary of Ammon Zeus; no text.

609. Kato Kleines Florinas (Lynkestis). Funerary epigram for members of a family, 2nd/3rd cent. A.D. *EAM* 157. E.Samama, *op.cit.* (cf. our lemma no. 2191) 188 no. 087 (French translation), tentatively suggests the following restoration:

[Πλ]άγχων αὐτῷ καὶ Δανάῃ [ἰσοτίμῳ] |
[ἀπ]οθανούσῃ νύνφῃ ἄνω [φέρων ἐπ'] Ἀ[ΐδην δύσῃ] |
[π]ρώτε<ρ>ον γένετ' αὐτὸς Ἀλεξά||[νδ]ρῳ θεοειδῖ·
καὶ ζῴοις Πριά|μῳ ὁμοῦ θέτο σῆμ' ἐπὶ τύ[μβῳ] |
[Εὐ]ριδίκῃ τε θυγατρὶ ἐῇ φρεσὶ | [ἐδν]ὰ εἰδυίῃ
γαμβρῷ τ' εἰητρῷ [Θ]|εοδώρῳ σοφῷ ἀνδρί

2. ἀνὼ [φέρον], S. [typo?] ‖ 5-6. or καὶ ζῴοις Πριά|μου υἱοὶ μοῦ θέτο σῆμ' ἐπὶ τύ[μβῳ], L.Dubois apud S.

610. Kyrrhos. Dedication to Demeter and Hermes, late 2nd/early 3rd cent. A.D. Left part of a marble stele, broken on top and bottom; part of the pediment (with an akroterion and a shield) is preserved; in the relief panel part of representations of Hermes and Demeter; found near the city wall of Kyrrhos; an inscription above the relief. Ed.pr. P.Chrysostomou, *Eulimene* 4 (2003) 143-145 (ph.), with comments on the cult of Hermes and Demeter in Macedonia.

vacat Ἀγαθῇ [Τύχῃ]· Ὄλυμπος ἀνέθηκαν κατ' ὄ[ναρ]
Ἑρμεῖ κ[α]ὶ Δήμητρ[ι ------ καὶ]

611. Leukopetra. Dedications of slaves and free persons to Meter Theon Autochthon, 2nd-4th cent. A.D. *SEG* L 597; LI 833. Reviewing M.Ricl's restorations of several of the documents published in *I.Leukopetra* (see *SEG* LI 833), M.B.Hatzopoulos, *BE* (2005) no. 325, regards the restorations of nos. **51** (χεῖρ'), **58**, **90**, and **136** + **160** as possible but comments on the following texts:

51 LL. 20/21: ἀνατι|θέμην (ἀνετι|θέμην, R.).
78 LL. 6/7: ἐκ τῆς Κλεων[υμια]νοῦ | Ἀπολλοδώρο[υ κυριε]ύσεως (R.; ἐκ τῆς Κλεων[ύμης] τοῦ | Ἀπολλοδώρο[υ τοῦ Ὀδ]υσέως, *I.Leukopetra*) is not possible, because in L. 6 in fine TOY is clearly visible and the use of κυρίευσις in such a context is unparalleled. In L. 10, R.'s restoration [παι]δίον [Ὀρέσ]την ([παι]δίον· [ταύ]την, *I.Leukopetra*) is syntactically problematic. In LL. 11/12, R. restores ἐ|στηλογ[ράφητο ἡ ὠν]ή (ἐ|στηλογ[ράφητο ἡ παιδίσκ?]η, *I.Leukopetra*); the object of the verb στηλογραφέω is always a word designating the object being dedicated and not a document.
93: The numeral in L. 14 is certainly N, not Λ.
160: The last letter in L. 2 in fine is M; the restoration Προσή|[νην?] is impossible.

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612. Leukopetra. Inscriptions. During cleanings conducted in the sanctuary of Meter Theon Autochton, an opisthodomos was discovered. E.Stefani, *AEMΘ* 16 (2003) [2005] 326, reports that in this opisthodomoswere found 16 inscribed stelai, a fragment of a herm, seven fragmentary inscriptions, and an inscribed architectural fragment.

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613. Mieza. Deeds of sale, ca. 250-225 B.C. Five fragments of a marble plaque that was cut to be reused; found in the antichamber of a Macedonian grave (Τάφος τῆς Κρίσεως) at Lefkadia (Mieza) in 1955 and 1998; fr. a does not join frs. b-e. **Fr. b-e**: Four joining fragments of the left part of the plaque found in 1998. Mentioned by E.Stefani, *AD* B2 (1998) [2004] 664. **Fr. a**: The right part of the plaque found in 1955; *SEG* XXIV 524. **Fr. a+b-e**: Ed.pr. E.Stefani, *AE* (2003) [2005] 155-196 (ph.), (re)publishes the entire document, with an introduction to the general features of the Macedonian deeds of sale (162/163) [cf. *SEG* XLVI 697] and a detailed commentary on the units of measurement (ἄκαινα, πλέθρον), the prices, the offices, the place names and ethnics (II L. 21: Γαίμειον; I L. 2: Δροιέσται; cf. I L. 10: Δροιέσσται; I L. 20: Δροέσται; I L. 12: Μαρινιαῖος; I LL. 9/10: Νέα Πόλις; cf. I L. 3: Νεαπολίτης; I L. 29, II LL. 1, 8, and 15: Σισίας or Σισία; I L. 7: Σκυδραῖος; only the location of Skydra is known) and the personal names (rare names: Ἑακύτας, Σακόλας, Σίκιττος, Στάρτις/Τάρτις, Τόλων; rare in Macedonia: Ὀνόμαρχος, Πυθογένης). The registration of the deeds follows a standard pattern: names of buyer and seller, location of the real estate, size, neighbors, price, guarantor, payment, date (month, ἐπιστάτης, priest of Asklepios, ταγωνᾶται) [see app.cr.], μάρτυρες δικαστῶν, and μάρτυρες of the parties to the transaction. The deeds of sale seem to have taken place in two consecutive years, under the ἐπιστάται Ὀνόμαρχος (A-D) and Ἑακύτας (E-H, perhaps also I/J). The same persons appear in several deeds in different capacities, as sellers, witnesses, and officials, perhaps because the transactions concerned real estates in a relatively small geographical area (ed.pr.). See also M.B.Hatzopoulos, *BE* (2006) no. 252, who points out that an ἄκαινα corresponds to 8.76 m; consequently, Zopyros purchaced more than 32 hectars of land for more thn 26,506.3 drachmas; the ethnic Δροιέσται seems to designate a village which derived its name from a clan (Δροιέσται= Δρυέσται; 'those of the oak'; cf. Πευκέσται). H. assumes that this document registers deeds of sale which took place in three years, with three different couples of epistatai and priests.

col. I

A: [Ζώπυρος Γοργία ἐπρίατο παρὰ -- πλέ]-
[θρ]α̣ [⁝] Ρ̣Ο̣Θ : ἀκαίνας ⁝ ΟΕ ⁝ τὸ[ν περὶ Δροιέστα]ς, τὸ πλέθρον δραχμῶ(ν)
⁝ Ο ⁝ τὴν τιμὴν ἔχει πᾶσαν̣· [βεβαιωτ]αὶ Ἕ{Σ}κτωρ Μαννία Σκυδραῖ-
ος, Ἀττίνας Ἀνδρονίκου Ν̣ε[απολίτ]ης· ἡ ὠνὴ ἐγένετο μηνὸς
Περιτίου, ἐπὶ ἐπιστάτου Ὀν̣[ομάρχ]ο̣υ, ἱερέως Νικάνορος, ταγω-
νατῶν Εὐπολέμου, Νικάνο[ρος· μ]α̣ρτυρες Ἀσσκληπιόδωρος
Σωπάτρου, Ἀντίφιλος Βα̣[......], Δ̣ιογένης Πυθογένους,
Φίλος Δροπίδα, Φίλιππος Ἀμ̣[..]ύκτου Σκυδραῖος, Μένων
Μόλωνος Σκυδραῖος, Τόλων Ἀδ[ύμο]υ

B: Ζώπυρος Γοργία ἐπρίατο παρὰ Ἀδ̣[ρ]ά<σ>του γῆν τὴν περὶ Νέαν
πόλιν καὶ Δροιέσστας, πλέθρα ⁝ ΡΟΘ ⁝ [ἀ]καίνας ⁝ ΟΗ ⁝ τὰ ἐχόμενα
ὧν παρὰ Κρατεροῦ ἠγόρασεν̣ καὶ [τ]ῶν Ἀττίνα· τὸ πλέθρον
δραχμῶν ⁝ Ο ⁝· βεβαιωτὴς Ὀρέσστης Ζ[ωΐ]λου Μαρινιαῖος· τὴν τι-
μὴν ἔχει πᾶσαν· ἡ ὠνὴ ἐγένετο μηνὸς Περιτίου ἐπὶ ἐπ<ι>-
στάτου Ὀνομάρχου, ἱερέως τοῦ [Ἀ]σσκ[λ]ηπιοῦ Νικάνορος, τα-
γωνατῶν Εὐπολέμου, Νικάνορος· μάρ[τ]υρες δικ<α>στῶν Λυσανί-
ας Σικίττου, Εὐπόλεμος Τάρτιο̣ς· {Μ} [ἀν]τία δικαστῶν Νίκαν-
δρος Σιβυρτίου, Ὀλύμπιχος Σακόλα, Τ[ό]λων Ἀδύμου, Ἀσσκλη-
πιόδωρος Σωπάτρου

C: Ζώπυρος Γοργία ἐπρίατο πα[ρὰ] Ε[ὐ]πολέμου τοῦ Στάρτ-
ιος ἐν Δροέσται(ς) ψιλῆς πλέθρα [⁝...⁝], τὰ ἐχόμενα τῶν
ἀμπέλων τῶν Ἀττίνα καὶ τῆς γῆς ἧς παρὰ Βίωνος ἠγόρα-
σε Ζώπυρος, τὸ πλέθρον δραχμῶν ⁝ Ο ⁝· τὴ[ν τιμ]ὴν ἔχει πᾶσαν·
βεβαιωτὴς Ἀττίνας Ἀνδρονίκου· ἡ ὠνὴ ἐ[γένε]το μηνὸς Πε-
ριτίου ἐπὶ ἐπιστάτου Ὀνομάρχου, ἱερέως Ν[ικάνορο]ς, ταγωνα-
τῶν Εὐπολέμου, Νικάνορος· μάρτυρες δι[καστῶ]ν Λυσανίας
Σικίττου καὶ τῶν ἄλλων Νίκανδρος Σιβυρτ[ίου, Ὀλ]ύμπιχος
Σακόλα, Ἀντιλέων Φιλάγρου, Τόλων Ἀδύ[μου]

D: Ζώπυρος Γοργία ἐπρίατο παρὰ Ἀντιλέοντος [Φ]ιλάγρου
παρὰ Σισίαν γῆς π{Ι}λέθρα ⁝ Ε ⁝, ἀκαίνας ⁝ Λ ⁝ τὸ πλέθ[ρον] δραχμῶν
⁝ ΞΔ ⁝ ἧς γείτων Ὀλύμπιχος Σακόλα καὶ αὐτὸς Ζώ[πυ]ρος· τὴν
τιμὴν ἔχει πᾶσαν· βεβαιωτὴς Νίκανδρος Σιβυ[ρτί]ο̣υ· ἡ ὠ-
νὴ ἐγένετο μηνὸς Περιτίου ἐπὶ ἐπιστάτου Ὀνο[μάρχ]ου,
ἱερέως Νικάνορος, ταγωνατῶν Εὐπολέμου, Νικ[άνορος]· μάρ-
τυρες δικαστῶν Λυσανία̣[ς Σικίττου, Εὐπόλεμος Στάρ]τιο̣[ς]

col. II

E: [Ζώπυρος Γοργία ἐπρίατο παρὰ -----------------------------------]

παρὰ [Σισίαν γῆς πλέθρα ⁝ ---]-
κα τὸ π[λέθρον δραχμῶν ⁝ ---]·
βεβαι[ωταὶ --- · ἐπὶ ἐπιστάτου Ἐακύ]-
τα, ἱερέ[ως ---]-
ου, Εὐπό[λεμος --- Τό]-
λ|.|ων Ἀδύ[μου ---]

F: Ζώπυρος Γο[ργία ἐπρίατο παρὰ ---]
παρὰ Σισί[αν γῆς πλέθρα ⁝ --- Ὀλύμ]-
πιχος Σακ[όλα --- Λυ]-
σανίας Σι[κίττου · --- ἐπὶ ἐπιστά]-
του Ἐακύ[τα --- Νίκανδρος]
Σιβυρτίου [---]
Παράμον̣[ο]ς [---]

G: Ζώπυρος Γορ[γ]ί[α ἐπρίατο παρὰ ---]
παρὰ Σισία[ν] γ[ῆς πλέθρα ⁝ ---]
τὸ πλέθρο[ν] δ[ραχμῶν ⁝ ---]
τὴν τιμὴ[ν] ἔ[χει πᾶσαν --- Νι]-
κάνδρου · [μ]ά[ρτυρες ---]
Νικάνωρ Α̣λ[---]

H: Ζώπυρος Γο[ρ]γί[α ἐπρίατο παρὰ ---]
ἐν Γαιμε[ί]ωι π[λέθρα ⁝ ---]
ἧς γείτων v Φίλ[ιππος --- Παρά]-
μονος Κη[φ]ισ[--- · ἐπὶ ἐπιστάτου Ἐ]-
ακύτα, ἱε[ρ]έω[ς ---]
Τόλων Ἀ[δύ]μ[ου ---]
Φιλιππο[.]ΚΙ[---]

I: Ζώπυρος Γ[ο]ργ[ία ἐπρίατο παρὰ ---]-
του πλέ[θρ]α [⁝ --- τὰ ἐχόμενα]
τῶν Σωπ[ά]τρ[ου --- τὸ πλέθρον]
δραχμῶ[ν] ⁝ Ο [⁝ --- τὴν τι]-
μὴν ἔχ[ε]ι π[ᾶσαν ---]-
γένους · [μ]άρ[τυρες ---]-
σιος Σωπ[α]τ[ρο---]

J: Ζώπυρος Γ[ο]ργ[ία ἐπρίατο παρὰ --- ἐν]
Γαμείω[ι ---]-
χου Πο[λυ]κ̣[--- τὸ πλέθρον]
δραχμῶ[ν ⁝ --- τὴν τι]-
μὴν ἔ̣χ̣ε[ι πᾶσαν ---]·

μ[άρ]τυρ[ες --- Νι]-
κάν̣ωρ [---]

The text may have continued on the part of the plaque that has been cut off or on other plaques. The text is arranged in two columns separated by a vertical line; short lines (left) separate the single deeds of sale; there is intendation in the first line of each sale is written; the numerals are written between ⁝. The readings of the right section are those of P.Petsas (*SEG*) ‖ I. the seller may be Krateros (L. 12) who sold land to Zopyros in the vicinity of Neapolis (see L. 12 for Krateros and cf. LL. 4 and 10/11 for the location), ed.pr. (p. 179) [Zopyros was interested in buying land adjacent to his property (see L. 31), Chaniotis] ‖ 3. or Νε̣[οπολῖτ]ης; cf. Νέα Πόλις in LL. 9/10; the location of this settlement is not known, ed.pr.; Hatzopoulos refers to an unpublished inscription which mentions Nea Polis: τὴν ἐκ Κύρρου ἄγουσαν ὁδὸν διὰ Γενδέρρου καὶ διὰ Γενδερραίας εἰς Νέαν Πόλιν; Nea polis was located north of Mieza ‖ 4-5. ταγῶ|[ν], P.; the new find shows that these deeds of sale do not refer to ταγοί (attested in Bottiaia) but to ταγωνᾶται; this term is mentioned by Hesychios (s.v. ταγόναγα· Μακεδονική τις ἀρχή), where one must now read ταγονᾶται; these annual officials are otherwise unattested, ed.pr.; Hatzopoulos prefers the reading ταγῶν ἀτῶν and points out that the correct reading in *SEG* XLVII 999 L. 19 is ἐπὶ ΤΑΓΩΝΑΤΩ̣[.] (ἐπὶ ταγῶν, *SEG*) ‖ 7. initio, φίλος Δροπίδα, ed.pr.; Φίλος = Βίλος, attested as a personal name in Macedonia, Hatzopoulos; Ἀμ[αε]ύκτου?, ed.pr. ‖ 9. ΑΔΡΑΤΟΥ, lapis ‖ 11. [ἀπὸ δυσμῶν --- ἀπὸ ἀνατολ]ῶν, P. ‖ 12. Ὀρέσ(c)της, ed.pr.; but the gemination of sigma is a common phenomenón, Hatzopoulos ‖ 13. ΒΙΠΓ, lapis ‖ 15. ΔΙΚΣΤΩΝ, lapis ‖ 15. the exact function of the μάρτυρες δικαστῶν (cf. I LL. 25 and 33/34; representatives of the king, similar to the βασιλικοὶ δικασταί in Europos?) is not known, ed.p. ‖ 16. [ἐναν]τία, P.; Τάρτις, attested for the first time, is a variant of Στάρτις which is also otherwise unattested, ed.pr. ‖ 20. Δροέσται; Δροέσται(ς), Hatzopoulos ‖ 24. ταγῶν Α, P. ‖ 25-26. Eupolemos, son of Startis, could not appear as μάρτυς δικαστῶν as in I L. 16, because he was the seller of the land (I L. 19), ed.pr. ‖ 34. in fine, [--]τ̣ι̣ω̣, P. ‖ II. readings by P., restorations, if not stated otherwise, by ed.pr. ‖ 1. [Σισία?], P., who regarded Σισίας as a personal name ‖ 2. π[λέθρον], P. ‖ 3. in fine, restored by P. ‖ Εὐπό[--], P. ‖ 6/7. [Τό]|λων, P. ‖ 10. in fine, restored by P. ‖ 15. παρὰ Σισία̣.γ, P. ‖ 16-19, restored by P. ‖ 22-23. [Παρά]|μονος, P. ‖ 23-26, 28-33, 35-40. restored by P.

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614. Mieza. Dedication to Poseidon, 2nd cent. A.D. Relief plaque representing male genitals; found reused in a Christian basilica at Tsifliki Naousas (4 km northwest of Mieza); inscriptions above (LL. 1/2) and to the left of the relief (LL. 3-5). Ed.pr. I.Psarra, *AEMΘ* 17 (2003) [2005] 545/546 (ph.; dr.).

Ποσειδῶνι κ[α]|τ' εὐχήν, | Ζο|ειλί|α

1. This is the first attestation of the cult of Poseidon at Mieza; the representation of genitals alludes to his association with fertility, ed.pr. ‖ 3-5. Ζοειλία is attested for the first time in Macedonia (cf. Ζωΐλα), ed.pr.

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615. Olynthos. Inscribed mould of sling bullets, ca. 348 B.C. One half of a clay mould for sling bullets. D.M.Robinson, *Excavations at Olynthus* X. *Metal and Minor Miscellaneous*

Finds (Baltimore 1941) 419/420 (ph.). Mentioned by C.Brélaz - P.Ducrey, *art.cit.* (cf. our lemma no. 928) 101, 102/103 note 20, in a list of similar objects: Χαλκι(δέων)

R. and B.-D. assume that the letters ΔΕΩΝ were written on the other half of the mould [more likely, the ethnic was abbreviated, Chaniotis].

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616. Pella. Inscriptions. Various authors, in M.Lilimbaki-Akamati, I.Akamatis (edd.), *Πέλλα καὶ ἡ περιοχή της. Pella and its Environs* (Athens 2003), present an overview of the topography and the monuments of Pella and its territory (city, palace, agora, sanctuaries, cemeteries, the Roman colony, early Byzantine Pella; Archontiko Pellas). There are colored photos of the following inscriptions: *SEG* XXIV 552 (95 no. 128); XXXII 642 (66 no. 85); XXXV 756 (37 no. 32); XLII 819 (73 no. 98); XLIV 546 (62 no. 82); XLV 783 (73 no. 97), 785(1, 8, 14) (44 nos. 38-40); XLVIII 826 (95 no. 127); XLIX 760 (16 no. 5); L 609 (57 no. 68), 610 (56 no. 66); on 67 no. 86 a dr. of *SEG* XLIII 434.

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617. Pella. Dossier of Greek and Latin documents concerning the cursus publicus, ca. 337-360 A.D. Marble plaque from the bouleuterion [broken on bottom; the upper, left and right part seem to have been cut off, Chaniotis]. Mentioned by P.Chrysostomou, in M.Lilimbaki-Akamati, I.Akamatis (edd.), *Πέλλα* -- (cf. our lemma no. 616) 95 (ph.), who states that the documents it contains refer to problems caused by Roman soldiers who deviated from the Via Egnatia. M.B.Hatzopoulos, *BE* (2005) no. 334, summarizes the content of the plaque: 1) the last part of a διάταγμα in Greek [LL. 1-3]; 2) a letter [L. 4: [ep]istulae scriptae] in Latin of the praefectus cursus A. Messala Rutilianus to the praefectus praetorio [LL. 4-12; for a Messala Rutilianus (undated) see *PIR*² V.1 259 no. 508]; 3) a letter in Latin [L. 13: exemplum epistu(lae)] of the praefectus praetorio to Rutilianus [LL. 13-20]; 4) the beginning of a letter of protest of the city of Pella in Greek [LL. 21-24; we reproduce the beginning; L. 21: σοὶ γράφομεν, κύριε, περὶ ὧν καὶ πεπόνθαμεν ἤδη, Chaniotis].

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618. Vacat.

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619. Pella. Dedication to the Muses, ca. 350-300 B.C. Base in the form of a cippus decorated with kymation; found near a water source in Pella and brought to the Museum of Pella; now lost (?). Mentioned by D.Papakonstantinou-Diamantourou, *Πέλλα I. Ἱστορικὴ ἐπισκόπησις καὶ μαρτυρίαι* (Athens 1971) 47. G.Karamitrou-Mentesidi, *Μακεδονικά* 23 (1983) 280. Republished by P.Chrysostomou, *Eulimene* 4 (2003) 135-139 (dr.), who regards it as ineditum; but M.B.Hatzopoulos, *BE* (2005) no. 337, points out that the text was published by K.-M. C. comments on the cult of the Muses in Pieria, arguing that in addition to a cult place near the find spot of this inscription (west of Pella), another cult place must have existed in the city, perhaps in the theater; he infers this from the epithet πολιήτιδες attributed to the Muses in Pella in epigrams composed by queen Eurydike (Plut., *mor.* 14c) and Poseidippos (*Suppl. Hell.* 705 = *fr.* 118 ed. Austin-Bastianini). The lack of a patronymic suggests that the dedicant was a priest of the Muses or a poet/musician (C.): Ναυσίμαχος Μούσαις

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620. Pella. Altar of Aiolos and Graie, ca. 250 B.C. *SEG* L 611. Republished by P.Chrysostomou, *Eulimene* 4 (2003) 139-142 (ph.), who reads Αἰόλου, | Γραίη[ς] (Γραίη, *SEG*). C. interprets the text as an altar for the cult of Aiolos, father of Makedon, the eponymous hero of the Macedonians (Hellanikos, *FgrHist* 126 F 74), and his daughter, the nymph Graie.

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621. Pella (area of: Phakos). Dedication to Hermes Agoraios, 1st cent. B.C. Round marble base which supported a dedication (remains of lead on top); found in Building B in Phakos. Ed.pr. M.Lilimbaki-Akamati, *ΑΕΜΘ* 17 (2003) [2005] 472-479 (ph.; dr.). The base may have been transported to an area of production or other economic activity in Phakos from the agora of Pella (ed.pr.).

Αὖλος·Φικτώριος Γαΐου,
ὁ ἐπικαλούμενος
Ἀλέξανδρος, Ἑρμεῖ
4 Ἀγοραίῳ χαριστήριον

1. The nomen Fictorius was already attested in Pella, ed.pr. ‖ 3. the name Alexandros reflects the integration of Roman colonists, ed.pr. ‖ 3-4. this is the earliest attestation of the cult of Hermes Agoraios in Pella, ed.pr.

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622. Pella. Epitaph of Phila, ca. 350 B.C. Marble framed stele with the representation of a standing woman, possibly a priestess, and a female servant who carries a basket with sacrificial cakes (?). Ed.pr. P.Chrysostomou in D.Pandermalis et alii (edd.), *Ἄγαλμα. Μελέτες γιὰ τὴν ἀρχαία πλαστικὴ πρὸς τιμὴν τοῦ Γιώργου Δεσπίνη* (Thessalonike 2001) 233-242 (ph.), with detailed discussion of the iconography. C. suspects that Phila may be the author of a contemporary defixio in Pella (*SEG* XLIII 434): Φίλα Μενάνδ[ρου]

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623. Pella. Graffiti, 1st cent. B.C. and 3rd cent. A.D. *SEG* XLVII 933. P.Chrysostomou, in M.Lilimbaki-Akamati, I.Akamatis (edd.), *Πέλλα* -- (cf. our lemma no. 616) 87 (ph.), summarizes the content of the graffiti found in grave Δ. To the names mentioned in the obscene texts (cf. *SEG* XLVII 933) he adds Φίλις. [We read one of the later graffiti which mention Alexander the Great and Herakles from the ph. (86 no. 114): Ἀλεξάνδρῳ ἥροϊ | ? ἀγαθῷ καὶ Ἡρακ[λεῖ]; on L. 2 there are other visible letters before ἀγαθῷ, but they may belong to a separate graffito, Chaniotis.]

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624. Philippi. Religion. C.Tsochos, *ΑΕΜΘ* 17 (2003) 71-85 (in Greek; English summary), studies the religious topography of Philippi in the 2nd and 3rd cent. A.D. with reference primarily to Latin inscriptions (Greek texts: *Philippi* II 133, 167, 501 d, 535, 618/619). He

recognizes three sectors: the forum (emperor cult, Iupiter, Dionysos/Liber Pater, Egyptian deities), the acropolis (rock-cut reliefs representing a variety of deities, cult places of Artemis, Silvanus), and the extra-urban sanctuaries (Dionysos, Thracian Rider/"Ηρως). M.Sève, *An.Ép.* (2003) [2006] no. 1603, observes that it is arbitrary to asssociate the sanctuary of the Egyptian deities with the forum. T.'s assumption that the rural sanctuaries were also visited by the inhabitants of the city, because of the presence of dedicators with Roman names, is based on the false assumption that Roman settlers lived only in the city and not in the rural areas. In a critical review of C.Tsochos' study summarized in *SEG* LII 615, M.Sève, *An.Ép.* (2003) [2006] no. 1602, points out that the sanctuary of the Egyptian deities is not easily accessible (cf. *Philippi* II 175) and is rather isolated. This weakens T.'s hypothesis that the cult had an official character.

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625. Philippi. Society and magistracies. A.D.Rizakis, in *Epigraphica -- Guarducci* 151-163, summarizes the development of an elite in the Roman colony at Philippi from the formation of the ordo decurionum in the late 1st cent. B.C. to the 2nd cent. A.D., briefly surveying the part played by soldiers, members of the ordo equester, senators, freedmen, and peregrini.

In a study dedicated to the cursus honorum in the Roman colony at Philippi, C.Brélaz - A.Rizakis, *CCG* 14 (2003) 155-165, distinguish two types of municipal careers according to the stage at which an individual was admitted into the ordo decurionum. The first type is represented by the descendants of the first colonists who monopolised magistracies; in their case, the cursus honorum usually started with the aedilitas, followed by admission into the ordo decurionum, and culminated in the duumvirate; representatives of this group organized gladiatorial combats. The second type is represented by men who became members of the ordo decurionum without holding a magistracy and finished their career with the quaestura. The office of the εἰρηνάρχης appears in the 2nd cent. A.D. and is held by the most prominent members of the elite. The title of honorary decurio was created because the number of available seats in the curia was smaller than that of those who were qualifie to occupy them. The praefectura fabrum is not a local magistracy, but is somehow connected with the governor of Macedonia. .

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626. Serres (area of). Epitaph, 185 A.D. Stele with engraved pediment; found in the church of St. Anastasia at Anastasia (area of Serres). Mentioned by M.Valla, *AD* 52 B3 (1997) 847 (ph.) [we read part of the text from the ph., Chaniotis].

ἔτουc ϝισʹ Ὑπερ-
βερτέου· Κοσει̣-
δ̣ει Παλα ἐτῶ-
ν̣ κʹ · Εὐέρος καὶ
Ζειπᾶc Κοζει[δ]-
ἐ̣λθου Θε.-
.....[---]

1-2. V. gives the date as 174 A.D.; M.B.Hatzopoulos, *BE* (2005) no. 361, corrected the date (216th year of the Aktian era) || [2-3. cf. Κοσείδης in Kalindoia (*SEG* XLII 628 L. 4); Παλας seems unatested in Macedonia || 5-6. cf. Κοσιδέλθης in Kalindoia (*SEG* XLII 583 L. 25), Chaniotis].

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627. Thessalonike. Dedicatory epigram for the Nymphs, late 2nd/early 3rd cent. A.D. *IG* X.2.1.63. Republished by E.Voutiras, in G.Despinis et alii, *Κατάλογος* -- II (cf. our lemma no. 585) 256/257 no. 337 (ph.), with a detailed description of the relief fragment (representation of three Nymphs), a new restoration of L. 1, and an interpretation of ΑΤΑΛΟΣ (L. 2) as a name (ἀταλός, *IG*): [Ἀντιχαριζόμενος Νύμφας ἐστήσατο] | τάσδε Ἄταλος ἐκπροφυ|γὼν νοῦσον πόμασι vvv γλυκεροῖσιν

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627 bis. Thessalonike. Herm, 1st cent. B.C. Two joining fragments of a marble herm representing Priapos; an inscription at the bottom of the base; found near the Sarapieion. C.Makaronas, *Μακεδονικά* 1 (1940) 465. Republished by B.Schmidt-Douna in G.Despinis et alii, *Κατάλογος* -- II (cf. our lemma no. 585) 26/27 no. 162 (ph.): Φ̣ιλάργυ̣ρος | [ἀνέθηκεν?]

Probably the name of the dedicant [not in *LGPN* IV, s.v., Chaniotis]; perhaps the same person as in *IG* X.2.1.873, S.-D.

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628. Thessalonike. Epitaph of a girl, 2nd cent. A.D. Fragment of a marble relief plaque with a representation of a girl (?) standing on a base (left) and a young man standing on the right; an inscription on the base (LL. 1-7) and under the panel (L. 8). Ed.pr. E.Voutiras in G.Despinis et alii, *Κατάλογος* -- II (cf. our lemma no. 585) 236/237 no. 318 (ph.).

Εὐτυχ-
ία (?) Ἐπιγό-
νης ἀδε-
λφῆς τέ-
κνῳ, μν-
ήμης χά-
ριν
vacat
Εὐ[---]

Εὐτυχίᾳ, Ἐπιγόνης, ἀδελφῆς, τέκνῳ, followed by the name of the dedicant; or Εὐτυχία Ἐπιγόνης ἀδελφῆς, τέκνῳ, followed by the name of the deceased girl; or rather Εὐτυχία Ἐπιγόνη {Σ}, ἀδελφῆς τέκνῳ, V.

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629. Thessalonike (area of: Stavroupolis). Epitaph of Komaios, late 4th cent. B.C. Poros block found in a cemetery at Stavroupolis in the area of the ancient settlement at Trapeza Lebet (northwest of Thessalonike). Ed.pr. A.Lioutas - M.Mandaki - E.Iliopoulou, *AEMΘ* 17 (2003) [2005] 303 (ph.): Κωμαίο

630-633. Thessalonike. Epitaphs, Roman Imperial period. Four epitaphs found in the area of the east cemetery during the construction of the Museum of Byzantine Civilization. Ed.pr. D.Nalpantis, *Ἀνασκαφὴ στὸ οἰκόπεδο τοῦ Μουσείου Βυζαντινοῦ πολιτισμοῦ στὴ Θεσσαλονίκη. Ταφὲς καὶ εὑρήματα* (Athens 2003) 110-113 nos. 1-4 (ph.).

630: 110/111 no. 1. **Epitaph of Elpis and Thrason, 2nd/3rd cent. A.D.** Marble stele with engraved pediment and akroteria: Ἐλπὶς Θράσωνι | τῷ ἰδίῳ ἀνδρὶ | μνείας χάριν | κὲ ἑαυτῇ ζῶσα

[Ed.pr. does not record the ligatures] ‖ 4. καί, ed.pr. [κέ on the ph., Sverkos].

631: 111 no. 2; M.Sève, *An.Ép.* (2003) [2005] no. 1589. **Epitaph of Krispos, 2nd/3rd cent. A.D.** Marble stele: Λεοντίσκος | Κρίσπῳ τῷ | θρεπτῷ | μνείας ‖ χάριν

632: 111-113 no. 3. **Epitaphs of Diodora and the husband of Zosime, 3rd cent. A.D.** Marble stele used and inscribed twice, on the front in the early 3rd cent. A.D. (A) and on the back later in the 3rd cent. A.D. (B).

A:
Διονύσις καὶ
Κορρία Διοδώ-
ρᾳ τῇ θυγατρὶ
4 μνείας χάριν

B:
Ζωσίμη τῷ
εἰδίῳ ἀνδ-
ρὶ μνείας
4 χάριν
vacat
ἐκ τῶν εἰδί-
ων κόπω-
vvv v vvv

633: 113/114 and 143/144 (ph.); M.Sève, *An.Ép.* (2003) [2005] no. 1590. **Epitaph, 3rd cent. A.D.** Four joining fragments of the lower part of a marble stele with a representation of a rider (left) and a standing male figure (servant?, right) in relief.

[--------- ἐκ τῶν ἰδίων]
καμάτων, ὃν ἠγόρασεν
δηναρίων χειλίων
πεντακοσίων·
4 ὃς ἂν δὲ βουληθῇ ἀνῦξε ἢ ἕτερον πτῶμα κατα<θ>έσε, τοῦτον αὐτὸν μὲν σταυ-
ροῦ ὑποκῖστε κινδύνου, vv τὰ δ' ἐκίνου τῷ ταμείῳ

LL. 1-3 are written in the relief panel, left of the rider's head, LL. 4/5 under the relief [ed.pr. does not record the ligatures; the beginning of the text (for the restoration cf. *IG* X.2.1.500) was written on the lost part of the monument, Chaniotis] ‖ 4. κατ<α>θέσε, ed.pr.; καταθέσε = καταθέσαι, Sève [ΚΑΤΑΕΣΕ on the ph., Chaniotis] ‖ 4-5. the grave was bought for 1,500 denarii; the violator is threatened with the death penalty (crucifixion) and confiscation of his property, ed.pr. ‖ ἐκείνου, ed.pr. [ἐκίνου on the ph., Chaniotis].

633 bis. Thessalonike. Epitaph of Archetimos, 5th/6th cent. A.D. *SEG* LII 640. Republished by D.Feissel, *An.Ép.* (2003) [2005] no. 1594, with comment on the function of ἐπαρχικός.

634-636. Varvara (Chalkidike). Christian inscriptions, 5th/6th cent. A.D. Edd.pr. I.Tavlakis - D.Bitzikopoulos - V.Maladakis, *ΑΕΜΘ* 17 (2003) [2005] 395 and 398 (ph.; dr.), report the discovery of three Christian inscriptions in Early Christian basilicas excavated at Γιάζο-Τζώρτζη near Βαρβάρα in northeast Chalkidike. Cf. M.B.Hatzopoulos, *BE* (2005) no. 356.

634: 395. **Roof tile inscribed with an invocation, 5th cent. A.D.** Clay roof tile with an engraved text [before firing?]; found in Basilica I: Κ(ύρι)ε βοήθη

635: 395 (ph.; dr.; text in majuscules). **Christian invocation, 5th/6th cent. A.D.** Marble capital inscribed on second use; found in the central aisle of Basilica I.

Χρη<σ>τὲ βο<ή>θη τοῦ δούλου | Μαρτυρίου vacat | καὶ ΜΝΗ†ΗΜΗ

1. ΧΡΗΤΕ ΒΟΘΗ, lapis ‖ 2. the name Martyrios is attested in Macedonia (Feissel, *Recueil* nos. 17 and 150; *I.Beroia* 425, edd.pr. [for the confusion between the genitive and the dative cf., e.g., *SEG* LII 596, 1457 bis, 1458, 1458 bis, 1530, 1662, Chaniotis] ‖ 3. ΜΝΗ†ΗΝΗ, edd.pr., H. [but ΜΝΗ†ΗΜΗ on the dr.; perhaps καὶ μνήτ{Η}μη; in that case this line was added after Martyrios' death, Chaniotis].

636: 398 (ph.). **Inscribed tile, 5th cent. A.D.** Fragment of a [clay?] tile with an engraved inscription [before firing?]; found in Basilica III: Ζωτηκὸς Κη|λήτης

1-2. ΚΗ|ΛΗΤΗC, edd.pr.; Κηλήτης, a nickname ('le Hernieux'), attested for the Patriarch of Alexandria Athanasios, D.Feissel, *BE* (2006) no. 539

637. Vergina. Starting with this volume, we present the epigraphic finds from Vergina under Aigai.

638. Unknown provenance (Macedonia?), Dedication to Asklepios, ca. 350-330 B.C. Right part of a relief plaque of Pentelic marble with a representation of Asklepios and Hygieia; unknown provenance; previously in the collection of G.Papailiakis, which primarily consisted

of finds from Macedonia; now in the Archaeological Museum in Thessalonike. F.M.Petsas, *AD* 24 B2 (1969) 292 (ph.); id., *Μακεδονικά* 14 (1974) 304 no. 39.1. E.Voutiras, in G.Despinis at al., *Κατάλογος* -- II (cf. our lemma no. 585) 15-17 no. 152 (ph.), republishes the inscription with detailed analysis of the work, which he attributes to an Attic workshop: [name] Ἀσκληπ[ιῶι]

639. Unknown provenance. Epitaphs, 1st cent. B.C./A.D. *SEG* LII 651/652. [These two epitaphs, known only from photographs of J.Frel, have exactly the same text. At least one of them may be a modern forgery, Chaniotis.]

640. Unknown provenance. Inscriptions on a lead miniature amphora, 5th-8th cent. A.D. Lead miniature amphora bought in Macedonia and typical of a category found in the Balkans; inscriptions sinistrorsum, badly effaced, in a broad central fascia around the body (A) and a narrow fascia around the base (B); now in the collection of C.Schmidt in Munich; readings (by C.Schmidt apud R.) are tentative. Ed.pr. L.Y.Rahmani, *art.cit.* (cf. our lemma no. 2145) 49 no. 23 (ph.): 1) ΕΟΤΟ[--?]; 2) ΕΥΓΟΡΕΙ.

THRACE

641. Thrace. Christian inscriptions. The corpus of the Christian inscriptions of Thrace compiled by C.Asdracha and presented in a series of articles in *AD* (cf. *SEG* XLVI 834 and XLVIII 887; L 657) has now been published as a book: *Inscriptions chrétiennes et protobyzantines de la Thrace et de l'île d'Imbros (III[e]-XV[e] siècles). Présentation et commentaire historique* (Athens 2003). The book retains the original page numbers, but contains an index. Cf. our lemmata nos. 653 and 673.

641 bis. Thrace. History. P.Delev, *Thracia* 15 (2003) 107-120, surveys the history of Thrace between 281 and 167 B.C. with brief discussion of the following texts: *IG* XII.8.156; *IGBulg* I² 307, 388/389; III 1731; *Syll.*³ 438.

642. Thrace. Religion: The cult of Ares and Souregethes. Z.Gočeva, in *Studia -- Beshevliev* (cf. our lemma no. 726) 88-95, studies the dedications to Ἄρης and Σουρεγεθης in Thrace and Moesia. The cult of Ares is primarily attested in the region of Philippopolis, probably under Greek influence. Σουρεγεθης was an epithet of the Thracian Rider. Non vidimus; see *An.Ép.* (2003) [2006] no. 1556 and our lemma no. 724.

643. Anchialos (area of: Burgas). Dedications to Apollo Karsenos. P.Kijaškina, in I.Karajotov (ed.), *Studia in memoriam Ivani Gălăbov* (*Izvestija na Narodnija Muzej Burgas* 3; Burgas 2000) 106-116 (in Bulgarian; English summary), attributes a sanctuary on the Shiloto peak (near Burgas), never properly excavated, to the cult of Ἀπόλλων Καρσηνός (cf. *IGBulg* I² 378; ph.). K. mentions two new texts:

1) Dedicatory relief with a representation of the Thracian Rider (p. 110) [cf. M.Oppermann, *Der Thrakische Reiter des Ostbalkanraumes im Spannungsfeld von Graecitas, Romanitas und lokalen Traditionen* (Langenweißbach 2006) 242/243 and 354 no. 1015, with discussion of the iconography; the ph. on pl. 87 seems to show that on L. 1 (above the relief) nothing stood before Καρσηνῷ, Avram]: [Ἀπόλλωνι?] Καρσηνῷ | Γαϊανὸς εὐχαριστήριον.

2) Statue of Apollo Kitharodos; no text (108/109; ph.; 1st cent. B.C.). [K. erroneously refers to this statue as dedicated by Apollonios from Apollonia, son of Eptaikenthos; M.Oppermann, *op.cit.* 242, rightly identifies the dedicant with Ἀπολλώνιος Επταικενθου, a strategos under the reign of Rhoimetalkes II; cf. id., *Die westpontischen Poleis und ihr indigenes Umfeld in vorrömischer Zeit* (Langenweißbach 2004) 259. For Ἀπολλώνιος Επταικενθου Βιζυηνός, στρατηγὸς Ἀνχιάλου καὶ Σελλητικῆς καὶ Ῥυσικῆς, see also R.M.Dawkins - F.W.Hasluck, *ABSA* 12 (1905-1906) 175-177 no. 1; *IGBulg* I² 378 (again, a dedication to Apollo Karsenos); *IGBulg* II 743. Ἀκύλας Επταικε[νθου], a [στρατηγὸς Ἀ]κχιά<λ>ου (ΚΧΙΑΓΟΥ, *lapis*) (B.Borisov, *Arkheologija* (Sofia) [1988] 3 [ph.]; Roman Imperial period) may be a relative, Avram].

644. Apollonia Pontica. Decree of Mesambria, after ca. 253 B.C. *IGBulg* I² 388. A.Avram, *CRAI* (2003) 1190-1193 and 1196, presents the text of this decree as reconstructed by the late J.G.Vinogradov (unpublished manuscript), who regarded this text as a decree of Kallatis (Mesambria, *IGBulg*) [we do not reproduce Vinogradov's restorations here as they are speculative and possibly too long]. A. endorses the identification of the city issuing the decree with Mesambria; the stele was to be erected in a sanctuary of Apollo, whereas in Kallatis one would expect the Samothrakion; the expression ἐπὶ τᾶς ἐχφορᾶς (L. 12) is known from decrees of Mesambria (*IGBulg* I² 308 bis, 341). This document should be associated with the war in the Black Sea between Kallatis and its allies and Byzantion (ca. 255-253 B.C.) in which Antiochos II was involved; Mesambria was one of the king's allies and also an ally of Kallatis (cf. *IGBulg* I² 316: [Καλλα?]τιανῶν σωτηρία). Cf. our lemma no. 645. A. suggests two restorations. **L. 3-5:** Perhaps τεταγμέ|[νος στραταγὸς ὑπὸ βασιλέως Ἀν]τιόχου ἐπ' Ἀ[στικῆς] (cf. *IGBulg* I² 43: καθεστάμενος ὑπὸ βασιλέως Θρακῶν Σαδαλου στρατηγὸς ἐπὶ τῆς προσχώρου; Ptol., *Geogr.* 3.11.67: Ἀστικὴ στρατηγία). **LL. 10/11:** [Τελ]εσείαν Ε[--] or [Τελ]εσεία Νε[--] ([ἐπὶ τᾶι προαιρ]έσει ἂν ἔ|[χων διατελεῖ ποτὶ τὸν δᾶμον κτλ.], *IGBulg*, hence the estimated length of the lines on which Vinogradov's restorations are based); A. admits, however, that the form Τελεσείας is not attested.

645. Apollonia Pontica. Honorary decree for Aisias of Kallatis, 3rd cent. B.C. (ca. 250-200 B.C.?). *IGBulg* I² 391; *SEG* LII 661. A.Avram, *art.cit.* (cf. our lemma no. 2209) 1198/1199, reprints the text of his edition (see *SEG* LII 661), pointing out that this document

confirms good relations between Kallatis and Apollonia. Its connection with the war of Kallatis and its allies against Byzantion (ca. 255-253 B.C.; cf. our lemma no. 644) is not certain.

645 bis. Apollonia Pontica. List of the members of a Dionysiac association, 2nd cent. A.D. *IGBulg* I² 401. I.Shopova, *Thracia* 15 (2003) 651-656, discusses the designations of cult functions (λικναφόρος, κισταφόρος, κρατηρίαρχος, βουκόλος, ἀρχιβασσάρα) and their relation to Dionysiac rituals.

646. Augusta Traiana (area of: Sliven). Dedication to Apollo Syidenos, 2nd cent. A.D. Fragment of a marble plaque; found at Sliven, the ancient ἐμπόριον Θουιδαι/Σουιδαι. Ed.pr. I.Štereva, *Razkopi i Proučivannia* 28 (2001) 23, 116 (ph.); non vidimus. Read by N.Sharankov, *An.Ép.* (2003) [2006] no. 1567, from the ph.

Ἀπόλλωνι Συιδη|νῷ Λούκις βενεφι|κιάριος εὐχήν

The epithet Συιδηνος derives from the place name Συιδαι, attested only in the form Θουιδαι (*IGBulg* V 5634), ed.pr.

647. Augusta Traiana. Honorary inscription for the emperor Constantine I, ca. 324-337 A.D. *SEG* LII 695. D.Feissel, *BE* (2004) no. 533, suggests restoring ἀν[αδ]ησάμενον in L. 6 (ἀν[αιρ]ησάμενον, I.Tantillo in *SEG*).

648. Augusta Traiana (area of: Carasura). Christian epitaph of Theodoros, 30 January 541 A.D. *SEG* XLII 632. Five joining fragments of a marble plaque that join *SEG* XLII 632 were found in a grave near the Christian basilica where the rest of the inscription was found. Edd.pr. C.Buyukliev - N.Sharankov, *Thracia* 15 (2003) 335-344 (ph.; dr.), with detailed commenantary. Cf. N.Sharankov, *An.Ép.* (2003) [2006] no. 1566.

† Ἐνθάδε κατά-
κιται Θεόδωρος
ὁ τῆς μακαρίας μνήμης
4 γενάμενος ἀπὸ Ε[---]
Φιλιπποπό(λεως)· τ[ελευ]-
τᾷ δὲ μηνὴ Ἰα(νουαρίῳ) λ΄, ἡμέ[ρᾳ ζ΄],
ἰνδ(ικτιῶνος) ιγ΄, Φλ(αβίου) Βασιλ(ίου) τοῦ
8 [λα]μπρ(οτάτου) ἔτ(ους) κε΄

The letters on the new fragments are underlined || 2. the scribe originally wrote ΘΕΟΔΩΡΟΝΟ and corrected it later || 4. perhaps ἀπὸ ἐ[κδίκων], edd.pr. || 6. μηνή = μηνί; in fine or ἡμέ(ρᾳ) [Σαβ(βάτῳ)], edd.pr. || 7. Fl. Basilius was consul in 541 A.D., edd.pr.

648 bis. Augusta Traian (area of: Carasura). List of συμποσιασταὶ of Asklepios. *IGBulg* III 1626. Republished by D.Boyadzhiev, *Thracia* 15 (2003) 233-237 (ph.), who observes that several patronymics are abbreviated and should therefore not be regarded as the genitive form of complete names: Μουκα. (L. 5 and 13), Επτη. (L. 7), Αυλου. (L. 11), and Δια. (L. 14) [in fact, this is the communis opinio and none of these names has been included in *LGPN* IV, Chaniotis]. As a parallel, he mentions an unpublished inscription from Augusta Traiana with a list of names (LL. 10-12: Περγάμις Ὀλυνπ., | Βάλης Ὀλυνπιοδώρου, | Πολέμις Ὀλυνπ.).

649. Constantinople. The office of the ὀρφανοτρόφος. J.W.Nesbitt, *SBS* 8 (2003) 53-62, discusses the office of the ὀρφανοτρόφος in Constantinople, primarily in the light of Byzantine seals. Most of them postdate the chronological limits of *SEG*; on 54 he presents the seal of Stephanos, known from two specimens at Dumbarton Oaks (St. Paul and St. Peter on the obverse, an inscription on the reverse): Κ(ύρι)ε βοήθη | Στεφάνῳ | κουβικουλ[α]|ρίῳ (καὶ) ὀρφα|νοτρ[ό]φῳ (ph.; 7th cent. A.D.; the sign S for καί).

650. Constantinople. Latin (building?) inscription mentioning Theodosius (I?) and two epigrams, late 4th cent. A.D. and early 5th cent. A.D. Fragment of a marble base inscribed on its front and left side; found in 1930 west of the mosque Lâleli. A.M.Schneider, *AA* (1940) 590-592 (ph.; dr.). Ed.pr. D.Feissel, *CRAI* (2003) 495-523 (ph.; French translation), who recognizes the text on side B as consisting of an epigram of Mouselios known through the literary tradition (*AP* 9.800 = B LL. 1-4; *AP* 9.801 = B LL. 5-7); it consists of three distichs. A second epigram, also consisting of three distichs and commemorating the Mouseion (*AP* 9.799), was probably inscribed on the same base (now lost). Mouselios, praepositus sacri cubiculi under Theodosius II (*PLRE* II p. 768, Musellius 1), was responsible for the reorganization of the Μουσεῖον (B L. 5), the university of Constantinople (before 425 A.D.; cf. *Cod.Theod.* 14.9.3 and 15.1.53). According to *AP* 9.799, Mouselios' epigrams were written on a pillar of porphyry near the Φιλαδέλφιον; they were written on this base which supported a porphyry obelisk. F. discusses in great detail the consequences this identification has for the topography of Constantinople, suggesting that the Mouseion was located in a building complex known as the Capitolium.

A: [T]heodosi[-----------]
[..]positus qu[--------]
[...] opus eff[---------]
4 [...]is praef[-----------]
[Αὐτ]ὰρ ἐμοὶ το[-----]
[...] ἀγρομεν[---------]
[...]οδητοι.[----------]
8 [...]ευγους α[---------]
[...]φιν ἐπητ[--------]
[...] τὸ πρὶν ῥ[--------]

[...]λα μιν ἀψ[-------] [...]NEKA[-----------]
[...] ἀφνειᾳ[---------] [...]NEPEΣ[----------]

B: [Ταῦτα λόγοις ἀν]έθηκεν
[ἑκὼν Μουσήλιος] ἔργα,
[πιστεύων καθ]αρῶς
[ὡς Θεός ἐστι Λ]όγος·
[Μουσείου τὰ μὲν αὐτὸ]ς ἐτεύξα[το],
[πολλὰ δὲ σῶσα]ς
[ἑστῶτα σφαλερῶς ἵδρ]ụσεν ἀσφαλ[έως]·
[---------------------- Μ]ọυσήλι[ος]
[-------------------------]
[------------------------]θου μεγ[...]

A. 1-4. Written with larger letters || 1. probably Theodosius I, ed.pr. || 2. or [--]positusqu[e], ed.pr. || 3-4. cf. *CIL* III 738: [praef]ectus vovit quod Tatianus opus, ed.pr. || [8. [ζ]εύγους or [φ]εύγουσα, Chaniotis] || **B.** written with larger letters than A LL. 5-14 || 5. [αὐτὸς] ἐτεύξα[το], ed.pr. [initio, the sigma is visible on the ph., Chaniotis].

651. Constantinople. Building inscription, late 4th cent. A.D. Marble lintel above the entrance of the so-called Fourth Minor Gate. Ed.pr. N.Asutay, *BZ* 96 (2003) 1-4 (ph.), who observes that this text shows that the Romanos Gate, named after a church of St. Romanos, should be located here and not at the Topkapi Gate. Cf. D.Feissel, *BE* (2004) no. 528, who dates the text to the reign of Theodosius I.

† Πόρτα μέση εἰσφέρουσα † ἐπὶ τὸν Ἅγιον Ῥωμανόν † ❦

652. Constantinople. Stamped tiles, 4th-6th cent. A.D. J.Bardill, *Brickstamps of Constantinople* (Oxford 2003), presents a catalogue of 1749 stamped tiles from Constantinople (4th-6th cent. A.D.; 157-403; ph.), and discusses in detail the geographical distribution of the finds, the location of brickyards, the general features of brickstamps, brick production, the status and functions of the persons named in the stamps, the functions of the stamps in the context of public and private supply of construction material, the possible meanings of the abbreviation BAPE, the stamping, storage and supply of bricks, building programs in Constantinople (primarily in the 4th-6th cent. A.D.), and the chronology of the stamps; the majority of the material can be dated to the 5th and 6th cents. A.D. On 83-99 lists of the names of individuals recorded on stamped tiles from dated and undated complexes.

653. Hebdomon. Christian inscriptions. *SEG* L 657. D.Feissel, *BE* (2004) no. 525, suggests a series of corrections to inscriptions published by A.Avramea (cf. *SEG* L 657 and our lemma no. 641). **232**: F. reads ἔχων τ(ὴν) εἰστρατίαν κάμπτορ δεσποτικός ('ayant la fonction de camptor? impérial;' ἔχω τὶ ἐκστρατίạν, κάμπτορ δεσποτικός, 'suivant l'expédition (comme) camptor impérial,' A.); the date reads ἡ(μέρᾳ) ζ' ἐντ(ι)κ(τιῶνι) ιβ' (the year 6062 since the creation of the world = 554 A.D., A.). **233 A/B**: These boundary stones are not *pierres errantes*; the estates belonging to the ὀρφανοτροφίον (of Constantinople) were located in Hebdomon. The expression τῶν ἐμφυτευθέντων αὐτῷ (sc. Αἰθερίῳ) τόπων in 233 A designates land leased to or by Aitherios. 233 B, the text of which was not reproduced by A., was published by G.Mendel, *BCH* 33 (1909) 432: ὅροι χωρίζοντες τὰ δίκαια τοῦ ὀρφανοτροφίου κ(αὶ) Αἰθερίου τοῦ ἐνδοξ(οτάτου) κουράτορος.

653 bis. Kabyle. Cohors I Athoitorum. L.Getov, *Thracia* 15 (2003) 121-123, summarizes the information provided by the Greek and Latin inscriptions of Kabyle (*SEG* XXVIII 578; XLII 646, 649/650; *IGBulg* III 1774) for the Roman military camp at Kabyle and the service of the *cohors I Athoitorum* (σπείρη Ἀθοειτῶν Ἀντωνινιανή) and its officers (ἀκτάριος/ ἀκτοάριος, πρίνκιψ, χιλίαρχος).

654. Kralevo. Thasian amphora stamp, ca. 266-255 B.C. Thasian amphora with stamped handle found in a grave in Tumulus III at Kralevo. Mentioned by M.Damyanov, *Archaeologia Bulgarica* 7.1 (2003) 32: Ἀπολλόδωρος Θασίων

655/656. Laskarevo. Epitaphs. Two epitaphs from the village of Laskarevo (45 km east of Sandanski). Ed.pr. D.G.Angelov, *ZPE* 143 (2003) 142 nos. V/VI.

655: no. V. Cf. N.Sharankov, *ZPE* 148 (2004) 199. **Epitaph of the parents of Aur. Pyroulas, undated** [3rd cent. A.D]. Plaque with four portrait busts in relief in two rows (two in each row); an inscription above the heads.

Αὐρή(λιος) Πυρουλας τοῖς γο|νῖσι μνήμης χάριν

1-2. The dative γονῖσι was created by analogy to γονεῖς, S.

656: no. VI (ph.). **Epitaph of Diseisos and Baskeilas, undated** [3rd cent. A.D]. Plaque with parts of three busts in relief (the parents above, a boy below); an inscription to the left (LL. 1-3) and right (LL. 4-6) of the lower bust. Republished by N.Sharankov, *ZPE* 148 (2004) 200, who gives an accurate description of the monument. We reproduce his text.

Πυρο|λας Σειτα, | Δ̣ισεισῳ | τῇ γυναικὶ || κ̣αὶ Β̣α̣σκει|λα̣ τῷ υ̣[ἱῷ]

ὑπὲρ τῆς ἐλευθερίας τῆς πα{Τ}ννντρίδος νννν καὶ νν ἁ[πάντων -- ca. 10 -- τῶν φιλανθρώπων]
ἃ παρὰ τῆς συνκλήτου καὶ τονννῦ δήμου τ[οῦ Ῥωμαίων καὶ τῶν αὐτοκρατόρων -- ca. 6 -- ἐλάβο]-
μεν καὶ μήτε πρεσβείαν ἐπὶ τονύτους πο[ιήσειν ---------- ca. 36 ---------- μήτε γράψαι ὑπεναντίου τῶν]
κοινῶν μηδὲν τρόπῳ μηδενὶ μήτε εἰπεῖν μ[ήτε ποιῆσαι μηδὲν ---- ca. 31 ---- ἐπὶ]
καταλύσεως ἢ ἀναιρέσεως ἢ ἀκυρώσεω[ς -------· εὐορκοῦντι μέν μοι εὖ εἴη, ἐπι]-
ορκοῦντι δὲ ἐξώλεια καὶ παν[ώλεια μέχρι πάσης διαδοχῆς]

vacat

A. 1. This rhetorical expression is meant to show the support given by all major sectors of the citizenry; γνώμη here means 'decree', ed.pr. || 3-4. cf. *Syll.*^{3} 798 LL. 3-6 and 799 L. 9; *RDGE* 65 D LL. 34/35; *TAM* II 506, ed.pr. || 5. in fine [τὴν], M.Wörrle apud ed.pr. || 6-7. [πρότε]ρον, N.Dimitrova apud ed.pr. || 7-8. [εὔνοι]αν, ed.pr.; [φιλί]αν, Wörrle apud ed.pr. || 8. ΤΩ lapis; τ(ῇ), Wörrle apud ed.pr. || 9-10. the current estimate of the length of the walls is ca. 57 stadia (ca. 10,400 m), ed.pr. || 16. in fine, Wörrle apud ed.pr. || || 17. δι' ἃ δή, Wörrle apud ed.pr. || 17-19. the status of civitas foederata was maintained at least until 131 A.D., as an unpublished document [now published in *I.Thrac.Aeg.* E 185] shows || 20. for τηλικούτῳ θεῷ cf. *Syll.*^{3} 798 LL. 5 and 9; *F.Delphes* III.4.304 LL. 40-45, ed.pr. || 24. ἐλασσω|θῆναι, ed.pr. || 26. ΨΗΦΙΣΜΑΣΟΣ and ΝΟΜΕΘΕΝΤΟΣ, lapis; for the formulation cf. *IGR* IV 661 + *SEG* XIII 542, Wörrle (2004) || 30. τὸ ἐπὶ τέλει, Wörrle apud ed.pr. || 32. ΚΑΙΟΣ lapis || 36. initio προγεγραμμένον and in fine ἐπιγράψαι, Wörrle apud ed.pr. || 36-37. the slightly different size and style of the letters suggests that this space was left uninscribed and the text was added later, ed.pr. || 37. initio: Wörrle apud ed.pr.; initio: obviously a dittography of ΕΑ; ΣΦΡΑΓΙΕΑΜΕΝΟΙΤΟΨΗΣΦΡΑΓΕΙΔΙ lapis || 43. initio: ΥΠΕΝΑΝΤΙΩ lapis; ὑπεναντί(α), Wörrle apud ed.pr. || [44-45. ,ον ν[ενο|μοθετημένοι] as in L. 47, Chaniotis] || 45. ΠΡΕΣΒΕΥΙΝ, lapis || 49-50. Wörrle (2004) || 48-51. μήτε προσγρ[ά|φοντας -- ca. 10 --]Η τοῦ προε[Ε]στῶ-τος τῆς ἡγεμονίας Ε[..| -- ca. 18 --]ο[.]οντας ἐπὶ τέλει τὰ τῶν πρεσβευ|[-- ca. 18 --], ed.pr. || 50. ἐπὶ τέλει, Wörrle apud ed.pr. || 52. Wörrle apud ed.pr. || B. || 30-39. the vacant space indicates the position of holes avoided by the cutter; this suggests that the text was added after the stele had been erected, ed.pr. || 37. Wörrle (2004); ΕΙ Ι ΤΟΥΤΟΙΣ ΠΟ[--], ed.pr.

660. Maroneia. Epitaph of Herais, 3rd cent. B.C. Marble pedimental stele found by C.Karadima in the area of the Hellenistic cemetery. Ed.pr. D.Triantaphyllos, *AD* 52 B3 (1997) [2003] 880 (ph.). Republished in *I.Thrac.Aeg.* E233 (with a date in the 3rd cent. B.C.; 4th cent. B.C., ed.pr.): Ἡραῒς | [Ἁ]ρμοδίου | γυνή

661. Melnitsa. Byzantine seal, 8th cent. A.D.? Lead seal with inscription on the reverse; found near Melnitsa (district of Elkhovo). Ed.pr. I.Jordanov, *SBS* 7 (2002) 31 no. 13: [Κ(ύρι)ε β(οή)θ(ει) τῷ σῷ δούλῳ Γρηγο?]ρᾷ, β(ασιλικῷ) σ|[π]αθ(αρίῳ) (καὶ) στρ|[ατ]ιγ(ῷ) Θρά|κης

661 bis. Mesambria (Pontica). Institutions and society. H.Preshlenov, *Thracia* 15 (2003) 523-529, summarizes the information provided by the inscriptions of Mesambria for the institutions of the polis (ἄρχοντες, ἐκλογισταί, ἐναδεῖς, ἱερομνάμονες, ἰκαδεῖς, νομοφύλακες, ταμίας, ταξίαρχοι), the cults (Διόνυσος Ἐλευθερεύς, Ἥρως Σωσίπολις), and the content of decrees (e.g., honors, public funeral), education, the presence of foreigners, and the public activity of women.

662. Mesambria (Pontica). Contract between Mesambria and Sadalas, ca. 250 B.C. *IGBulg* I^2 307; *SEG* XLV 869. C.Veligianni-Terzi, *art.cit.* (cf. our lemma no. 2181 bis), 29-36, discusses the content of this contract and plausibly rejects the interpretation of this document as evidence for a subordinate position of Mesambria. The annual crowning of Sadalas was not a form of a tribute, but an honor that is attested in Hellenistic decrees of this region (see our lemma no. 2181 bis).

662 bis. Mesambria. For a decree of Mesambria found in Apollonia Pontica see our lemma no. 644. ,

663/664. Neine. Epitaphs, 2nd cent. A.D. Two epitaphs found at Pushovetz (15 km north of Sandanski), ancient Νειvη (cf. *IGBulg* IV 2240-2260; V.Gerassimova-Tomova, *Klio* 62 [1980] 19-26). Ed.pr. D.G.Angelov, *ZPE* 143 (2003) 139-141 nos. I/II (ph.). Republished by N.Sharankov, *ZPE* 148 (2004) 198/199; cf. M.Sève, *An.Ép.* (2003) [2006] nos. 1598/1599. Νείνη may have been one of the camps of the Roman army mentioned in *IGBulg* IV 2236 LL. 24/25 (= *IGR* I 674; *Syll.*^{3} 888; *CIL* III Suppl. 12336; ed.pr.).

663: 139/140 no. I (translation). **Epitaph of a family of soldiers, 131 A.D.** Marble plaque with relief decoration of rosettes and a garland attached to two bucrania and held in the middle by a boy. We reproduce the text of Sharankov.

Γ(άϊος) Οὐαλέριος Πούδης παλαιστρατι[ώ]-
της ἑαυτῷ ζῶων καὶ Οὐαλερίῳ Μαξίμ[ῳ]
καὶ Π(οπλίῳ) Αἰλίῳ Πούδεντι στρατιώτῃ υἱοῖς ζω- .
ῶσιν v καὶ Γ(αΐῳ) Οὐεργινίῳ Πούδεντι παλαιστρα-
τιώτῃ πατρὶ καὶ Μοκασοκῳ τῇ μητρὶ καὶ
Σεβήρᾳ τῇ συμβίῳ καὶ Ἰουλίῳ Μαξίμῳ τῷ
υἱῷ καὶ Ζαικαιδενθῃ τῇ ἀδελφῇ κατωχη-
κόσι κατεσκεύασεν μνήμης ἕνεκα
ἔτους βξρ' Σ(εβαστοῦ)

1-6. Note the different nomina gentilia of the male members of the family who served in the army (Verginius, Valerius, Aelius); the cógnomen Pudens was hereditary in the family for those who

served in the army, as Maximus (LL. 2 and 6) was for the sons of C. Valerius Pudens who did not serve, ed.pr. [the living members of the family are mentioned in LL. 1-4, the deceased ones in LL. 4-8 Chaniotis] ‖ 1-2. παλαιστρατ[ιώ]ιτης, ed.pr. ‖ 3-4. ζ|ῶσιν, ed.pr.; ζώ|ωσιν, S. [rather ζω|ῶσιν, Chaniotis] ‖ 5. for Μοκασοκον cf. Μουκασουκον (*IGBulg* III.1.1016), *An.Ép.* ‖ 7-8. κατωχηκ|όσι, ed.pr. (H written with smaller letters); κατωχηκόσι from κατοίχομαι (but in the active voice), *An.Ép.* ‖ 9. the 162th year of the Aktian era, ed.pr.

664: 140/141 no. II. **Epitaph of M. Munatius Silvanus, undated** [2nd cent A.D.?]. Pedimental stele with an inscription in the pediments and relief decoration in two panels; the Thracian rider with an acolyte, a snake, and a tree in the upper panel; a togatus between two seated women in the lower panel; two slaves behind the women (S.'s description). We reproduce the text of Sharankov.

Μά(ρκῳ)
Μουνατίῳ Σιλ-
βανῶι, ἥρωι, ἱππ(εῖ) σπείρης
Μακεδονικῆς, Γ(άϊος) Ἀσείλιος Καπ[ίτ]ων, ἱππ[εὺς]
σπείρης Μακεδονικῆς κατὰ διαθήκην ἐ[ποίησεν?]

1. Μά[ρκῳ], ed.pr.: Μά(ρκῳ), Sève ‖ 4-5. ..ειλιος καὶ | ..... Μακεδον... ΚΑΤΑΔΙΔΟΗ...Η... (Γά(ιος) Σείλιος?), ed.pr.

665. Perinthos. Epitaph of T. Fl. Mikkalos and his wife, late 1st cent. A.D. *SEG* XLIV 606; *I.Perinthos* 72. C.Berns, *op.cit.* (our lemma no. 1284) 247/248 no. 34 A 1, reprints the inscription after *SEG* XXXV 828, without taking into account the changes in the text suggested in *SEG* XLIV 606 (quoted by B.) and *I.Perinthos* 72 (not quoted).

666. Philippopolis. Building inscription (?), Roman Imperial period (?). *SEG* LII 710. Republished by V.Gerassimova, *art.cit.* (cf our lemma no. 668) 123/124 no. 5 (ph.), who dates it to the late 5th cent. A.D. D.Feissel, *An.Ép.* (2003) [2006] no. 1574, points out that the use of a praenomen (Τι(βερίου) 'Οφ[---]) is incompatible with such a late date.

667. Philoppopolis. Christian building inscription, late 5th cent. A.D. *SEG* LII 709. Republished by V.Gerassimova, *art.cit.* (cf our lemma no. 668) 118-123 no. 4 (ph.). D.Feissel, *An.Ép.* (2003) [2006] no. 1573, observes that Βίκτωρ and Πατρίκιος in LL. 2/3 are personal names, not titles, and rejects G.'s interpretation [likewise *SEG* LII 709 app.cr.].

668. Philippopolis. Mosaic inscriptions, late 4th and mid-5th cent. A.D. Mosaics found in a large residential building. Ed.pr. M.Bospačieva, *Archaeologia Bulgarica* 7.2 (2003) 90-92

(dr.). Republished by V.Gerassimova, in *Studia -- Beshevliev* (cf. our lemma no. 726) 117 no. 1; non vidimus. See D.Feissel - S.Follet, *An.Ép.* (2003) [2006] no. 1572.
1) Δησηδέριο[ς ---] | ἐμού[σ]ω[σα/σεν]
2) Εἰρήνη (label ob a bust of Eirene)
3) καλῶς ἦλθες· | εὐτυχῶς

The inscriptions were found in the entrance room 1 (1) and in room 3 (2 and 3); nos. 2 was made in the second half of the 4th cent. A.D., no. 3 is somewhat later, no. 3 dates to the mid-5th cent. A.D., ed.pr. ‖ 1. we present the text of F.-F. ‖ 1. the Latin name Desiderius, F.-F. ‖ 2. EMOIC, B., G.; also possible [σὺν] ἐμοῖς or [οἱ] ἐμοὶ σ[υνεργο(], F.-F. ‖ 2. a Christian rather than a pagan personification, ed.pr.

669. Philippopolis. Obscene graffito on a tile, 3rd cent. A.D. Clay tile inscribed before firing; found in the Roman forum. Edd.pr. N.Dimitrova – N.Sharankov, *ZPE* 143 (2003) 201-204 (ph.): Εὐφίλητε, κυσθεγλείχων

'Euphiletos, you pussy-licker'; the obscene word κυσθεγλείχων (κύσθος and ἐκλείχω; *cunnilingus*) was hitherto unattested; cf. the personal name Κυσθόλοιχος (*I.Ko.Ko.* 23) and Aristophanes, *Knights* 1284/1285; *cunnilingus* is used as an insult in inscriptions from Pompeii (*CIL* IV 1331 + add, 2400, 4264, 4304, 5178); this is the first attestation of voicing of kappa before lamda (ἐγλείχω for ἐκλείχω) in inscriptions in Bulgaria, edd.pr.; [cf. M.Slavova, *The Phonology of the Greek Inscriptions in Bulgaria* (Stuttgart 2004) 115, Avram]; M.Sève, *BE* (2004) no. 58, remarks that this may be a joke among the workers in a pottery workshop.

670. Pistiros. Graffiti on pottery. *SEG* LII 711. L.Dubois, *BE* (2005) no. 370, comments on some of the graffiti presented in *SEG* LII 711. **I**: The author of the graffito (Ἀθηναγόρης | ἡμέρης μισθόν) is of Ionian origin; the nature of the text is unclear ('pourrait-on supposer qu'il s'agisse d'une "étiquette" destinée à être apposée sur un tas de piécettes représentant le salaire journalier d'Athénagorès?'). **IV** (= *SEG* XLVI 874.v): The abbreviation Δηλ. is more likely a Greek personal name (without excluding the possibility of the Thracian Δηλόπτιχος). **XXVI**: Εὔκτη or Εὐκτή(μων). **XLI** (= *SEG* XLIX 912.10): Κόρα is the Dorian form of the theonym Κόρη. **XLV** (= *SEG* XLIX 912.11): Μάρων is a Thracian theonym [a theonym would have been in the genitive or the dative; in XLI possibly and abbreviated personal name in the genitive, Chaniotis; in XLV Maron is a personal name to be added to *LGPN* IV, s.v., Avram]. **LXV**: The author of the graffito (Ἑκαταῖος) is of Ionian origin.

671. Sandanski (Parthicopolis?). Epitaph of a family, 166/7 A.D. Marble fragment. Ed.pr. D.G.Angelov, *ZPE* 143 (2003) 141/142 no. III (ph.). Republished by N.Sharankov, *ZPE* 148 (2004) 199; cf. S.Follet, *An.Ép.* (2003) [2006] no. 1600: ΠΟ[------]|ΤΩΤΕ κὲ Ζω[ΐλῳ] | τῷ ἀδελφῷ καὶ Ἀρ|[τε]μιδώρᾳ Κασίου ‖ [τ]ῇ μητρί· ❦ | ηϙρ´ τοῦ καὶ | διτ´

1. Not read by ed.pr. ‖ 2. τῷ τε κὲ Ζω[...] (ἑαυτῷ τε in ligature?), ed.pr.; the end of the official Roman name of Zoilos followed by τῷ τε κέ (= καί), S.; [---]τῳ τε κέ; the end of the name of Zoilos' brother, F. ‖ 6-7. ·Η··ϙ·Ρ· and ·ΔΙ·Τ·, lapis; the 197th year of the Aktian or 314th year of the provincial era.

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672. Sandanski (Parthicopolis?). Epitaph of Epinike, undated [2nd cent. A.D.]. Plaque with relief representation of a wreath and an inscription below. Ed.pr. D.G.Angelov, *ZPE* 143 (2003) 142 no. IV. Republished by N.Sharankov, *ZPE* 148 (2004) 199 (ph.): Ἐπυνίκη ǀ Πύρρου, οἱ ἀδελǀφοί

1. Πυνίκη, ed.pr.; Ἐπυνίκη for Ἐπινίκη, S. ‖ 2. the mason first wrote ΠΡΡΟΥ and added the Υ later, S.

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672 bis. Sboryanovo. Amphora stamp, ca. 300-250 B.C. Stamped amphora handle of the 'Parmeniskos group' found at Sboryanovo (near Isperih). Mentioned by T.Stoyanov, *art.cit.* (cf. our lemma no. 2147) 35 (dr.), who attributes it to a production center in Mesambria Pontica: Ματροβίου

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673. Selymbria. Epitaph of the soldier M.Cincius Nigrinus, early 2nd cent. A.D. *IGR* I 779; *I.Byzantion* S31 [cf. *SEG* L 671]. C.Vendries, in *Les pierres de l'offrande* II 51-60, comments on the representation of Nigrinus' equipment, which includes a lyre and a plektron. V. suspects that Nigrinus performed as *scaenicus* either in his cohort or after the end of his service; V. collects further evidence for *ludi* in the Roman army. G.Petzl, in S.Follet (ed.), *L'hellénisme d'époque romaine* -- (cf. our lemma no. 596) 288 (ph.), refers to this text alongside other evidence for soldiers with an interest in music.

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674. Selymbria. Christian inscriptions. *SEG* L 657. D.Feissel, *BE* (2004) no. 523, suggests a series of corrections in inscriptions published by A.Avramea (cf. *SEG* L 657 and our lemma no. 641). **196**: A.'s date (3rd/4th cent. A.D.) is too early for a document that uses the indictio. A text published by G.Seure, *BCH* 36 (1912) 640 no. 1, is part of the same epitaph. The complete text reads (the letters in Seure's fragment are underlined): πρεσβύǀτερος χριστιανὸς ǀ χορίου Νήτου Μεǀγάλης ὑπὸ Νακολǀίαν. **201**: Since Nakoleia was in Phrygia Salutaris and not Pakatiane, F. restores: [ἀπ]ὸ χορί[ου --] ǀ Μεγαλ[- ἐπαρǀχί]ας Φρ[υγίας Πακα]ǀτια[νῆς] ([ἀπ]ὸ χορί[ου Νήτου] ǀ Μεγάλ[ης ἐπὶ ΝακοǀΛί]ας Φρ[υ]ǀγία[ς], A.). **203**: Ὅροι Δαμαστόρων refers to a place name (Δαμάστορα) rather than to a family (Δαμάστορες). **219**: H.Grégoire apud A.Wilhelm, *Byzantion* 6 (1931) 466/467, had given the correct reading: Θυμᾶ κατὰ Μυώβρωτων (= Μυόβρωτον; Θωμᾶ κα(ὶ) Ἀμυὼ βρωτῶν, A.); here, κατά indicates a surname.

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675. Stryme. Epitaphs, ca. 450-350 B.C. D.Terzopoulou, *AD* 55 A (2000) [2004] 143-182 (ph.), collects the funerary monuments found in Stryme, discusses their typology and decoration, and presents a catalogue of stelae (158-180; on 147 the inscribed funerary altar *SEG* XXIV 639). In addition to numerous inedita (see our lemmata nos. 676-703), T. improves or completes the reading and provides the date of several texts presented in *SEG* on the basis of preliminary reports [we add references to *I.Thrac.Aeg.*, Avram]:

SEG **XLVI 859** = 171/172 no. 29 (ph.; ca. 400-375 B.C.) = *I.Thrac.Aeg.* E138: Attribution to Stryme, date.

SEG **XLVII 1103** L. 1 = 161 no. 7 (ph.; ca. 450-400 B.C.) = *I.Thrac.Aeg.* E112: [Β]ιτίων (cf. *LGPN* IV, s.v.; [---]ίτων, *SEG*).

SEG **XLVII 1104** L. 2 = 165/166 no. 17 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E153 (ca. 350 B.C.): Δημήτριο[ς] ǀ Δάδου vacat (*I.Thrac.Aeg.*; Δάδου ǀ Ο.Ε ǀ [ca. 2-3] vacat, T.; only L. 2: ΔΑΔΥΟ..., *SEG*). The patronymic seems to have been inscribed in a rasura (T.).

SEG **XLVII 1105** = 178/179 no. 44 (ph.; ca. 400-375 B.C.) = *I.Thrac.Aeg.* E117 (ca. 450-400 B.C.): Date.

SEG **XLVII 1106** = 171 no. 30 (ph.; ca. 450-400 B.C.) = *I.Thrac.Aeg.* E137 (ca. 400-375 B.C.): [ca. 2]ΟΙ[ca. 2]ǀ [ca. 2]κος Σἰ[ιβ]υρτίο (remains of letters, *SEG*).

SEG **XLIX 986** = 172/173 no. 31 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E154 (ca. 350 B.C.): Date; remains of letters of a second line.

SEG **XLIX 987** = 162/163 no. 9 (ph.; ca. 450-400 B.C.) = *I.Thrac.Aeg.* E114: Μητροφǀάντη Νέσǀτιος (Μητρο[φ]ǀάντη? Ν.ǀ[---]ΤΙΟΣ, *SEG*). Metrophante was unattested (cf. Καλλιφάντη, Ξενοφάντη), Nestis is associated with the river Nestos (T.).

SEG **XLIX 988** = 174 no. 33 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E132 (5th/4th cent. B.C.): [ca. 3]ανδρος ǀ [ca. 5]όλου (remains of letters, *SEG*).

SEG **XLIX 989** = 161/162 no. 8 (ph.; ca. 450-400 B.C.): Ἀ[θ]ενόǀδοστος ǀ Ὁρίο (remains of letters, *SEG*). Athenodostos is unattested (cf. Πολύδοστος in Abdera), Horios is rare (T.). *I.Thrac.Aeg.* E107 reads: Ἀθεν[άη]ς ǀ Δ(ι)ὸς ǀ Ὁρίο.

SEG **XLIX 990** L. 2 = 179/180 no. 48 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E123 (ca. 425-400 B.C.): Νυμέω, genitive of the unattested Νυμῆς (T.; Νύμεω?, *SEG*); the hypocoristic form Νυμῆς = Νουμῆς, the hypocoristic form of Νουμήνιος (*I.Thrac.Aeg.*) [cf. our lemma no. 700 on Νυμήνιος, Avram].

SEG **XLIX 991** 173 no. 32 (ph.; ca. 400-375 B.C.) = *I.Thrac.Aeg.* E135: Date [the reference to *SEG* XLIX 981 should be corrected to XLIX 991].

We present a comparatio numerorum.

SEG XXIV	Terzop.	*SEG* XXXIV	Terzop.	*SEG* XLVI	Terzop.
655	1	708	41	859	29
SEG XXVII		*SEG* XXXV		*SEG* XLVII	
336	25	765	42	1103	7
337	16	*SEG* XXXVIII		1104	17
SEG XXXIII		674	5	1105	44
564	4	722	43	1106	30

SEG XLIX	Terzop.	*SEG* XLIX	Terzop.	*CEG*	Terzop.
986	31	989	8	156	1
987	9	990	48		
988	33	991	32		

676-703. Stryme. Epitaphs ca. 450-350 B.C. 28 funerary stelae from Stryme and vicinity (especially from the cemetery at Mitriko). Ed.pr. D.Terzopoulou, *art.cit.* (cf. our lemma no. 675) 159-179 (ph.), with detailed discussion of the names [which have been included in *LGPN* IV, Avram]. Some of these stelae have been mentioned in preliminary reports but have not been included in *SEG*. These texts are now republished in *I.Thrac.Aeg.* (we adopt the dates given there). The inscription on 169 no. 24 is illegible.

676: 159 no. 2 (ph.; ca. 400-375 B.C.) = *I.Thrac.Aeg.* E127. **Epitaph of Herainna, ca. 400 B.C.** Upper part of a marble stele from Mitriko. Cf. G.Bakalakis, *Προανασκαφικὲς ἔρευνες στὴ Θράκη* (Thessalonike 1958) 81 (ph.): Ἡραΐννα | Ἀρτέμωνος

677: 159/160 no. 3 (ph.) = *I.Thrac.Aeg.* E136. **Epitaph of Echedemos, ca. 400-375 B.C.** Poros stele from Stryme. Cf. J. and L.Robert, *BE* (1961) no. 390: Ἐχέδημο|ς Ἀπελλέω̣

678: 161 no. 6 (ph.) = *I.Thrac.Aeg.* E165. **Epitaph of Kikos from Aigina, ca. 450-425 B.C.** Poros stele from Mitriko: Κῖκος vacat | Φρασιδήμ|ο Αἰγινήτ|ης

679: 163 no. 10 (ph.) = *I.Thrac.Aeg.* E119. **Epitaph of Aristas, ca. 425-400 B.C.** Poros stele found at Mitriko. Cf. D.Terzopoulou, *AD* 52 B2 (1997) 879/880: Ἀριστᾶς | Ἡροβόλο

[1. Ἀρίστας in *LGPN* IV, Avram].

680: 163/164 no. 11 (ph.) = *I.Thrac.Aeg.* E110. **Epitaph of [--]ostratos and Par[--]tes?, ca. 450 B.C.** Marble stele from Mitriko. Cf. D.Terzopoulou, *AD* 52 B2 (1997) 880: [ca. 2]ο̣στρατος | Παρ[ca. 2]της ←

1. initio, the second letter may be N, ed.pr.; Ν̣ι̣όστρατος?, *I.Thrac.Aeg.* ‖ 2. Παρ[οΐ]της?, ed.pr.; Παρο̣ΐ̣της, *I.Thrac.Aeg.* [or an ethnic, Chaniotis].

681: 164 no. 12 (ph.) = *I.Thrac.Aeg.* E116. **Epitaph of Nikarete, ca. 450-400 B.C.** Upper part of poros stele from Mitriko: Ν̣ι̣κ̣αρέτη | [Σ]ίμο

682: 164 no. 13 (ph.) = *I.Thrac.Aeg.* E145. **Epitaph of Protis, ca. 375-350 B.C.** Upper part of marble stele with moulding; found between Mitriko and Pagouria. Cf. Bakalakis, *op.cit.* 80 (ph.); J. and L.Robert, *BE* (1956) no. 158: Πρῶτις | Ἡρονέστου

1. Πρῶτις, ed.pr.; Πρωτίς, *I.Thrac.Aeg.* ‖ 2. a rare name referring to Hera and the river Nestos (cf. our lemma no. 699), ed.pr.

683: 164 no. 14 (ph.) = *I.Thrac.Aeg.* E144. **Epitaph of Metrophon, ca. 375-350 B.C.** Marble stele with moulding; from Mitriko: Μητροφῶν | Ἡροφίλου

684: 165 no. 15 (ph.) = *I.Thrac.Aeg.* E140. **Epitaph of Aspo, ca. 375-350 B.C.** Marble stele with moulding; from Mitriko: Ἀσπὼ | Μητρο|δότου

685: 166/167 no. 18 (ph.) = *I.Thrac.Aeg.* E130. **Epitaph of Protophaos, ca. 400-375 B.C.** Upper part of a marble pedimental stele with akroteria; found in Mitriko: Πρωτόφαος vacat Ἡρεσστράτο

1. Πρωτόφαος is a rare name; cf. Πρωτοφάης (*LGPN* II, s.v.); Ἡρεσστράτος is a variant of the common Ἡρόστρατος or a miswritten Ἡγέστρατος, ed.pr. [cf. *LGPN* IV, s.v. Ἡγέστρατος, Avram].

686: 166 no. 19 (ph.) = *I.Thrac.Aeg.* E129. **Epitaph of Dioskorides, late 5th cent. B.C.** Upper left part of a marble pedimental stele from the peninsula of Molivoti: Διοσκορίδ[ης ------]

687: 167/168 no. 20 (ph.; ca. 400-375 B.C.) = *I.Thrac.Aeg.* E128. **Epitaph of Metrodotos, ca. 400 B.C.** Upper part of a marble pedimental stele; the pediment is missing; found between Mitriko and Pagouria. Cf. Bakalakis, *op.cit.* 80 (ph.); J. and L.Robert, *BE* (1956) no. 158: Μητρόδοτος | Ἡράνδρο

688: 168 no. 21 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E150. **Epitaph of Antiochos, ca. 350 B.C.** Upper part of a marble pedimental stele; found between Mitriko and Pagouria. Cf. Bakalakis, *op.cit.* 81 (ph.); J. and L.Robert, *BE* (1956) no. 158: Ἀντίοχος | Ἀριγνώτου

689: 168 no. 22 (ph.; ca. 400-375 B.C.) = *I.Thrac.Aeg.* E131. **Epitaph of Diogeiton, 5th/4th cent. B.C.** Marble pedimental stele: [Δ]ιογείτων | [Ἑκ]αταίο

690: 168 no. 23 (ph.; ca. 425-400 B.C.) = *I.Thrac.Aeg.* E125. **Epitaph, ca. 400 B.C.** Upper part of a marble pedimental stele decorated with relief akroteria: [ca. 3]Α[.]ΟΣΑ[.] [------]

1. [ca. 3]ΑΓ̣ΟΣΑ, = *I.Thrac.Aeg.*

691: 169/170 no. 25 (ph.) = *I.Thrac.Aeg.* E124. **Epitaph of Dionys(i)othemis, ca. 425-400 B.C.** Marble pedimental stele; an earlier text was erased when the preserved inscription was written; the pediment is missing; found at Mitriko: Διονυσ{Ι}ό|θεμι<ς>

ΔΙΟΝΥΣΙΟ|ννΘΕΜΙ lapis.

692: 170/171 no. 27 (ph.) = *I.Thrac.Aeg.* E134. **Epitaph of Aristas, ca. 400-375 B.C.** Marble pedimental stele from Mitriko: Ἀριστᾶς | Κωμαίο

693: 171 no. 28 (ph.; ca. 475-450 B.C.) = *I.Thrac.Aeg.* E160. **Epitaph of Metrodotos, ca. 400-375 B.C.** Upper part of a marble pedimental stele; the pediment is missing; found in Mitriko: Μητρόδοτος | Ἀρτέμωνος | τοῦ Μάνδρωνος

694: 174 no. 34 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E156. **Epitaph of [--]arche, ca. 350 B.C.** Right part of a marble pedimental stele: [---]άρχη | [---]νέω

695: 174/175 no. 35 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E161. **Epitaph of Glaukos and Kriton, ca. 350 B.C.** Marble pedimental stele: Γλαῦκος, Κρίτων | Ἀντιπατρίδου̣

696: 175 no. 36 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E151. **Epitaph of Artemo, ca. 350 B.C.** Upper part of a marble pedimental stele; the pediment is missing: Ἀρτεμὼ | Ἡγησιππίδου

697: 175 no. 37 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E149. **Epitaph of Antagoras, ca. 350 B.C.** Middle part of a marble pedimental stele: Ἀ̣ν̣τ̣α̣γόρας | Ἄστου

698: 176 no. 38 (ph.) = *I.Thrac.Aeg.* E166. **Epitaph of Timo and Sopolis from Amphipolis, ca. 375-350 B.C.** Upper part of a marble stele: Τιμώ, | Σώπολις | Ἀμφιπολῖ[ται]

699: 176 no. 39 (ph.) = *I.Thrac.Aeg.* E118. **Epitaph of Heronestos, ca. 450-425 B.C.** Middle part of a marble stele: [Ἡρ]όνεστος | [Ἱπ]ποκρίτο

700: 176/177 no. 40 (ph.) = *I.Thrac.Aeg.* E120. **Epitaph of Aristoboulos, ca. 425-400 B.C.** Lower part of a marble stele from Mitriko. Cf. Bakalakis, *art.cit.* 81 (ph.): Ἀριστόβουλος | Νυμηνίο

ΝΥΜΗΝΙΟ lapis; Ν<ο>υμηνίο; ed.pr. [cf. our lemma no. 675 on Νυμῆς, Avram].

701: 179 no. 45 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E159. **Epitaph, 4th cent. B.C.** Small fragment of a marble stele from Mitriko. Cf. D.Triantaphyllos, *AD* 46 B1 (1991) 343/344: [---] | [---ι]σίου

702: 179 no. 46 (ph.; ca. 400-375 B.C.) = *I.Thrac.Aeg.* E148. **Epitaph of [--]okrates, ca. 400-350 B.C.** Middle part of a marble stele from Mitriko: [ca. 5]οκράτης | [------]ο

703: 179 no. 47 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E160. **Epitaph, 4th cent. B.C.** Lower part of a marble stele from Mitriko: [------] | [------]σ̣ίου

704. Traianopolis. Dedication to Asklepios and Hygieia, late 2nd/early 3rd cent. A.D. Marble altar, damaged on left and bottom; found in 1997 near a modern chapel at the top of the hill of Agios Georgios (ancient Traianopolis). Mentioned by D.Triantaphyllos, *AD* 53 B2 (1998) [2004] 745/746. Ed.pr. A.Zournatzi, *Ancient East and West* 2.2 (2003) 328-332 (ph.), who collects the evidence for goldsmiths (χρυσοχόοι, αὐράριοι) in Thrace and in the Roman East (331 note 20), for the cult of Asklepios and Hygieia in Traianopolis (332/333), and for the significance of thermal springs at this site for the cult of healing deities (333-339). A tumulus in Traianopolis may be the grave of a person connected with the local healing cult (339-342). Other epigraphic finds at this site include a boundary stone of sacred land (Dumont-Homolle, *Mélanges* 440 no. 108 [now *I.Thrac.Aeg.* E434]: ὅρος ἱερᾶς χώρας) and an honorary inscription for Marcus Aurelius (*SEG* XLV 882) [now *I.Thrac.Aeg.* E437]. The boundary stone had been associated with mainland holdings of the sanctuary of the Great Gods of Samothrake (cf. *IG* XII.8 pp. 39/40), but it may refer to the sacred land of the sanctuary on the hill of Agios Georgios [but then one would expect ἱερὰ γῆ, not ἱερὰ χώρα, Chaniotis]. Now republished in *I.Thrac.Aeg.* E435.

[Ἀγ]αθῆι τύχ[η]·
[θ]ε̣ῷ Ἀσκλη-
π̣ι̣ῷ̣ καὶ Ὑγε̣ί̣-
4 α̣ Αὐρ(ήλιος) Κάρπο̣[ς]
χρυσοχόος ε[ὐ]-
[χ]α̣ριστή̣ρ̣ι̣ο̣[ν]

1. [Ἀγ]αθῆι τύχ[ηι]; the iota (L. 1) is smaller; [Ἀγ]αθῆ τύχ[η], *I.Thrac.Aeg.* [with a sign between the two words, Avram] || 6. the tau is smaller than the other letters, ed.pr.

705. Vetren. Byzantine seals, 6th/7th cent. A.D. Two lead seals. Edd.pr. I.Jordanov - G.Atanasov, *Srednovekovnijat Vetren na Dunav* (Shumen 1994) 32-40 nos. 111/112 (ph.); non vidimus; see the review of published seals in *SBS* 6 (1999) 95: 1) (Virgin and Child; obv.) Πρίσκου (monogram; rev.) (111); 2) (Virgin and Child; obv.) Θεοδώρου (monogram; rev.) (112).

706. Unknown provenance. Phiale of Kotys, ca. 383-360 B.C. Silver omphalos phiale inscribed on the rim. Offered for sale in Gorny & Mosch, Giessen; cf. catalogue *Auktion 119*.

Kunstwerke der Antike, 16. Oktober 2002, 102 no. 3520 (ph.; text in majuscules): Κότυος ἐξ Ἡργίσκης

Cf. a vase with a similar inscription in the Rogozen treasure [*SEG* XXXVII 618(5)], *Auktion*; [on Ἡργίσκη see Z.H.Archibald, *The Odrysian Kingdom of Thrace* (Oxford 1998) 225 with note 68, Avram].

MOESIA

707. Moesia. Epigraphic research. C.C.Petolescu, *SCIVA* 47 (1996) [1998] 401-419 nos. 631-691; 48 (1997) 383-390 nos. 689-720; 49 (1998) [2000] 277-289 nos. 721-758 ; 50 (1999) [2000] 189-201 nos. 759-201; and 52/53 (2001/02) [2004] 267-300 nos. 819-910 (in Romanian), presents further issues (XIV-XX) of his bibliography of epigraphic studies relating to Romania (Dacia and Moesia Inferior) as well as indices for issues VI-XX. The relevant studies primarily concern Latin epigraphy. He reprints the following texts: *SEG* XXXIX 672 A (746); XLVI 910/911 (717/718); XLVII 1117 (747), 1159 (751), 1161 (752), 1196 (758); XLVIII 979 (816); L 685 (883b); *I.Kallatis* 183 (817). Cf. our lemmata nos. 736 and 751.

708. Vacat.

709. Moesia. Villages. A.Suceveanu, *SCIVA* 52/53 (2001/2002) [2004] 151-172 (in Romanian; French summary), reviews the literary and epigraphic evidence concerning the administration, economy, and social structure of village communties in the Dobroudža, distinguishing various categories according to the origin and legal status of the population. Greek inscriptions are adduced in connection with κῶμαι in the territories of Histria (*I.Histriae* 363), Kallatis (*I.Kallatis* 51), Tomis (*SEG* XLVI 911), and the municipium Tropaeum Traiani (*IGR* I 596), and with πύργοι in Histria (*I.Histriae* 378) and Kallatis (*I.Kallatis* 54). The territory of Tomis may have been divided into a χώρα and a *regio Tomitana*.

710. Albeşti. Graffito, ca. 300-250 B.C. Fragment of a bowl; a graffito on the bottom. Edd.pr. L.Buzoianu - M.Bărbulescu, *Pontica* 35/36 (2002/03) 62 (ph., dr.; in Romanian; English summary); edd.pr. discuss the pottery imported from Albeşti to the territory of Kallatis (61-77): ΣΚΥ[- -]

Presumably Σκυ[λῆς] or Σκύ[θα], edd.pr.

711. Axiopolis. Epitaph of Euphrasi(o)s (or dedication to three martyrs), late 3rd/early 4th cent. A.D. *SEG* XXVII 358; XLVII 1117*. N.Zugravu - M.Alexianu, in *Istorie şi conştiinţă. Profesorului Ion Agrigoroaiei la a 65-a aniversare* (Iaşi 2001) 19-27 (in Romanian), reprint this text (Κυρίλλῳ, | Κυνδαίᾳ, | Τασείῳ π|αρατίθομ|αι Εὐφράσιν), interpreting Εὐφράσιν as a personal name; the name Εὐφράσι(ο)ς is attested in Late Antiquity (contra I.Barnea: εὔφρασιν, i.e. 'alms'; see *SEG* XLVII 1117). Εὐφράσι(ο)ς was buried ad martyres. Z.-A. do not, however, exclude the interpretation 'I bring praise (εὔφρασιν)' to the martyrs (I.Barnea, *Studii teologice* 6.3/4 [1954] 219-228). [The interpretation as a personal name seems far more plausible, Avram.]

712. Capidava. Owner's inscription on a ring, 6th cent. A.D. Silver ring with a monogram. Ed.pr. Z.Covacef, *Pontica* 35/36 (2002/03) 325-327 no. 1 (ph.; in Romanian; French summary): Ἰωάννου

712 bis. Dionysopolis (area of: Balchik). Thasian amphora handles, early 3rd cent. B.C. stamped amphora handles found on the embankment of a tumulus containing two Hellenistic graves excavated at Balchik (near Dionysopolis). Mentioned by M.Damyanov, *Archaeologia Bulga-rica* 7.2 (2003) 33/34 (dr.): 1) Θασίων | sword | Αἰσχρίων; 2) Θασίων | alabastron | Ἀρχῆν[αξ]; 3) Θασίων | sickle | Μ[ενέ]δημος; 4) Θασίων | right hand | Μενέδημο[ς]; 5) [Θα]σ[ίων] | sword? | ΡΙΠΑΣ.

Amphora stamps with these three Thasian eponyms (ca. 294-287 B.C.) are found in the Greek colonies on the west shore of the Black Sea, D. ‖ 5. [--]Σ[--] | [--]ΡΙΠΑΣ, D. [[Θα]σ[ίων] | sword? | ΡΙΠΑΣ, Chaniotis; possibly [Δειν]ώπας, Avram].

713. Halmyris. Graffiti concerning transactions of soldiers (?), 2nd/3rd cent. A.D. Three joining fragments of a tile; on the obverse an inscription engraved before firing, on the reverse an inscription engraved after firing; found at Murighiol (Halmyris), outside the east gate. Edd.pr. A.Suceveanu - M.Zahariade in A.Suceveanu et alii (edd.), *Halmyris* I (Cluj-Napoca 2003) 125/126 no. 21 (in Romanian); see C.Petolescu, *An.Ép.* (2003) [2006] no. 1552. Cf. A.Avram, *BE* (2006) no. 289.

A:

Βαλέριος [Βαλερ]-
ῖνος Κόνσ[τανς]
φρᾶτερ ΟΠ̣[——]
4 Σεκοῦν(δον) Ἑρμῆ
[------------]ΑΠΡΕΚΟ
[------------]ΥΣΔΕΚΕ
[----------------]ΑΤΩ
8 Ο[.] πλουριμνος
[...]ΟΥΣΕΝΤΕΡΝ[..]
[...]Α̣ΜΟΥΣΕΝ[...]
[-------]ΝΟΝ[----]
12 [------------------]

B:

[Βαλέρ?]ιος [Βαλε?]-
[ρῖνο]ς λεγιώνη(ς)

SEG XLVII	*CIGD*
1162	22
SEG XLVIII	
984	12
984 bis	73
985	110
SEG XLIX	
1023	111
SEG LII	
728	22
CIG	
6813 b	21
6814	6
6815	13
I.Apulum	
15	13
51	14
56	15
229	16
256	17
262	18
267	19
352	20
355	21
370	22
433	11
706	12
IDR I	
TabCer IV	10
TabCer VIII	9
IDR II	
114	46
126	48
129	50
130	51
131	52
168	74
311	61
317	60

IDR II	*CIGD*
319	43
358	77
390	85
391	86
403	89
406	90
407	91
408	92
432	100
435	87
457	93
460	96
461	97
462	98
463	99
464	101
465	102
484	78
485	79
486	84
487	80
488	81
489	82
492	83
567	40
580	37
583	38
661	103
IDR III.1	
28	59
42	44
43	45
IDR III.2	
62	113
67	112
68	110
157	104
222	105
223	106
224	107

IDR III.2	*CIGD*
292	111
400	108
583	115
IDR III.3	
13	41
398	3
399	4
400	5
401	6
409	7
432	8
IDR III.6	
312	28
325	36
326	35
328	34
329	33
331	31
332	32
355	30
391	29
425	27
426	26
Gramatopol	
133	140
148	141
176	142
350	143
356	144
371	145
373	134
388	146
389	137
398	148
400	135
401	136
640	149
641	150
643	151

Grammatopol	*CIGD*
644	138
645	139
IGR I	
537	55
538	6
540	18
541	13
542	20
543	17

IGR I	*CIGD*
544	19
545	16
546	104
CIL III	
1107	20
7740 [illegible]	13
7762	16
7766	17
7766 a	18

CIL III	*CIGD*
7781	21
7782	19
7928	111
7995	110
8059	131
p. 933 IV	10
p. 959 XXV	9
ILS	
3849a	104

736. Dacia. Epigraphic research. In his reviews of epigraphic publications concerning Moesia and Dacia (cf. our lemma no. 707), C.C.Petolescu reprints *SEG* XLVIII 985 (782), and *SEG* LII 727 = *I.Apulum* 706 (797).

737. Dacia. Prosopography and onomastics. For Dacian names in Egypt see D.Dana, *ZPE* 143 (2003) 166-186.

738. Aiton (area of Cluj). Inscribed tile, Roman Imperial period. Fragment of a clay tile inscribed after firing; found in a Roman settlement. N.Gudea, *Acta Musei Porolissensis* 11 (1987) 102 no. 36a; non vidimus. Republished in *CIGD* 2, where it is suggested that it is a writing exercise: ΚΗΠΣ

739. Apulum. Greek inscriptions. *SEG* LII 727/728. In our summary of *I.Apulum* we missed two Greek texts: *I.Apulum* 56 = *An.Ép.* (1965) no. 32: Val(erius) Primus ǀ Ianuarius ǀ Διάνῃ; *I.Apulum* 256 = *IGR* I 543. We also note that *I.Apulum* 51 = *SEG* XXXIII 588; *I.Apulum* 706 = *SEG* XLVIII 984. *I.Apulum* did not include *SEG* XLIV 647 bis = *CIGD* 23. *I.Apulum* 370 (*SEG* LII 728) is mentioned in *SEG* XLVII 1162. See also our lemmata nos. 740-743.

740. Apulum (area of: Alba Iulia). Dedication, Roman Imperial period. Limestone altar found at Alba Iulia; now in a private collection. Ed.pr. in *CIGD* 25 (ph.): Ἀγαθ[ῇ] ǀ Τύχῃ ǀ ΑΠΡ... ǀ ΗΝ[— ǀ ——]ǀǀΥ.Θ[—ǀ——]Ν. ǀ [ἀνέ]θη[κεν?]

741. Apulum (area of: Alba Iulia). Incertum, 2nd cent. A.D. Limestone altar or base found at Ciugud (3 km east of Apulum; Alba Iulia). Ed.pr. I.Piso, *Acta Musei Napocensis*

39/40 (2002/2003) 213-215 no. 14 (ph.). Cf. *An.Ép.* 2003 [2006] no. 1476. Included in *CIGD* 24 as ineditum (ph.). Ed.pr. regards it as a dedication, *CIGD* as a dedication or an epitaph.

ΚΛΥ | Λόγγοι̣ς Α̣...

Read by P., who suspects that the abbreviated name in L. 1 may be the name of an unknown deity of Asia Minor (cf. Cludrus, the name of a river in Phrygia; Plin., *NH* 5.108), ed.pr. [but then the name would not have been abbreviated, Chaniotis]; Κλ(α)ύ(διος), *CIGD* ‖ 3. Ἀ̣σ̣ι̣α̣ι̣[νοῦ], ed.pr.; no text, *CIGD*.

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742. Apulum. Instrumentum domesticum, Roman Imperial period. The corpus of the inscribed instrumentum domesticum from Apulum by C.L.Băluţă, *Inscripţiile Daciei Romane III. Dacia Superior 6. Apulum. Instrumentum domesticum* (Bucharest 1999) [abbreviated *IDR* III.6], includes several Greek texts, most of them published in journals which are not widely accessible. These texts are republished in *CIGD* (for a comparatio numerorum see our lemma no. 735): a clay tile inscribed before firing (**312** = I.I.Russu, *Studii şi comunicări, Muzeul Brukenthal Sibiu* 12 [1965] 62/63 no. 21; N.Gudea, *Acta Musei Porolissensis* 11 [1987] 103 no. 43: col. I: Marcus, | Marcianus, | FOINAS | FOINAS; col. II: Μαρκιανός, | Πουθινίων, | Μᾶρκος, | Μάξιμος); amphora stamp (**325** = V.Moga, *Apulum* 26 [1989] 201/202: Διονυσογένους, *CIGD*; Διόνυσο(ς) Γένους, *IDR* [which is surely wrong, Avram]); amphora stamp (**326** = V.Moga, *art.cit.* 201/202 no. 2: Ἡρακλᾶ); amphora stamp (**328**; ineditum: [Πα]ύλου); amphora stamp (**329** = A.Popa, *Apulum* 19 [1981] 74 no. 4: Πρωτ[--]); amphora stamp (**331** = I.I.Russu, *art.cit.* 63 no. 22a; A.Popa, *art.cit.* 74 no. 5: Σώζων); amphora stamp (**332**; ineditum: Τατιανοῦ); base of a terra sigillata vase inscribed before firing (**355**; ineditum: ΕΥΠΑ[--], perhaps Εὐπά[τωρ]); an owner's inscription on a lamp (**391** = *CIL* III 8077.16); the base of a stone matrix for glass vases (**425** = I.I.Russu, *art.cit.* 63 no. 22; C.L.Băluţă, *SCIVA* 34.2 [1983] 167-171: BEBI M. Αὐ(ρήλιος) Ἰοῦστος; BEBI may be the name of a second potter, e.g., Baebius or Bebeius, *CIGD*); a Christian (?) gem (**426** = *CIL* III 8078.1; cf. N.Vlassa, *Acta Musei Napocensis* 13 [1976] 218-230). With regard to the amphora stamps (nos. 325/326, 328, 331/332), *CIGD* provides parallels from Drobeta (326, 328), Histria (325), Potaissa (326), Romula (326, 328, 331/332), and Sucidava (331).

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743. Apulum. Amphora stamps, Roman Imperial period. Three stamped amphora handles found at Apulum. Ed.pr. C.L. Băluţă, *Apulum* 40 (2003) 243-246 nos. 1-3 (dr.). For parallels see our lemma no. 735: 1) Ἑρμίπ̣[που]; 2) Στρατ[ο]νείκου; 3) Παύλου.

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744. Barboşi-Galaţi. *Potter's stamp on mortarium*, Roman Imperial period. Fragment of a mortarium with stamp; found at Barboşi-Galaţi. Ed.pr. S.Sanie, *SCIVA 50 (1999) [2000]* 177-179 (dr.; in Romanian; English summary): Ζωτικοῦ

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745. Bechet. Rhodian amphora stamps, 2nd-1st cent. B.C. Three stamped handles of Rhodian amphoras; found at Bechet (Dolj county). Ed.pr. D.Bondoc, *SCIVA* 50 (1999) [2000] 155-161 (ph.; in Romanian; English summary): 1) Ἐπὶ Ε[ὐφρ]άνορο[ς] | Παν[άμου] and [Εὐκρ]άτευς (1; stamps on both handles; ca. 180-145 B.C.); 2) Ἐπὶ Ἀγ[ορά]|να[κτος] | [---ο]υ (2; ca 108-88 B.C.); 3) Μίδα (3; ca. 146-108 B.C.).

1. [Εὐκρ]άτευς, ed.pr. [[Μενεκρ]άτευς]; that the potter Menekrates and the priest Euphranor were contemporaries was suspected by V.Grace; cf. G.Jöhrens, *Amphorenstempel* -- (cf. *SEG* XLIX 327) 46 nos. 112/113. Euphranor is now dated to ca. 209 B.C. by G.Finkielsztejn (cf. *SEG* LI 1013); cf. stamps with the same names and month in E.M.Pridik, *Inventarnyj katalog klejm na amfornykh ručkakh i gorlyčkakh i na čerepicakh Ermitažnogo sobranija* (Petrograd 1917) 9 no. 169 and G.Jöhrens, *op.cit.* 24 no. 38 ‖ 2. Agoranax is dated by G.Finkielsztejn to ca. 108 B.C. (cf. our lemma no. 815 A), Avram].

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746. Buciumi. Smith's signature on a bronze strigil, undated. Bronze strigil; an inscription on the handle; found in the castellum at Buciumi (district of Sălaj). E.Chririlă et alii, *Das Römerlager von Buciumi* (Cluj 1972) 82/83 no. 1 (ph.). Republished in *CIGD* 39 (ph.): Θεόδωρος Ταρσεὺς ἐποίει

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747. Dierna. Phylactery and defixio, late 2nd/early 3rd cent. A.D. *SEG* XXVII 415; *IDR* III.1.43. Gold tablet; an inscription on three panels; found in a workshop. Republished in *CIGD* 45 (ph.), where it is interpreted as a defixio [but the material (gold) and the invoked gods suggest that the Greek text is a phylactery; the phylactery was later used as a curse tablet, Chaniotis].

A:		B:		C:	
	ΩΙ.		Θεοὶ		Demon im(m)unditi(a)e
	ΥΥΥΥ		ὕψ(ιστοι)		te agite(t). Aeli Firm-
	ΙΥ Ἀδ(ω)να(ι)				me. Ste(t) supra caput
	θεός				Iuliae Surillae

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748. Porolissum. Dedication to Theos Dolichenos, 3rd cent. A.D. Fragment of a dedicatory relief representing Zeus Dolichenos standing on a bull. Edd.pr. N.Gudea - D.Tamba, Porolissum III. *Über ein Iupiter-Dolichenus-Heiligtum im municipium Septimium Porolissensium* (Zalău 2001) 26/27 R13 (ph.). Cf. I.Piso, *Acta Musei Napocensis* 38.1 (2001) 221-238; non vidimus. Republished in *CIGD* 63 (ph.): Ἀπο<λλι>νάρις Βάσσο(υ) εὐχὴν | [θε]ὸς Δολιχηνός ❦

1. ΑΠΟΝΑΡΙΣ, lapis; ΑΤΤΟΝΑΡΙΣ ΒΑΣΣΟ(ς) ΕΥΧΕΙΝ, edd.pr.; Ἀπο<λλι>νάρις Βάσσο(υ) εὐχήν, P.

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749. Potaissa. *Incertum*, Roman Imperial period. Bronze plate. Mentioned by M.Bărbulescu, *Potaissa. Studiu monografic* (Turda 1994) 151; non vidimus. Presented in

[1. The first letter may be a Θ, Avram] ‖ 2. [Σ]εβαστο[ῦ] or [Σ]εβαστό[ν], ed.pr. [the last letter on the dr. may be the left half of a lunate omega (cf. L. 4): [Σ]εβαστῶ̣[ν]?; perhaps a dedicatory formula of the type [ὑπὲρ ὑγείας κτλ. τῶν κυρίων Σ]εβαστῶ̣[ν κτλ.]; in that case the emperors may be Septimius Severus and Caracalla or Caracalla and Geta; the letter forms suggest a date in the Severan period, Avram]. ‖ 3. Ἀγισθεν-, ed.pr. [impossible, Avram; possibly misread (no ph.); Καλ̣ε̣ισθέν[ης] or [Π]λ̣ε̣ισθέν[ης]?, Chaniotis].

777. Nikonion. Incertum, 5th/4th cent. B.C. Lead tablet inscribed on both sides. Briefly mentioned by V.P.Alekseev, *VDI* 241 (2002.2) 64 (dr.; in Russian; English summary) [a defixio or a private letter, as the use of lead and the participle of δέομαι in L. 3 suggest, Chaniotis].

A:
[- - -]IANOOZ[- - -]
[- - -]ΩIΕ̣ΛΟΟΝ[- - -]
[- - -]Σ δεομε[- - - - -]
4 [- - - - -]IKΡ̣[- - - - -]

B: [- - -]ΛAT[- - -]

778. Nymphaion. Inscribed rings, 1st/2nd cent. A.D. Two rings found at Nymphaion (catacombs 18 and 20) in 1974; now in the Ermitage. Ed.pr. O.J.Neverov, *Archeologia (Warszawa)* 46 (1995) [1996] 75 nos. 44/45 (ph.): 1) Καλῆ (bronze ring with cornaline plate; inscribed on the plate; 1st/2nd cent. A.D.); 2) Χαρά (silver ring, 1st cent. A.D.).

779. Nymphaion. Graffito on a cup, ca. 450-400 B.C. Attic drinking cup found in 1868 by Franz Briller in a grave in Nymphaion; an inscription engraved after firing on the lower surface of the foot; now in the Ashmolean Museum. Mentioned by M.Vickers, *Scythian Treasures in Oxford* (Oxford 1979) 40 (ph.). Ed.pr. K.Nawotka, *Archeologia (Warszawa)* 51 (2000) [2001] 131 (ph.), who interprets the text as the owner's name in the genitive; Αχαξη is an unattested non-Greek name [a name in the nominative, *LGPN* IV, s.v., with reference to *Corpus Vasorum Antiquorum* Oxford I 39 no. 2, Chaniotis]: Αχαξης

780. Nymphaion. Graffiti and dipinti on vases, 5th cent B.C.-2nd cent. A.D. 172 graffiti and 69 dipinti on vases were found at Nymphaion from 1993 to 1997. Ed.pr. K.Nawotka, *Archeologia (Warszawa)* 49 (1998) 85-98 nos. 1-242. For reasons of space we do not reproduce the catalogue. N. interprets the **graffiti** as dedications (1), numerical notations (2-13; acrophonic: 2-4), funerary texts (14-17) [these texts are not funerary, although the vases were found in the cemetery; three of them consists of the same abbreviated name (14-16=2; an owner's mark?), the fourth is a sympotic greeting (17=3), Chaniotis], and abbreviated names and other unidentified graffiti, usually consisting of one or two letters (19-173); no. 18 is a loom weight (our lemma no. 782). The **dipinti** usually consist of single letters or abbreviations (174-242). We present a selection of texts: 1) Δη̣. Δη̣. (86 no. 1; ph.; black-glazed plate with four holes); 2) Βατ. (87 nos. 14-16; ph.; the same graffito on the foot of three drinking vases); 3) χαῖρε (87 no. 17; ph.; 5th cent. B.C.; jug) 4) Γλυ. (88 no. 32; plate; inscribed before firing); 5) Εἰσι. (88 no. 38; ph.; foot of vase; 4th cent. B.C.); 6) Ἑστ. (88 no. 41; ph.; foot; after 3rd cent. B.C.); 7) Μ Νεο. (89 no. 55; ph.; foot of bowl; 4th cent. B.C.); 8) Νικ. (89 no. 61; ph.; foot of bowl); 9) ΑΙΛΟΝ (90 no. 90; ph.; rim of bowl); 10) Ἀπ. φίλη (91 no. 94; ph.; amphora; 1st/2nd cent. A.D.); 11) Ἀττ. (91 no. 95; amphora; 1st cent. A.D.); 12) [ἀνέ]θηκ[--]? (91 no. 111; ph.; amphora); 13) Ἱπολ. Α. (92 no. 116; amphora; the first four letters in a monogram); 14) Μυα. (93 no. 132; ph.; amphora; Hellenistic); 15) [--]ουλον (93 no. 142; ph.; two sherds of a neck; Roman Imperial period); 16) [--] Σαρδ[--] (93 no. 148; ph.; sherd; Hellenistic); 17) Ε | ἐλαῖαι | .ΥΚΑΙ (96 no. 198; ph.; neck of Chian amphora with dipinto; 4th cent. B.C.); 18) Θρα. (96 no. 206; amphora); 19) Ἰου. (96 no. 208; Mendean amphora).

Edd.pr. D.E.Čistov - K.Domzalski, *art.cit.* (cf. our lemma no. 781) 124-133 (ph.; dr.), present graffiti and dipinti on vases found in pottery dumps in Sector N (4th cent. B.C.-2nd cent. A.D.). Most **graffiti** consist of single letters, numerals and abbreviations. Some of them are on amphoras of Chios (192, 231), of Thasos (116), and of unknown provenance (1, 16, 238, 335), and on Pontic terra sigillata (8, 84). Most **dipinti** are on amphoras of Herakleia Pontica (117, 138, 140, 146, 148/149), Mende (34, 49, 104, 153, 203, 243), Chios (35, 101, 119/120, 150-151, 192-199, 230, 241/242, 249), Thasos (118, 201/202, 236, 250), and the Bosporan area (237) as well as on amphoras of unknown provenance (29, 77, 106, 283, 306, 335). The legible texts usually consist of single letters and abbreviations. We present a selection of texts: **20)** Π[ίε, ε]ὐφραίν[ου] (126 no. 111; dipinto on a beaker; dr.; ph.; 2nd/3rd cent. A.D.); **21)** Πε-[--]ΙΘΔ (128 no. 201; dipinto on a Thasian amphora; dr.; Hellenistic); **22) A:** [--]ΣΟΓ[--] **B:** [--]Ε̣ΓΟ (p. 129 no. 243; dipinti under the two handles of a Mendean amphora; ▮ is sinistrorsum; dr.; 4th cent. B.C.); **23)** ΕΞνΡΙ̣Ν̣[--] (130 no. 269; graffito on a black glass vessel; dr.; Roman Imperial period).

1. Δη(μήτρι) rather than δη(μόσιον), ed.pr., who points out that the plate was intended to be hanged as an ex-voto [or to serve as a label for a dedication; cf. our lemma no. 977 ‖ 5. a theophoric name (Εἰσι- for Ἰσι-)? ‖ 6. probably Ἑστιαῖος or sim., Chaniotis] ‖ 14. Μύα(γρος) or Μυά(κης), ed.pr. ‖ 15. perhaps a name ([Ἰ]οῦλον, [Μέδ]ουλον, [Πούκ]ουλον), ed.pr. ‖ 16. Σάρδ[ος]?, ed.pr. ‖ 17. the dipinto indicates the content of the vase (olives), ed.pr. ‖ 20. Π[...]ΥΦΡΑΙΝ[--], edd.pr. [π[ίε, ε]ὐφραίν[ου]; for the expression cf. *SEG* XLV 1686; for similar wishes on beakers cf. *SEG* XLVII 1259; LI 1485, 2231/2232, 2242; our lemmata nos. 1164(1), 1921(2-4), 2125(12, 32, 34) ‖ 21-23. we read the text from the dr.; the first letter in 21 L. 2 may be ▮ O, Chaniotis].

781. Nymphaion. Amphora stamps, 4th-3rd cent. B.C. Large quantities of trade amphoras were found in pottery dumps in Sector N at Nymphaion (cf. our lemma no. 780). Edd.pr. D.E.Čistov - K.Domzalski, *Archeologia (Warszawa)* 52 (2001) [2002] 97-138 (ph.; dr.). For reasons of space, we do not reproduce the catalogue, but only give the personal names that appear on stamps (133-136). **Herakleia Pontica** (35 pieces; 4th cent. B.C.): Ἄκορνος, Ἀρχέλας, Ἀρχέστρατος, Δαμάτριος, Δεινο., Δέρκετος, Εὐγετίων, Εὐπάμων, Εὐωπίδας, Θε., Ἡρακλέδας (sic), Ἧρις, Καλλίας, Κύρος, Μολοσσός, Ὄνασος, Πα., Σιλανός, Τιμάσανδρος, Χιο., Ὠφελίων. **Rhodes** (2 pieces, 3rd/2nd cent. B.C.): Δωρι., Σαραπίων.

Sinope (8 pieces; ca. 260-220 B.C.): ἀστυνομοῦντος Ἱκεσίου τοῦ Ἀντιπάτρου, Ἡφαιστί(ω-ν)ος (tab. 6.1) [Ἡφαίστιος, Avram], ἀστυνόμ[ου] Μικρίου το[ῦ] Ἀρισταγό[ρου], [Ἀγάθ]ων (tab. 6.2), [ἀστυ]νομοῦντος [--]νόστου [--] (tab. 6.3), ἀστυνομοῦντος Μνήσιος τοῦ Φορμίωνος, Ἀγάθων (tab. 6.9). **Thasos** (13 pieces; ca. 390-350 B.C.): Ἀθηνα., Ἀθηνόδωρος, Ἀρισταγόρης, Διάρης, Ἡράκλειτος, Ἡροφῶν, Θρασωνίδης, Καλλιφῶν, Κίρων, Κλεοφῶν, Λεύκων, Λεωγ., Φείδιππος.

Stamped amphora handles were also found at a rural settlement at Geroevka, 3 km south of Nymphaion. Mentioned by V.N.Zin'ko, *Archeologia (Warszawa)* 47 (1996) 88-89 (dr.). Edd.pr. N.F.Fedoseev - V.N.Zin'ko, *Archeologia (Warszawa)* 48 (1997) 55-60. We list the personal names which appear on the better preserved pieces. **Herakleia Pontica** (36 pieces; 4th cent. B.C.): Ἀλκέτας, Ἀμφίτας, Ἀνδρόνικος, Ἀπολλώνιος, Ἀριστοκλῆς, Ἀρχέλας, Ἄττης, Δαμάτριος, Δαμοφῶν, Διονύσιος, Εὐκλείων, Ἡρακλείδας, Θεογένης, Ἰαροκλῆς, Καλλίας, Καρακύδης, Κερκίνος, Λύκων, Λυσίθεος, Μαλάκων, Μερκένας, Μίκκος, Μῦς, Σατυρίσκος, Σάτυρος, Σκύθας, Στύφων, Φιλῖνος. **Sinope** (13 pieces; ca. 370-270 B.C.): ἀστυνόμοι: Αἰσχίνης, Ἀπολλόδωρος, Ἔνδημος, Θευπείθης, Ἱστιαῖος, Μνῆσις, Φιλόνικος, Φόρβας; potters: Ἀρχεπτόλεμος, Ἄτταλος, Ἰάραξ, Καλλισθένης, Νίμαξ, Ποσειδώνιος. **Thasos** (14 pieces; ca. 370-350 B.C.): Ἀμύντωρ, Δαμάστης, Δημάλκης, Ἱππίδης, Νύμφων, Μέλινος, Πανσανίης, Τιμησικλῆς.

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781 bis. Nymphaion. Inscribed loom weight, Hellenistic period. Clay loom weight inscribed after firing. Ed.pr. K.Nawotka, *art.cit.* (our lemma no. 780) 87 no. 18 (ph.): Σ

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782. Nymphaion. Stamped tiles, 4th cent B.C. Five stamped tiles found in pottery dumps (cf. our lemma no. 781). Edd.pr. D.E.Čistov - K.Domzalski, *art.cit.* (cf: our lemma no. 781) 124-133 (ph.; dr.); nos. 1-4 are Bosporan, no. 5 is from Sinope: 1) [βα]σιλι[κ-] (124 no. 24); **2**) [Ἀ]πο. (124 no. 28); 3) Η[--] (124 no. 45); 4) [---]δου (124 no. 46); **5**) [---]ρο[---]στυ[---] (125 no. 59).

Stamped tiles were also found in a rural settlement at Geroevka, 3 km south of Nymphaion. Mentioned by V.N.Zin'ko, *Archeologia (Warszawa)* 47 (1996) 88-89 (dr.). Edd.pr. N.F.Fedoseev - V.N.Zin'ko, *Archeologia (Warszawa)* 48 (1997) 56 and 58/59; nos. 6-10 are from Sinope, nos. 11-18 are Bosporan (ca. 375-350 B.C.): **6-10**) ἐπ' Ἀρίστωνος | ἀστυνόμου eagle, dolphin | Νευμηνίου (58 nos. 40-43); **11-16**) Ἀπολ. (59 nos. 55-56); **17**) Ἀπ(ολλ.) (59 no. 61); **18**) ΜΤ (59 no. 62).

[5. Perhaps [ἀ]στυ[νόμου/μοῦντος], Chaniotis.]

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783. Olbia. Palaeography of the early stone inscriptions. J.G.Vinogradov, in *ΑΝΑΧΑΡΣΙΣ* -- (cf. our lemma no. 788) 6-12 (in Russian; dr.), discusses the evolution of letter forms on stone inscriptions of Olbia to the end of the 5th cent. B.C. He distinguishes several periods, providing examples for each one of them: **I.1** (mid-6th cent. B.C.): *I.Olbiae* 103; **I.2**

(ca. 525-500 B.C.): *IOSPE* I² 215 and *I.Olbiae* 63 (A = *IOSPE* I² 273); **II** (ca. 515-485 B.C.): *IOSPE* I² 212/213; *I.Olbiae* 62 and 64; **III.1** (ca. 485-475 B.C.): *IOSPE* I² 270; *I.Olbiae* 1 and 167; **III.2** (ca. 475-450 B.C.): *IOSPE* I² 164 and 172; *I.Olbiae* 111; **IV.1** (ca. 450 B.C.): *IOSPE* I² 208 and 307; *I.Olbiae* 55; **IV.2** (ca. 450-425 B.C.): *I.Olbiae* 56+57, 58/59, 104-106, perhaps also 60/61; *IGDOP* 5 = *SEG* XXXI 701; **V** (late 5th cent. B.C.): *I.Olbiae* 2 A/B. V. argues that the stoichedon style first occurred in Olbia under Milesian influence during the period IV.1, before becoming more frequent during the period IV.2 because of close relations with Athens.

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784. Olbia. Religion and calendar. In an overview of the development of the Western Temenos, A.S.Rusjaeva, in *The Cauldron of Ariantas* 93-116, mentions the following texts [we provide the references to corpora, Chaniotis]: *SEG* XLII 709; *IGDOP* 58, 71, 81, and 99; *I.Olbiae* 65; our lemma no. 788(1-8, and 11) [cf. A.S.Rusjaeva, *Religija Pontijskikh Ellinov v antičnuju epokhu* (Kiev 2005) 204-261, Avram]. Ead., *VDI* 245 (2003.2) 112-117 (in Russian; English summary), summarizes the state of research concerning the calendar of Olbia. See also our lemma no. 760 bis. In a discussion of the history of the temple of Achilles in Leuke, near Olbia, ead., *ACSS* 9 (2003.1) 1-16, refers to (*IOSPE* I² 325/326). S.B.Bujskikh, in *ΑΝΑΧΑΡΣΙΣ* -- (cf. our lemma no. 788) 34-43 (in Russian), presents a panorama of archaeological research at Bejkuš (territory of Olbia) [cf. *SEG* LI 969] and briefly comments on graffiti concerning Achilles' cult [cf. id., in J.Hupe (ed.), *Der Achilleus-Kult im nördlichen Schwarzmeerraum vom Beginn der griechischen Kolonisation bis in die römische Kaiserzeit* (Rahden/Westf. 2006), which will be summarized in *SEG* LVI, Avram].

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785. Olbia. Award of proxeny to a man from Kalchedon, ca. 350-325 B.C. Fragment of a marble plaque found near the temple of Apollo Ietros in the Western Temenos. Edd.pr. A.Rusjaeva-A.V.Odrin, *Arkheologija (Kiev)* (2003.3) 41-49 (in Ukrainian; English summary), who restore the text on the basis of many similar texts. Edd.pr. collect the evidence for the relations between Kalchedon and the Black Sea region: the possible participation of Kalchedon in the foundation of Mesambria; a proxeny for two Kalchedonians in the Bosporan Kingdom (*IOSPE* II 2 = *CIRB* 2, where [Καλχ]ηδόνιος, instead of [Χαλκ]ηδόνιος, should be restored; the relations between Histria and the oracle at Kalchedon [see also *SEG* L 682 und 691, Avram]; the possible mention of a proxenos from Olbia in *I.Kalchedon* 4 ([Ὀλβιανὸς? τῶν πρὸς] Ὕπανιν; cf. J.G.Vinogradov, *Pontische Studien* [Mainz 1997] 337: [Ὀλβιοπολίτης πρὸς] Ὕπανιν) [for Ὀλβιανός cf. *FgrHist* 804 (Διονύσιος ὁ Ὀλβιανός); possible also [Βορυσθεν(ε)ίτης πρὸς] Ὕπανιν), Avram].

[Ἀγαθῆι Τύχηι]·
[Ὀλβιοπολῖται ἔδωκαν]
[-- ca. 8-10 --]ίκου Καλχη-
[δονίωι] αὐτῶι καὶ ἐγγό-
[νοις πρ]οξενίαν [καὶ] πο-
4 [λιτεί]αν ἀτέλειαν [πά]-
[ν]των χρη[μά]των
[ὧ]ν ἂν [αὐτοὶ εἰσά]-
[γωσιν κτλ.]

6: [ὧν ἂν] αὐ[τοί], edd. pr.; ([ὧ]ν ἂν [αὐτοί], on the basis of the ph., Avram].

786. Olbia. Dedication to Achilleus Pontarches, 2nd cent. A.D. *IOSPE* I² 134. S.R.Tokhtas'ev, in *ΑΝΑΧΑΡΣΙΣ* -- (cf. our lemma no. 788) 155-156 no. 1 (in Russian), suggests reading ἱερατεύοντος Μουκουνα Κύρου (Μουκουνακύρου, *IOSPE*). Adducing Μουκουναγος as a parallel (*IOSPE* I² 129 LL. 6/7), he suggests an Iranian origin for the names Μουκουνας and Μουκουναγος and comments on other Iranian names in Olbia in the Roman Imperial period. [Therefore, Μουκουνάκυρος in *LGPN* IV is a ghost name, Avram.]

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787. Olbia. Epitaph of Oulios from Elea, ca. 450-425 B.C. *SEG* LI 976. L.Vecchio, *art.cit.* (cf. our lemma no. 1114) 256/257, discusses the epitaph of Οὔλιος, with some reservations about J.G.Vinogradov's view that the honorand was an itinerant physician: the name Oulios is no compelling evidence that the bearer was a physician; Eleatic influence in the diffusion of Orphism in this area is highly hypothetical; many 'non-medical' Eleatans are attested abroad, especially on Delos [see also our lemma no. 811], among them an Ἀρίστων (*EAD* XXX 332) [the name played a key-role in Vinogradov's argument: see *SEG* LI].

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788. Olbia. Graffiti with dedications to Apollo, ca. 550-400 B.C. Edd.pr. J.G.Vinogradov - A.S.Rusjaeva, in M.I. Zolotarev (ed.), *ΑΝΑΧΑΡΣΙΣ. Pamjati Jurija Germanoviča Vinogradova* (*Khersonesskij sbornik* 11; Sevastopol 2001) 134-142 (in Russian; ph.; dr.), (re)publish graffiti relating to the cult of Apollo in the Western Temenos of Olbia; nos. 8, 10/11, 13, 16, 18-23 are inedita. [The authors do not give references to *IGDOP* or *SEG*; we have tried to identify the inedita and the published texts based on the ph. and on references to the earlier (almost exclusively Russian) bibliography; for the texts included in *IGDOP* we give the date suggested by the authors; we give only texts that have never been presented in *SEG* or were not included in *IGDOP*; cf. our lemma no. 784, Avram]: 1) 134 no. 1 = *IGDOP* 57 (ca. 525-500 B.C.); 2) ['I]ητρõ (134 no. 2 = A.S.Rusjaeva, *VDI* 177 [1986.2] 43; ph.; fr. of a polychrome antefix with gorgoneion; ca. 525-500 B.C.); **3)** 'Iητ[ρῶι or -ρõ] (134-136 no. 3 = A.S.Rusjaeva, *art.cit.* 43; ph.; fr. of a polychrome akroterion; ca. 550-500 B.C.); 4) 136 no. 4 = *IGDOP* 59 (late 6th/early 5th cent. B.C.); 5) 136 no. 5 = *IGDOP* 56 (ca. 600-550 B.C.); 6) ['I]ητρõ (136 no. 6 = A.S.Rusjaeva, *art.cit.* 42; ph.; fr. of a Rhodian-Ionian dish; ca. 580-560 B.C.); 7) Ιητρ(õ) or 'Iητρ(ῶι) (136 no. 7 = A.S.Rusjaeva, *art.cit.* 42; ph.; fr. of a Rhodian-Ionian krater; ca. 580-560 B.C.); **8)** Ἀναπέρρης Ἀναχύρσõ Εκ(ο)λότη(ς) Ἀπ(ό)λλωνι Βορῆι μέλι πατρ[ώιον? ἀνέθηκεν] (136/137 no. 8; fr. of the neck of a Klazomenian amphora; ca. 575-525 B.C.); 9) 137 no. 9 = *IGDOP* 83 (ca. 550-525 B.C.); **10)** [Ἀπόλλων]ι Βορῆι (137 no. 10; fr. of an Athenian black-figure amphora; ca. 525-520 B.C.); 11) Ἀπόλλωνος τὠιγινα[ίõ] (137/138 no. 11; two joining frs. of an Attic black-figure cup; ca. 500-450 B.C.); **12)** 138 no. 12 = *IGDOP* 99 (ca. 475-450 B.C.); **13)** Ἀπόλλων[ι] (138 no. 13; fr. of an Attic black-figure cup; ca. 525-500 B.C.); **14)** Ἀπόλλ[ωνι + epithet + name of dedicant ἀνέθη]κε : (138 no. 14 = A.S.Rusjaeva, *Religija i kulty antičnoj Ol'vii* [Kiev 1992] 30 [cf. *SEG* XLII 709]; fr. of an Attic black-glazed cup; ca. 500-475 B.C.); **15)** Σαΐτυλο(ς) Ἀπόλλονι [---] (138 no. 15 = A.S.Rusjaeva, *op.cit.* 30; ph.; base of a black-glazed cup; ca. 450 B.C.); **16)** [--- ἀν]έθεκε τὀπόλλονι (138 no. 16; two joining frs. of an Attic back-figure or black-glazed cup; a graffito on the bottom; ca. 525-500 B.C.); 17) τὀπόλλονι (138 no. 17 = A.S.Rusjaeva, *op.cit.* 30; ph.; fr. of a black-glazed cup; 5th

cent. B.C.?); **18)** [---]ος Ἀπόλ[λωνι] (138/139 no. 18; fr. of a black-glazed cup; 5th cent. B.C.); **19)** Ἀπόλ[λωνι] (139 no. 19; fr. of a black-glazed cup; 5th cent. B.C.); **20)** ΑΠ (139 no. 20; fr. of a Rhodian-Ionic dish; ca. 580-560 B.C.); **21)** Ἀπόλ[λωνι] (139 no. 21; fr. of the neck of a jug; ca. 500-450 B.C.); **22)** [Ἀπόλλω]νι (139 no. 22; fr. of the mouth of a jug; 5th cent. B.C.); **23)** [Ἀπ]όλ[λωνι] (139 no. 23; fr. of an Attic blac-glazed cup; ca. 500-450 B.C.).

8. Ἀνάχυρσος, sc. Ἀνάχαρσις; the name of the legendary Scythian sage is attested six times as a personal name in Athens, edd.pr. [cf. *LGPN* II, Avram]; A.S.Rusjaeva, *art.cit.* (cf. our lemma no. 784) 97, points out that J.G. Vinogradov believed the dedicant, Anaperres, to be the son of the sage Anacharsis'; Εκ(ο)λότη(ς) or Σ̣κ(ο)λότης; cf. Σκόλοτοι (Hdt. 4.6.2); in fine, or πατρ[ώιων], edd.pr. ‖ [to the Olbian inscriptions that attest Apollo's epithet (e.g., *IGDOP* 93; *SEG* XXXVI 694: Νικηφόρος Βορέω), *I.Histriae* 97 may now be added; for an improved reading (Βορέω) and interpretation, see I.Bîrzescu in P. Alexandrescu et alii, *Histria* VII. *La Zone Sacrée d'époque grecque* (Bucharest – Paris 2005) 126, Avram] ‖ 11. sc. τῶι Αἰγινα[ίõ] (or τὠιγινά[τõ or -εω]; cf. Ἄρτεμις Αἰγινία (Paus. 3.14.2), edd.pr. [read τõ Αἰγινα[ίõ], in the genitive ‖ 12. the edd. should have consulted L.Dubois in *IGDOP* for these texts; the first graffito (ΑΖΜΘ) is interpreted as an abbreviated date (cf. *SEG* XXX 977: (ἐν τῇ) α' (καὶ) ζ' μ(ηνὸς) Θ(αργηλιῶνος)), although such abbreviations are attested only very late (*IGDOP* p. 163); in the second graffitto the edd. read Ἀνδόκιδος (rather the genitive of the female name Ἀνδοκίς, *IGDOP* p. 161), Avram] ‖ 14. [ἀνέθη]κε : Ἀπόλλ[ωνι], edd. [rather Ἀπόλλ[ωνι + epithet + name of dedicant ἀνέθη]κε (because of the interpunction and the absence of a euphonic -n), Avram] ‖ 15. Σαΐτύλο(ς), edd. [Σαΐτυλος (*LGPN* IV, s.v., with further bibliography) ‖ 18. rather Ἀπό[λλωνι] (ph.), Avram] ‖ 20. the abbreviated name of Apollo, edd.pr. [no ph.; probably Late Wild Goat Style, Avram].

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789. Olbia. Graffito naming Achilles, ca. 500 B.C. Fragment of a black-glazed cup; a warship and a name were incised after firing. Ed.pr. V.P.Alekseev, *VDI* 245 (2003.2) 40/41 (ph.; in Russian), who interprets the text as a dedication to Achilles: Ἀχιλ[λε-]

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790. Olbia. Bronze weights, ca. 350-200 B.C. V.V.Krapivina, in *The Cauldron of Ariantas* 117-130 (ph.), presents a catalogue of bronze weights found in Olbia. They have various shapes (rectangular, square, oval, rounded, conical, trapezoid, spheroid). The inscribed specimens give the name of the city ['Ολβιο(πολιτῶν)] and of the ἀγορανόμος. Her catalogue includes both published weights and inedita (3-5, 7, 9, 12/13). Their weight corresponds to 4 drachmas (3), 8 drachmas (4), 10 drachmas (5), 1/8 mna (8-12), and 1/4 mina (13/14, 16/17) in the Euboian/Attic system of standards. According to K.'s relative chronology, the earliest group is represented by nos. 4, 11/12, 14/15 (late 4th cent. B.C.), followed by weights with Apollo Delphinios (nos. 6-8, 13) and, later, with a dolphin (nos. 3, 5, 9/10, 16/17): **1)** δέκ(α) ὀβο(λοί) (6); **2)** Ἀριστο. 'Ολβιο. (8; Demeter/dolphin; A.L.Bertier-Delgard, *Popravki obščego kataloga monet P.O.Buračkova* [Moscow 1907] 4); **3)** 'Ολβιο. ΟΕΥΚΑΙ|ΟΥΣΚΑΕ|[...]ΑΝΑ[...] (9; dolphin); **4)** 'Ολβιο. (11; ph.; eagle on dolphin); **5)** 'Ολβιο. Κριτοβού(λου) (12; dolphin); **6)** 'Ολβιο. | Χαριναύ(του) (p. 121; dolphin; P.O.Karyškovskij, *Monetnoe delo i denežnoe obtraščenie Ol'vii (6 v. do n.e.-4 v. n.e.)* [Odessa 2003] fig. 4.2); **7)** 'Ολβιο. | Διονυ(σίου?) (13; dolphin; 1/8 mna); **8)** 'Ολβιο. | Ἀπο(λλ.?) (obverse) ‖ Τε. (monogram; reverse) (14; ph.; dolphin;

V.V.Krapivina in V.A.Anokhin et alii [edd.] *Issledovanija po antičnoj Severnogo Pričernomor'ja* [Kiev 1980] 86, 90); **9)** Ὀλβιο. | Φιλω(ν.) (15; dr.; dolphin and Demeter?); **10)** Ὀλβιο. | Κριτοβού(λου) (obverse) || "Φ" (reverse) (16; dolphin; Bertier-Delgard, *op.cit.* 1); **11)** Ὀλβιο. (obverse) || XI (reverse) (17; ph.; Apollo and arrowhead; Krapivina, *art.cit.* 86, 90); **12)** Ὀλβιο. (18; probably cast in the same mould as no. 10); **13)** Ὀλβιο. | Ἀριστο. (20; ph.; dolphin and the countermark ΠΟ above its tail); **14)** Ὀλβιο. (obverse) || ΓΗ (lateral side) (21; ph.; Apollo and arrowhead; Krapivina, *art.cit.* 86, 90); **15)** Ὀλβιο. (p. 125; Demeter; Karyškovskij, *op.cit.* pl. CXV); **16)** Ὀλβιο. | Κριτοβού(λου) (22; ph.; dolphin; Krapivina, *art.cit.* 86, 90); **17)** Ὀλβιο. | Ἀριστο. (obverse) || ΕΥ (reverse) (23; ph.; dolphin; Krapivina, *art.cit.* 86, 89).

[We complete the names in nos. 5-10 and 16 || 5. see *LGPN* IV, s.v., referring to L.I.Khuistova, *Arkheologiya i istorija Bospora* (Simferopol 1966) p. 65 and *BE* (1990) no. 508 || 6. cf. *LGPN* IV, s.v. || 9. Φίλω(νος) or Φιλω(νίδου), Chaniotis] || 11. reverse, +I, K. [or XI or IX, Chaniotis] || 13. the countermark may be connected with the agoranomos Πο(σίδειος), K. || 17. reverse, perhaps the agoranomos Εὔ(μενος), K. [Εὐ(μένης), Chaniotis].

791. Olbia. Thasian amphora stamp, ca. 395-380 B.C. Thasian amphora handle allegedly from Olbia; now in the John G.White Collection in the Cleveland Public Library. Ed.pr. P.A.Iversen, *ZPE* 145 (2003) 140 (ph.): Μνημέ(ας) | Θασίω(ν) | Θρασω(νίδης)

792. Panskoye. Dedication to Herakles, ca. 300 B.C. Bell-shaped ritual vase made in Chersonesos Taurica with a red dipinto; found in a monumental building in Panskoye near a limestone relief representing Herakles. Ed.pr. V.F.Stolba in *Panskoye* I.1 229 no. H 1 (ph.): Ἡρ(ακλεῖ) or Ἡρ(ακλέους)

793. Panskoye. Graffiti and dipinti. 80 fragments of vases (H 1-26, 28, 30-79) and astragaloi (H 27, 29) with graffiti (H 2-41, 79) and dipinti (H 1, 42-78), found in a monumental building in Panskoye. Ed.pr. V.F.Stolba in *Panskoye* I.1 229-244 (ph.). In addition to two dedications (H1 = our lemma no. 792 and H2 = *SEG* XXXVIII 755: ἱερὰ Σαβαζίου ['dedicated to Sabazios', not 'the sacred kylix of Sabazios', Chaniotis]), the texts consist of abbreviated names ('owners' marks': H 3-33; 'client names': H 42-72), numerical and commercial marks (H 33-41; 39-41 seem to be prices; undetermined: H 73-79). For reasons of space we present only a small selection of texts: **1)** Ἀπη. (H 7; Chersonesan transport amphora; ca. 300-270 B.C.); **2)** Ἡρακ. (H 21; Chersonesan transport amphora; ca. 320-270 B.C.); **3)** [...]I | H | Ἡρο. (H 22; foot of kantharos; ca. 320-270 B.C.); **4)** Θεοκ. (H 24; foot of kantharos; ca. 320-310 B.C.); **5)** Κρα. (H 26; neck of transport amphora; ca. 320-270 B.C.); **6)** Πρω. (H 31; fish-plate; ca. 350-325 B.C.); **7)** δαμόσ(ιον) (H 32; plate of kantharos; ca. 300 B.C.); **8)** BIC (H 52; Chersonesan transport amphora; ca. 320-270 B.C.); **9)** Εὐφ. (H 64; Chersonesan transport amphora; ca. 320-270 B.C.).

1. Perhaps the name Ἀπήμαντος, ed.pr. || [2. cf. Ἡρ. (H19) and Ἡρα. (H20), Chaniotis] || 4. Θεοκλῆς or Θεοκύδης, ed.pr. || Βισ. (e.g., Βισθᾶς) or rather Β. Ἰσ., ed.pr. (related dipinti: H 46-51, 53-59).

794. Panskoye. Stamped tiles, ca. 360-340 B.C. 9 fragments of stamped Sinopean tiles found in a monumental building at Panskoye. Edd.pr. V.I.Kac et alii in *Panskoye* I.1 102/103 nos. A8-9 (ph.; no letters preserved on A9). They preserve the names of the ἀστυνόμοι Διόφαντος (A1-4), Ἱστιαῖος (A5-7), and Πρ[---] (A8) [perhaps Πρ[ωταγόρης] (cf. J.B.Brašinskij in *Ol'vija* [Moscow-Leningrad 1964] 311 no. 39 (group II), Avram] and of the potters Νευμήνιος (A1, 5-7) and Ποσειδώνιος (A2-4).

795. Panskoye. Amphora stamps, 4th-3rd cent. B.C. 141 fragments of stamped amphoras found in a monumental building at Panskoye. Edd.pr. V.I.Kac et alii in *Panskoye* I.1 111-125 nos. Ae 1-141 (ph.). We record only ethnics and personal names of magistrates and potters. **Chersonesos in Tauris** (Ae 1-99; ca. 325-272 B.C.): Ἀστυνόμοι: Ἀλέξανδρος, Ἀπολλᾶς Χορειοῦ, Ἀπολλώνιος, Βάθυλλος, Διοσκουρίδας, Εὐκλείδας, Ἡράκλειος, Ἡρόδοτος Ἀθα., Κοτυτίων Ἀρίστωνος, Κράτων, Ξάνθος, Πρύτανις Ἀρίστωνος, Σώκριτος, Σώπολις. Monograms: Εὐα., Ἡρ., Πα. **Sinope** (Ae 100-113; ca. 350-275 B.C.): Ἀστυνόμοι Δ[..]ο[--], Ἡφαίστιος, Θευδωρίδης, Θευπείθης, Ἱστιαῖος, Μικρίας, Μνησικλῆς, Πυθοκλῆς. Potters: Ἀπολλώνιος, Ἀρχεπτόλεμος, Ἀτους (gen. Ἀτοῦος), Δημήτριος, Θῦς (gen. Θυός), Καλλισθένης, Ποσειδώνιος, Πυθέας, Τεύθρας, Φιλοκράτης. **Amastris** (Ae 114/116; ca. 300-275 B.C.): Ethnic Ἀμάστριος. **Herakleia Pontica** (Ae 117-132; ca. 375-350 B.C.): Magistrates: Διονύσιος, Θεόξενος, Κόας. Potters: Εὐρύδαμος, Ἡρακλείδας, Κερ., Σώτηρ. **Thasos** (Ae 133; ca. 300-275 B.C.): Βίων Θασίων. **Indeterminable workshops** (Ae 134-141): Ἀντίοχος, Σάγγαρις. Monograms: Πα., Τιβ., Φρ. or Φορ.

795 bis. Pantikapaion. Cult of Artemis Ephesia. S.R.Tokhtas'ev, in *ΑΝΑΧΑΡΣΙΣ* -- (cf. our lemma no. 788) 156-157 no. 2 (in Russian), comments on the dative forms Ἀρτέμι Ἐφεσείηι and Ἐφεσήιηι used in *CIRB* 6a and in other dedications to Artemis Ephesia in this region.

796-799. Pantikapaion. Grants of citizenship and proxenia, ca. 389-300 B.C. Four stelae. Edd.pr. J.G.Vinogradov, V.P.Tolstikov, F.V.Šelov-Kovedjajev, *VDI* 243 (2002.4) 58-75 (ph.; in Russian), with ample historical commentary and a list of similar grants (71/72). See also our lemmata nos. 799 bis and 801.

796: 58-60 (ph.). **Grant of citizenship and proxenia by Pairisades I to Hephaistios of Kromna, ca. 349-311 B.C.** Two joining fragments of the upper part of a marble stele.

[Π]αιρισάδης καὶ παῖ-
[δ]ες Ἡφαιστίωι Ἱππο-
[κρ]άτους Κρωμνίτηι
[πρ]οξενίαν ἔδωκαν
[καὶ] πολιτείαν καὶ
[ἀτ]έ̣λειαν πάντων
[χρη]μάτων] ἐ̣ν [παντὶ]
[Βοσπόρωι ------------]

3. Another Κρωμνίτης in Pantikapaion is Κρόνιος Π(ι)οσειδεωνίο (*CIRB* 199; ca. 400-350 B.C.) [the ethnic is very rare because Kromna was renamed Amastris in 301 B.C.; see *IG* II^2 9094 (Νικήρατος Νικομάχου Κρωμνίτης; ca. 365-340 B.C.); *SEG* XXII 219 (Ἀγάθων Κρωμνίτης; Corinth; ca. 325-280 B.C.; cf. *LGPN* III A, s.v.: Kromna in Corinthia or Paphlagonia Kromna?); *P.Hib.* I 96.12, 29-30 = *Prosop.Ptol.* X, E1112; cf. Robert, *Ét. anat.* 263 note 2 ([Διον]υσόδωρος Κρωμνί[της]; Herakleopolites, ca. 260-258 B.C.); the last example shows that the old ethnic was used privately after 301 B.C., Avram].

797: 60-62. **Grant of citizenship and proxenia by Eumelos, 309-304** B.C. Right upper part of a marble stele.

[Εὔμηλος καὶ παῖ]δες
[--- ca. 9 ---]κράτους
[-- ca. 6 -- ἔδωκ]α̣ν πολι-
[τείαν καὶ προξε]νίαν καὶ
[ἀτέλειαν πάντω]ν̣ χρη-
[μάτων -----------------]

1. One cannot restore [Σάτυρος καὶ παῖ]δες (i.e., Satyros I, early 4th cent. B.C.), because at such an early date one would expect the genitive [--]κράτεος (L. 2), edd. pr.

798: 62-70. **Grant of ateleia by Leukon I to a man from Apollonia, 389-349** B.C. Left part of a marble stele.

[Λεύκων <ὁ>] Σ̣α̣τ̣ύ̣ρ̣[ο]
[καὶ παῖδε]ς̣ Ἀπολ-
[--- ca. 10 ---]νομέ-
[νεος Ἀπολλ]ω̣ν[ι]ά̣-
[τηι ἀτέλει]α̣ν ἔ̣[δ]ω̣-
[καν πάντ]ω̣ν̣ [χρ]η-
[μάτων <καὶ>] α̣ὐτ[ῶι
κ]α̣[ὶ]
[ἐκ]γ̣ό̣νοις κ[αὶ συν]ἐ̣[μ]-
[π]ασι τοῖς [τούτ]ω̣[ν]
[ἐν] π̣αντὶ Βο[σπόρ]ω[ι]
[καὶ εἶναι] α̣ὐτ[οῖς ἐ]γ-
[γαίων ἔγκ]τ̣η̣σ̣[ιν]
[καὶ εἴσπλουν] κ̣α̣[ὶ ἐ]κ̣-
[πλουν καὶ π]ο̣λ̣έ̣-
[μου καὶ εἰρή]ν̣η̣ς
[ἀσυλεὶ καὶ ἀσπον]-
[δεί]

799: 72/73 (ph.). **Fragment of a grant, ca. 350-300** B.C. Small fragment of a marble stele: [------] | [αὐτ]ῶι κ̣α̣[ὶ ἐκγόνοις | πᾶσι] τοῖς [τούτου ---]

799 bis. Pantikapaion. Fragment of a grant by a son of Leukon II, late 3rd cent. B.C. Fragment of a marble cult table reused for a public document. Edd.pr. V.P.Tolstikov - J.G.Vinogradov in *Evrazijskie drevnosti* (Moscow 1999) 291-293 (in Russian). Republished by

J.G.Vinogradov et al., *art.cit.* (cf. our lemmata nos. 796-799) 70: [------ Λ]εύκωνος κ[αὶ παῖδες | τῶι ------] Βοσπορίχου Ἰ[στριανῶι? | ἔδοσαν κτλ.]

800. Pantikapaion. Dedication of a son of Leukon I to Aphrodite Ourania, ca. 389-349 B.C. *CIRB* 7. S.R. Tokhtas'ev, in *ΑΝΑΧΑΡΣΙΣ* -- (cf. our lemma no. 788) 157-158 no. 3 (in Russian), suggests the following restoration: [Σπάρτοκος? Λε]ύκωνος Ἀφ[ροδίτηι Οὐρανίηι Ἀπατούρου | μεδεούσηι ἀν]έθηκε ἄρχ[οντος Λεύκωνος Βοσπόρου καὶ | Θεοδοσίης καὶ] βασι[λεύοντος Σινδῶν κτλ.] ([ὁ δεῖνα Λε]ύκωνος Ἀφ[ροδίτηι | -- ἀν]έθηκε ἄρχ[οντος Βοσπόρου καὶ Θεο|δοσίης καὶ] βασι[λεύοντος ---], *CIRB*). The son of Leukon is either Pairisades I or Spartokos II. The cult of Aphrodite Ourania [Ἀπατού]ρου μεδέουσα is attested in Pantikapaion only in the mid-2nd cent. B.C. (*CIRB* 75), but a graffito (Ἀφροδ[---]) attests her cult as early as ca. 520-510 B.C. (T.).

800 bis. Pantikapaion. Inscribed vases of Xenophantos from Athens, ca. 390-380 B.C. *SEG* L 710. M.C.Miller, in *Essays William Slater* 19-47, discusses the iconography of the lekythos with hunting scene. On the basis of a thorough iconographic analysis of hunting scenes in Greece and the Near East, M. urges that no matter whether the lekythos was made in Athens or Bosporos [see *SEG* L 710], its iconography should be seen in an Athenian context. The scene reflects a trend in late 5th-century Athenian art to replace Persians with Arimasps.

801. Phanagoreia. Grant of ateleia by Leukon I, ca. 389-349 B.C. *SEG* XXXIV 774; XL 638. Republished by J.G.Vinogradov, V.P.Tolstikov, F.V.Šelov-Kovedjajev, *art.cit.* (cf. our lemmata nos. 796-799) 70/71.

[Λεύκων ὁ Σατύρου καὶ παῖ]-
[δες ἔδωκαν τῶι -----------]
[τοῦ ------------ ethnic καὶ]
[ἐκγόνοις ἀτέλειαν πάντων]
[χρημάτων ἐν π]αντὶ Βοσπόρωι
[καὶ Θευδοσί]ηι καὶ προξένους
[καὶ πολίτ]ας ἐποιήσαντο
[αὐτοὺς καὶ ἔ]γκτησιν ἔδοσαν
[γῆς καὶ οἰκίας καὶ πολ]έμου
[καὶ εἰρήνης εἴσπλουν καὶ]
[ἔκπλουν ἀσυλεὶ καὶ ἀσπον]-
[δεί]

The most significant differences from earlier editions are the restoration of the name of Leukon I (initio) and [καὶ Θευδοσί]ηι (L. 2; as in *SEG* XL 638; [καὶ Σινδικ]ῆι, Vinogradov in *SEG* XXXIV 774).

802. Porthmeion. Graffito with dedication to Parthenos, ca. 500-475 B.C. *SEG* XLIII 514. This base fragment of an Attic black-glazed bowl, found in a destruction layer, is mentioned in a report on the Archaic phase of Porthmeion by M.J.Vachtina in *The Cauldron of Ariantas* 43-45 (ph.).

802 bis. Sosnovka (Kotovskij district, Volgograd). Dedication to Theos Ares Blekouros, 2nd/3rd cent. A.D. *SEG* XXXIV 775. The inscriptions on the rim (A) and the body (B) of this bronze cauldron are republished after its restoration by S.Saprykin, *Thracia* 15 (2003) 225-232 (dr.), who corrects the reading. As already assumed by J.G.Vinogradov (*SEG* XXXIV 775), the cauldron was originally bought with money of a sanctuary of Ares in Thrace or Lower Moesia [for Βληκουρος cf. *IGBulg* III 1834] and was brought to Sosnovka as booty.

A: Θεῷ Ἄρει Βληκουρῳ ἐκ τῶν τοῦ θεοῦ vac. Ἐπιμένου Ἀπολιναρίου Πρείσκου
B: ΛΤΙΛΙ or ΛΠΛΙ

A. ἐπιμελουμένου, V.; Ἐπιμένου (τοῦ) Ἀπολ(λ)ιναρίου Πρείσκου, S. [or three separate dedicants, Chaniotis] || B. not in *SEG*; λ(έβης) τι(μὴ) λι´ or λ(έβης) π´ λί(τραι), S.

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803. Sougdaia (Sudak). Byzantine seals, 6th-8th cent. A.D. An archive of more than 500 Byzantine seals was found in underwater excavations off the shore, near the port of Sougdaia (modern Sudak, Crimea) in the 1980's-90's. We present the finds that fall within the chronological limits of *SEG*.

Ed.pr. V.Šandrovskaja, *SBS* 3 (1993) 85-98 (ph.): **1)** Ἀναστασίου ὑπάτου βασ[ιλι]κοῦ βαλ[νίτορος] (obv.; busts of emperors) [(καὶ) κ]ομμε[ρκια]ρίου ἀποθ[ή]κης Ὀνωριάδος, Παφλαγο[νί]ας, τῆς παρ[άλου] τοῦ Π[όντου] (rev.) (86-88; ca. 720-741 A.D.); **2)** τῶν β[α]σιλικῶν [κο]μμερκί (obv.; busts of emperors) [ων] ἐπαρχιῶν [τ]οῦ θεοφυλάκ[του] βασιλικοῦ Ὀψ[ικίου] (ἰνδικτιὼν) ιδ´ (rev.) (88/89; ca. 720-741 A.D.); **3)** Ἰωάννου ὑπάτ[ου] (obv.; busts of emperors) [(καὶ) γενικ]οῦ κ[ομ]μερκιαρίου ἀ[π]οθήκης Ὀν[ωρ]ιάδος, Παφλαγο[νίας (καὶ)] τῆς παράλου [τοῦ Π]όντου (rev.) (89/90; 745/746 A.D.).

Ed.pr. V.Šandrovskaja, *SBS* 4 (1995) 153-155 (ph.): **4)** ἰ(νδικτιῶνος)`ι´· ἀ[πὸ ὑπάτων Κυ]ριακοῦ (obv.; bust of an emperor) [(καὶ) γενικ]οῦ λογο[θέτ]ου ἀποθ[ήκης] Κωνστ[α]ντ[ι]νουπό[λε]ος ΤΑΝ....CΙ (rev.) (153-155; 696/697 A.D.).

Ed.pr. V.Šandrovskaja, *SBS* 6 (1999) 43-46 (ph.), with comments on the occupation of the χαλκοπράτης, Byzantine metallurgy, and bronze trade: **5)** † Θεοτόκε βοήθει τῷ σῷ δούλῳ (obv.; monogram) † Θεοφάν(ε)ι χαλκοπράτῃ (rev.) (ca. 750-800 A.D.).

Ed.pr. E.Stepanova, *SBS* 6 (1999) 47-58 (ph.): **6)** Θεοτόκε βοήθει (obv.; monogram) Ἰωά[ν]νῃ ταβ[ου]λαρίῳ (rev.) (50 no. 3; 7th cent. A.D.); **7)** Ἀδριανοῦ (obv.; monogram) [ἀ]πὸ ὑπάτω[ν] (rev.) (50/51 no. 4; 6th/7th cent. A.D.); **8)** † Θεοτ|όκε β|[ο]ήθι (obv.) [Σ]τρα[τ]η[γίῳ] ὑπάτῳ (rev.) (51 no. 5; 7th cent. A.D.); **9)** † Θεοτόκε βοήθει (obv.; monogram) Πέτρῳ χαρτουλαρίῳ (rev.; monogram) (51 no. 6; 7th cent. A.D.); **10)** [Θ]εο|[τό]κε [βο]ήθ[ει] (obv.) Θεο|δο[σί]|ῳ (rev.) (51 no. 7; 7th cent. A.D.); **11)** [Ἀν]|δρέ|ου (obv.) ἀπὸ | ἐπάρ|χων (rev.) (51 no. 8; 6th/7th cent. A.D.); **12)** Θεοτόκε βοήθει (obv.; monogram) Ἀδριανῷ or Ἀνδρέᾳ (rev.; monogram) (52 no. 9; 7th cent. A.D.); **13)** Θεοτόκε βοήθει (obv.; monogram) [---]|[---]ῳ ὑπάτῳ (rev.) (52 no. 10; 7th cent. A.D.).

Ed.pr. E.Stepanova, *SBS* 8 (2003) 123-130 (ph.): **14)** obverse (βοήθει) -- (obv.; monogram), reverse [Σι]σι|[ν]νίῳ | [ὑ]πάτ|ῳ (124 no. 3; ca. 650-750 A.D.); **15)** obverse Θεωτόκε βοίθει (obv.; monogram) ΘΦΝΓΒΚΕCΡΤΩΑΛ (rev.; monogram) (124 no. 4; ca. 650-750 A.D.); **16)** (obv. bust of Leon III) [τῶν βασιλικῶν κομ|μ[ε]κιαρίων ---] μ|έχρ|[ι τοῦ Π]|ολε[μωνί]|ου (ἰνδικτιῶνος) δ´ (rev.) (126 no. 6; 735/736 A.D.).

1. Anastasios is mentioned in other seals as holder of various offices in ca. 718-725; another seal has the same text with the addition, in fine, μέχρι Τραπ[εζοῦ]ντω[ς], ed.pr. || 2. cf. Zacos-Veglery I.1 160, ed.pr. || 4. cf. Zacos-Veglery no. 195 (with a date under Leontios), ed.pr. || 14. Sissinios is known from other seals, ed.pr. || 15. Θεοφύλακτος, Θεοφάνης, Θεόφιλος et sim., followed by a title, ed.pr. || 16. this official was responsible for a region extending from an unknown city (Kerasous, Sinope or Trapezous) to Polemonion, ed.pr.

804-807. Taman. Epitaphs. Four epitaphs in the Museum of Taman, found in Taman and vicinity. Ed.pr. S.R.Tokhtas'ev, *Tamanskaja starina* 4 (2002) 81-106 (in Russian); non vidimus. See A.Avram, *BE* (2006) no. 305.

804: 81-83 no. 1. **Epitaph of Aspasie, late 5th/early 4th cent. B.C.** Left part of the pediment of a stele: Ἀσπασίη Ἰσχυρίων[ος θυγάτηρ, γυνὴ (δὲ) | Ποσειδεωνίο

805: 83-85 no. 2. **Epitaph of Geron, 4th cent. B.C.** Stele: Γέρων | Ἐράτωνος

806: 89-91 no. 4. **Epitaph of Nanakes?, late 1st/early 2nd cent. A.D.** Stele with pediment in relief: ΗΑΝΑΚΗΝΥΑΙΗΑΝΑ|ΚΗΣ vac. χαίρετε

Perhaps the scribe intended to write Νανακης καὶ υ(ἱ)ὸς or υ(ἱ)ὲ Νανακης, T., who refers to Νάνναкος in Delos and Kos [for the name cf. Χανακης in the Cimmerian Bosporos (*LGPN* IV, s.v.), Chaniotis].

807: 91-96 no. 5. **Epitaph of Koitias and Sou[--], 2nd/3rd cent. A.D.** Fragment of a stele: [Κ]οιτια ὑὲ ΑΙ[ca. 3-4]|νοῦ καὶ ὑὲ Σου.[ca. 3], | Κοιτιανος χαίρ<ει>[ν]

3. ΧΑΙΡΙΕ, lapis [or χαίρ<ετ>ε, Chaniotis].

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807 bis. Tanais. History. B.Böttger, in *ΑΝΑΧΑΡΣΙΣ* -- (cf. our lemma no. 788) 44-64, summarizes the history of Tanais in the Hellenistic period in the light of literary and epigraphic sources.

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808. Tyras. Graffiti, 5th-3rd cent. B.C. 10 vases with graffiti found in a Hellenistic building by A.I.Furmanskaja in the 1970's. M.V.Stanko, *Arkheologija (Kiev)* (2003.3) 144-149 (in Ukrainian with short Russian and English summaries; ph., dr.): **1)** [Ἡ]φαίστο[υ] (fr. of a black-glazed cup; 5th/4th cent. B.C.); **2)** Δι[ί] or Δι[ός] (fr. of a black-glazed cup; 4th/3rd cent. B.C.); **3)** Α[--] (fr. of a black-glazed kantharos; ca. 350-300 B.C.); **4)** [--]Α (fr. of a black-glazed fish-plate; ca. 350-300 B.C.); **5)** Α[--] (fr. of an amphora; 4th cent. B.C.); **6)** ΕΙ[--] (fr. of an

amphora from Herakleia Pontica; Hellenistic period); 7) ΔΠ (fr. of an amphora; 4th cent. B.C.); 8) A (fr. of an amphora; 4th cent. B.C.); 9) ΔΙΟΙ (fr. of a Rhodian amphora; 4th cent. B.C.); 10) ΤΙΙΙΙΙΔΙ (base of a black-glazed cup with stamped decoration; ca. 350-325 B.C.).

1. Rather than ['Η]φαιστό[πονος], ed.pr., who points out that a cult of Hephaistos was hitherto unattested at Tyras [['Η]φαιστό[πονος] is very improbable; ['Η]φαιστό[δωρος] (cf. the dr.) cannot be ruled out, Avram] ‖ 2. the cult of Zeus Soter is attested in Tyras, ed.pr. [perhaps Δί, Avram] ‖ 6. εἰ[κάς?], ed.pr. [too speculative, Avram] ‖ 9. perhaps δι´ (= 11; cf. E.I.Solomonik, *Grafiti iz khory Khersonesa* [Kiev 1984] no. 341) and οἶ[νος] or a form of διοι[νόομαι] [the latter assumption can be ruled out, Avram] ‖ 10. ed.pr. tentatively suggests τ(άλαντον) followed by numerals (5 and 11) [it is inconceivable that such a huge sums is recorded here; the five vertical lines after T may be an ornament followed by Δί?, Avram].

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808 bis. Tyritake. Inscriptions on a cylindrical gold capsule with ringlets for an amulet, 3rd cent. A.D. *SEG* XLV 1028(17). Republished by S.R.Tokhtas'ev, in *ΑΝΑΧΑΡΣΙΣ* -- (cf. our lemma no. 788) 162-164 (in Russian): A: Οχαζαιvος ΦΑΙΡ or ΦΑΙΠ B: Φοριυαιvος ψυ|χή

A. Cf. Οχοαρζανος (*CIRB* 1242) or the genitive of Οχ(ο)α(ρ)ζᾶς; then the beginning of a name (Φαρν-), T. ‖ B. cf. Μαδας ψυχή (M.M.Kublanov, *KSIA* 159 [1979] 92; Ilurat; 3rd cent. A.D.) and Αταvος ψυχύ (sc., genitive of Ατας followed by ψυχή; V.V.Škorpil, *Izvestija Imperatorskoj Arkheologičeskoj Komissii* 9 [1904] 116; Pantikapaion; 2nd/3rd cent. A.D.); for Φοριυανος, cf. Φοριανος in *CIRB* 1279, but here it may be the genitive of Φοριυᾶς, T.

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808 ter. Unknown provenance (South Ukraine or Russia). Dedication to Herakles, 1st/2nd cent. A.D. *SEG* III 613. L.I.Davydova - S.R.Tokhtas'ev, in *ΑΝΑΧΑΡΣΙΣ* -- (see our lemma no. 788) 88/89 (in Russian; ph.), republish the inscribed relief (representing Herakles), presenting it as an ineditum [but see *SEG* III 613 and *LGPN* IV, s.v. Μύρων (17), Avram]: Μύρων Ἡρακλείδου | τὸγ? Ἡρακλῆγ{ι}.

2. initio, TOI lapis; τ<ῶ>ι Ἡρακλῆνι or τὸγ Ἡρακλῆν, D.-T. [τὸν Ἡρακλῆν, *SEG* III 613, Avram; perhaps an unrecognized ligature (τὸν Ἡρακλῆν), Chaniotis].

DELOS

809. Delos. Accounts and inventories. The evidence provided by the Delian accounts for the existence of an 'elite' among artisans is exploited by C.Feyel in *Les élites* 293-305. He also refers to similar evidence in the accounts from Athens, Epidauros and Delphi [cf. now C.Feyel, *Les artisans dans les sanctuaires grecs aux époques classiques et hellénistiques à travers la documentation financière en Grèce* (Paris 2006), Chaniotis]. He uses as criteria for the existence of an elite of artisans their origin from rather distant places (map on 303; cf. *IG* IV² 103 B LL. 58-60; *CID* II 31 LL. 86/87), the specialization in their activity (cf. *IG* II² 1672 LL. 48-50, 186), their honorarium and the method of payment ('au contrat' or 'au forfait'; tables on 304/305), their career (Δέξιος on Delos: *IG* XI.2.199 A LL. 92/93; 203 A LL. 32/33, 88/89), possible political influence (Θωροπίδας, strategos in Argos: *CID* II 57 col. I L. 2; 59 col. II LL. 22-28), and the obligations and rights of ἐργῶναι (cf. *IG* V.2.6 LL. 9-15, 37-44; *I.Délos* 500 B LL. 4-7; 502 A LL. 9/10, 17-20; 507 LL. 27-29).

G.Ekroth, *Sacrificial Rituals* -- (cf. *SEG* LII 1890 and our lemma no. 2247), adduces the Delian inventories in a discussion of the terms ἐσχάρα (28-31; cf. *LSCG* 177 from Kos and *I.Lindos* 580-619), ἐσχαρών (36-39), and βόθρος (60/61; cf. *I.Sestos* 11 from Kallipolis).

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809 bis. Delos. Bilingualism. See our lemma no. 2186.

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810. Delos. Economy: Purchase of grain. J.D.Sosin, *MH* 60 (2003) 65-79, critically reviews the analysis of σιτωνία in Delos by G.Reger (cf. *SEG* XLIII 518), who argues that the relevant fund suffered chronic cash shortfalls. This conclusion was based on a misunderstanding of several texts: *IG* XI.2.146 A LL. 123-125 (the correct translation is: 'and for the purchase of grain, in accordance with a decree, we lent 10,500 drachmas from the sacred money to the city and the prodanestai, Xenokrates son of Hierombotos, Polyxenos son of Aresimbrotos and Sosidemos son of Nikon, against the public revenues as security'); *I.Délos* 362 A LL. 6-14 (the text does not refer to a payment of ca. 38,000 drachmas to the σιτῶναι in the month Artemision, but to the balance in the Ἀρτεμίσιον, i.e. the treasury of the temple of Artemis); *I.Délos* 399 A L. 68-74 (the corrupt text cannot be taken as evidence for capital loss; in L. 70 S. restores καὶ τόδε ἄλλο ἀ[ργύρι]ο[ν] εἰ[σήκει· τοῦ] σίτου instead of καὶ τόδε ἄλλο Μ[ενύλλ]ω[ι --- τοῦ] σίτου); *I.Délos* 442 A LL. 90-140 (the text does not provide evidence for a shortfall in the sitonia-fund).

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811. Delos. Foreigners: Eleatans. L.Vecchio, in G.Greco (ed.), *Elea-Velia* -- (cf. our lemma no. 1114) 121-150, collects the evidence for Eleatans in Delos, primarily from the accounts of the hieropoioi and epitaphs. Unlike the relatively isolated and less homogeneous attestations of Eleatans in other places of the eastern Mediterranean (138-140: *IG* II² 8483, 8491; *IG* XII.5.1018; *SEG* XIX 400; *SEG* LI 976 = our lemma no. 787; our lemma no. 834 bis) and of citizens of other cities of south Italy and Sicily (Neapolis, Taras, Herakleia, Syracuse) in Delos (135-138), a substantial group of Eleatans is attested in Delos from ca. 160 to 88 B.C., primarily involved in the export of olive oil from Italy (*I.Délos* 1713: [ἐλαι]οπῶλαι; cf. *CIL* III Suppl. 14203(6); Dürrbach, *Choix* nos. 141/142), and possibly also in the production of perfumes. V. studies in detail the economic activities of the family of Ἕρμων I; five generations of its members are known (Ἀγαθοκλῆς I, Θασύδειος, Θεοδότη, Ἕρμων II and III, Ἀγαθοκλῆς II, Ζέφυρος, Σαραπίων, Θέων, Ζήνων, and Νουμήνιος; a stemma on 126; cf.

I.Délos 1713, 1735, 1965, 2595, 2598, 2368; our lemma no. 813 bis). Other Eleatan tradesmen were Ἄφοβος, Νικομένης, Σῶσις (cf. *I.Délos* 1416/1417, 1442, 1452), and Ἀρίστων (Dürrbach, *Choix* no. 142; cf. Ἄνδρων Ἀρίστωνος in *EAD* XXX 332). The activities of several other Eleatans known from dedications and epitaphs are not known (*CIG* 6986; *I.Délos* 2415, 2602, 2612, 2631; *EAD* XXX 332).

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811 bis. Delos. Religion: Compitalia. Continuing her studies on the Italian community in Delos (cf. *SEG* LI 993; LII 752), C.Hasenohr, *BCH* 127 (2003) 167-249, collects and studies the evidence (paintings, inscriptions, altars, and other monuments) for the celebration of the Compitalia in Delos in the late 2nd and early 1st cent. B.C. This festival was celebrated in front of the houses and in the neighborhoods of the Italian families and their freedmen, where private sacrifices to the Lares, Mercurius, and Hercules were offered; the custom of erecting altars in front of the houses reflects a Greek tradition. The inscriptions found in the Agora of the Κομπεταλιασταί (*I.Délos* 1760-1766, 1768-1771) show that the Compitalia also had an official character, as a festival of the community of the Italici. The Κομπεταλιασταί were responsible for the organization of contests (ludi).

H. briefly adduces the few Greek graffiti which served as labels on the wall-paintings with relevant scenes: Παρμ[ε]ν[ίων] (p. 174; *EAD* IX 156 no. 27 [cf. *LGPN* I, s.v. 16]); Καλαμοδρύας (p. 179; *EAD* IX 72 no. 6), probably a famous wrestler from Kyzikos; χαῖρε Κα[λα]μ[οδρύα], an acclamation (H.'s restoration; p. 179 note 65; *EAD* IX 137 no. 27); Διὸς Ἐλ[ευ]θερίου (p. 186; *EAD* IX 79/80 no. 9).

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812. Delos. Sculpture: Statues made by Agasias of Ephesos. F.Queyrel, *Monuments Piot* 82 (2003) 91-97, collects the signatures of the sculptor Ἀγασίας Μηνοφίλου Ἐφέσιος (late 2nd-early 1st cent. B.C.), found in Tenos (*IG* XII.5.917) and Delos (14 cases in J.Marcadé, *Recueil des signatures de sculpteurs grecs* II [Paris 1957] 4-7, 9-11; on 92 a list). Most of the marble statues made by Agasias were set up in the Agora of the Italians (nine statues); in six cases, Agasias' signature was carved by a professional mason when the statues were repaired after 88 B.C. Q. attributes to Agasias the fragments of an equestrian statue discovered near the niches 39 and 41 of the Agora of the Italians; this statue represented a Roman legatus (*I.Délos* 1699 = *CIL* III Suppl. 7241).

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813. Delos. Curse tablet, 1st cent. B.C. or later. Lead tablet inscribed on both sides; found in a house. P.Bruneau, *Recherches sur les cultes de Délos* (Paris 1970) 650-655; cf. H.S.Versnel in C.A.Faraone - D.Obbink (edd.), *Magika hiera. Ancient Greek Magic and Religion* (Oxford 1991) 67. Republished with new readings and detailed commentary by D.Jordan, *RA* (2002) 55-60 (dr.). This 'prayer for vengeance' is addressed to Dea Syria and the gods who live in the otherwise unknown place Συκών (a Syrian site?) by the owner of a stolen necklace (δραύκιον); J. provides many parallels for prayers for justice against thieves. Because of the epithet κύριοι, the letterforms, and the spelling, J. favours a date after the destruction of

the sanctuary of the Syrian gods (89 B.C.; contra B.: before 89 B.C.), perhaps in the 1st or 2nd cent. A.D.

A:

Κύριοι θε(οὶ) οἱ Συκῶνα οἰκọῦντε-
ς, κυρί⟨α⟩ θε(ὰ) Συρία ἡ Συκῶνα οị̣κ̣[ο]ῦ-
σα, ἐκδικήσετε καὶ ἀρετὴν
γεννήσετε κὲ διοργιάσετε
τὸν ἄραντα, τὸν κλέψαντα τὸ δρ-
αύκιν, τοὺς συνιδόντας, τοὺς μέ-
ρος λαβόντες, ἴδε γυνὴ ἴτε ἀ-
νήρ

B:

[Κύριοι] θεοὶ οἱ Συκῶνα κατοικοῦν-
[τες, κυρ]ία θε(ὰ) Συρία ἡ κατοι[κοῦ(σα)] Συκῶνα,
[ἐκδικ]ήσετε κὲ ⟨ἀ⟩ρετὴν γενέσετε·
καταγράφο τὸν ἄραντα, τὸν κλέ-
ψαντα τὸ δραύκιν· καταγράφο τοὺς
συνιδότες, τοὺς μέρος λαβόντες·
καταγράφο αὐτόν, τὸν ἐνκέφαλον,
τὴν ψυχὴν αὐτọ[ῦ], {τ}ὰ νεῦρα τοῦ
κλέψαντος τὸ δ̣ρ̣[α]ύ̣κιν, τõν συνι-
δότον, τõ μέρος λαβόντον· καταγρά-
φο τοῦ ἄραντος τὰ οἰδẽα, τὰ ἀνανκẽ-
α αὐτοῦ, τὰς χῖρε αὐτõν τõν ἀράντον
κὲ κλεψάντον τὸ δραύκιν, τὰ γόνα̣-
τα, τοὺς πόδος, ἀπὸ κεφαλῆς μέ-
χιρι ἄκραν ὀνύχον τ⟨õ⟩ν δακτ[ύλον]
αὐτõν τõν ἀράντον τὸ δραύκ[ιν],
τõν συνιδότον κẹ̀ [μέ]ρ̣ος λα-
[β]ọ́ντον, ἤδε γυνὴ ἤδ̣[ε] ἀν-
[ή]ρ

We do not reproduce B.'s readings ‖ A. 3-4. 'exprimez votre puissance miraculeuse', J.; 'give expression to your wondrous power', V. ‖ 4. διοργιάσετε, 'sévissez', J. [or a form of διοργίζομαι? (pursue with great anger), Chaniotis] ‖ [5. for αἴρω in the meaning 'to steal', see *SEG* LII 1432 and 2002, Chaniotis] ‖ B. 11. οἰδẽα = αἰδεῖα rather than ἴδια, B., followed by J., who points out that τὰ ἀναγκαῖα designates the genitals (J.Triantaphyllopoulos in *Mélanges helléniques offerts à Georges Daux* [Paris 1974] 332/333) [αἰδεῖα = 'the shameful parts' or perhaps ἡδέα = 'the pleasant parts' (the genitals), ἀναγκαῖα = 'the necessary parts' (the anus), Chaniotis].

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813 bis. Rhenaia. Epitaph of Sarapion from Elea, ca. 100 B.C. *CIG* 6986; R.Noll, *Die griechischen und lateinischen Inschriften der Wiener Antikensammlung* (Vienna 1986) no. 97.

of Helios, and not that of Athena Lindia as assumed by C.Blinkenberg, *I.Lindos* 1 no. 338); **Φιλόδαμος** III Ἀριστοβούλου (after 169 B.C., when he served as priest of Athena Lindia; *I.Lindos* 1 no. 238; *I.Lindos* 194 L. 2); **Πολύχαρμος** (late 1st cent. B.C.?; G.Konstantinopoulos, *AD* 18 A [1963] 3 no. 2 L. 4; if he is the priest of Athena Lindia Πολύχαρμος Εὐκράτευς in 34 B.C., he served as priest of Helios later; *I.Lindos* 1 no. 373); **Στάσιππος** (1st cent. B.C.; G.Konstantinopoulos, *AD* 18 A [1963] 1 no. 1 L. 17).

G) H. also collects cases of individuals who held the priesthoods of both Athena Lindia and Helios. The interval between the two offices could be up to 25 years (567-569). It is not certain whether **Ἀγέμαχος** Ἀριστοτέλους (*I.Lindos* 225 b) served as priest of Helios. H. excludes the following individuals from this list: Θεύδωρος Ξενοφάντου (priest of Athena Polias in Kamiros, and not of Athena Lindia; *Tit.Cam.* 5 II L. 26), Πολυάρατος Πολυαράτου and Πολυάρατος Ἀρισταγόρα (identification with Polyaratos II is uncertain), and Ἰασικράτης Ἰσοκράτευς (*I.Lindos* 1 no. 268; not identical with a priest of Helios of the same name).

H) Finally, H. observes (569/570) that we have the names of 169 or 171 eponyms for 163 years (270-108 B.C.); to account for this, the chronology of amphora stamps may have to start a few years earlier than 270 B.C. It is also possible that some alleged namesakes are the same person and that in some years two priests may have served because of the death of one during his term of office.

The article ends with appendices in which H. presents lists of the eponyms mentioned in inscriptions (270-40 B.C.), eponyms recorded in inscriptions other than as eponyms, eponyms with known patronymics, and homonymous eponyms as well as a list of the inscriptions cited (571-578). [For the chronology of the priests of Athena Lindia see C.Habicht, in B.Virgilio (ed.), *Studi ellenistici* XVI (Pisa 2005) 71-78, which will be presented in *SEG* LV, Chaniotis].

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816. Rhodes. Politics and economy, Hellenistic period. H.-U.Wiemer, *HZ* 275 (2002) 561-591, summarizes the results of his study *Krieg, Handel und Piraterie* -- (cf. *SEG* LII 763), arguing that the perception of Rhodes as a neutral mercantile state interested in a balance of power in the Hellenistic world should be abandoned. The trade in grain and wine and the security of maritime routes were important, but not the only concerns of Rhodian policy. The self-representation of the elite focused on political and military virtues, not on economic activities (580/581); the constitution was a moderate democracy in which the assembly was powerful (581/582); the formula ἔδοξε τῷ δάμῳ (without mention of the council) shows that the assembly could pass decrees without a προβούλευμα of the council; any citizen could make proposals; there was a stipend for public offices.

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817. Rhodes. Religion: Priests. The roles, careers, and social position of priests in the Rhodian state in the Classical and Hellenistic periods are studied by B.Dignas, *AncSoc* 33 (2003) 35-51. The subjects discussed by D. include the eponymous priesthoods (of Ἅλιος in Rhodes, Ἀθανᾶ Λινδία in Lindos, and possibly Ἀπόλλων Ἐρεθύμιος in Ialysos; the eponymous δαμιουργοί of Ἑστία and Ζεὺς Τέλειος in Kamiros); changes in the appointment procedures for priests (annual priests, ἱερεῖς στατοί, i.e., priests for life; cf. *I.Lindos* 648; *Suppl.Epigr.Rh.* 54 L. 5); the systematic recording of lists of priests (*Syll.*[3] 723; *I.Lindos* 1; *Tit.Cam.* 110 L. 61); the existence of priestly careers (Kamiros: holding the office of ἱερεύς of a lesser cult qualifies a citizen for that of ἀρχιεριστάς, ἱεροποιός, and δαμιουργός; Lindos: a cursus leading from the offices of ἱεροθύτας, ἀρχιεροθύτας and ἱερεύς of a lesser cult to the priesthoods of Ποσειδᾶν Ἵππιος and Ἀθανᾶ Λινδία); the role of priests in the propagation of a sanctuary's glory (*I.Lindos* 2); legal disputes concerning access to priesthoods (*IG* XII.1.761 = *Syll.*[3] 340 LL. 38-43); the requirement for individuals who had access to priesthoods through adoption to carry out their ritual duties (ἱερεὺς ὁ καθ' ὑοθεσίαν γενόμενος: *I.Lindos* 419 LL. 86-91); and priestly revenues. D. plausibly argues that the existence of associations of priestly officials and former priests and their joint activities, such as dedications and bestowal of honors, reveal a group identity (*I.Lindos* 230, 248, 252 LL. 225/226; 264 LL. 2-4; 270, 293, 348 d LL. 20-23; cf. συνιερεῖς: *I.Lindos* 131, 229, 248, 293, 344, 349, 378; ἱερατευκότες: *I.Lindos* 346, 350, 378 b, 419 LL. 18-21; G.Kokkorou-Alevra, *Ἀλάσαρνα I. Οἱ ἐπιγραφές* [Athens 2004] 36-41 no. 4; ἀρχιεροθυτηκότες: *I.Lindos* 346). From a text concerning μαστροί appointed by the κτοῖναι of Kamiros and summoned by the ἱεροποιοί to supervise the public cults (*Tit.Cam.* 109 LL. 13-19; cf. *I.Lindos* 378 b), D. infers that the hieropoioi occupied a higher position in hierarchy than the mastroi/councilors (48/49) [but it is not certain that the μαστροί appointed by the ktoinai are identical with the board of councilors of Kamiros, also called μαστροί; the term μαστρός designates financial officials; the mastroi in *Tit.Cam.* 109 may be a separate authority responsible for the financial supervision of public cults, Chaniotis]. D. rightly points out that certain persons acquired expertise and a religious profile by serving long terms in a single priesthood or by occupying several different priesthoods (39/40). The invitation of guests to ξένια εἰς τὸ ἱεροθυτεῖον in Lindos (*IG* XII.1.1033; *SEG* XIX 543) does not mean that the hierothytai had taken on the responsiblities of the prytaneis, but simply that common meals were offered in the ἱεροθυτεῖον [where the meat of sacrificial animals was brought, Chaniotis] (42). The specific characteristics of Rhodian priesthoods are the result of a process initiated by the synoikismos.

818/819. Ialysos. Dedications to Athena. Two bronze objects found in the sanctuary of Athena, part of a larger complex of unpublished finds [cf. *SEG* XXXVIII 783]. Ed.pr. G.Pugliese Carratelli, *PP* 58 (2003) 71-73 (ph.) and 309-311 (ph.).

818: 71-73. **Dedication of Mandrippos, undated (Archaic period).** Bronze handle inscribed on both sides: I: Μάνδριππος τ' Ἀθαναίαι II: μναμόσυνον δεκάτας

I. A name deriving from the Anatolian theonym Mandros, ed.pr. [on these names see now P. Thonemann, *Chiron* 36 (2006) 11-43, who associates them with the river Maiandros; Μάνδριππος is attested in Miletos (*Milet* I.3.122 col. I L. 122; ibid. 18) ‖ II. cf. *SEG* XXXVIII 783 c, Chaniotis].

819: 309-311. **Dedication by a victorious athlete, 6th cent. B.C.** Bronze vase: Εὐαρχός μ' ἀνέθ[εκ]ε παῖς Ἀνδροφέλεος τō φορυνθίο [ἄ]εθλον

The names Εὔαρχος and Ἀνδρωφέλης suggest a Euboian origin; Κορύνθιος is not an ethnic, but the name of Euarchos' grandfather; it derives from Κόρυνθος, an epithet of Apollo (the same applies to Κορύνθιος in *IGDS* 18 = Arena I 14), ed.pr.

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820. Lindos. Decree concerning statue bases, 22 A.D. *I.Lindos* 419; *LSCG Suppl.* 90; Migeotte, *Souscriptions* no. 41 In a study dedicated to the sale and 'recycling' of statues and statue bases, M.Kajava, *Arctos* 37 (2003) 69-80, reprints LL. 30-44 (translation) and discusses this text (72-78) and the procedure it records (auction). He interprets the expression ἀνδριάντες ἄσαμοι (LL. 30-32) as referring to statues (honorific statues, but perhaps also statues of gods) which were 'obscure' in the sense that it was no longer known whom they represented (cf. Dio Chrys., *Oratio* 31.74). What was bought object at auction was permission to inscribe the bases of these statues. The winning bid was subject to approval by the popular assembly. The term μίσθωσις ('lease') was perhaps used because the statue bases were immovable.

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821. Lindos. The Lindian 'anagraphe', 99 B.C. *I.Lindos* 2; *Syll.*^{3} 725; *SEG* LII 767*. C.Higbie, *The Lindian Chronicle and the Greek Creation of their Past* (Oxford 2003), presents a critical edition (translation; ph.; 19-49) with a very useful and detailed commentary on the mythical and historical traditions invoked in the dedications to Athena and of the miracles performed by the goddess (51-151). In the systematic analysis of the text she discusses its structure and organization (155-203; dialects, donors, dedications, dedicatory inscriptions, nature of the dedications, epiphanies, sources), narrative patterns (204-242), and 'the history behind the Chronicle' (243-288; on 273-288 parallels for the epiphanies; on 275/276 Greek text and translation of *IOSPE* I^2 344). [We note a few inaccuracies in the translation of the decree. A LL. 2/3: [τὸ ἱερὸ]ν τᾶς Ἀθάνας τᾶς Λινδίας ἀρχαιότατόν τε καὶ ἐντιμό[τα]τον ὑπάρχον ('is most old and venerable'; not 'the hieron of Athena the Lindian, both the most archaic and the most venerable in existence'); L. 5: κυρ[ωθέντος τοῦδε τοῦ ψαφίσματος] ('after this decree has been confirmed'; not 'with the authorization of this decree'); L. 5: τοὶ δὲ αἱρεθέντες κατασκευαξάντων στάλαν ('let the men who have been elected have a stele constructed'; not 'let these men, once selected, set up [illegible] stele'); L. 10: [ἀποδειξάντω τόπον] ('determine a place'; not 'show the place'). In the list of dedications the references to the book number of Gorgon's Περὶ Ῥόδου (ἐν τᾶι Λ τᾶν περὶ Ῥόδου in [illegible] LL. 5 and 13, translated as 'in the eleventh book', instead of 'in the 30th book') are wrong. The dedications of Lindos and the Telchines were mentioned in the first book (ἐν τᾶι Α̣ τᾶν περὶ Ῥόδου, [illegible] in B LL. 21, 30, 39, 52, 60, 66, 71, 76, 80, 84, and 98). In B L. 104 ἔθηκε ἆθλον ἐπ' Αἰγιαλεῖ is not 'established a contest in compensation for the death of Aigialeus', but 'gave it [illegible] a prize in the funerary contest for Aigiales'; πάντα τὰ ὀχυρώματα (D L. 7) is not 'the most fortified places', but 'all the fortified places', Chaniotis]. Cf. our lemmata no. 1030 and 2041. In a detailed review A.Bresson, *Topoi* 14 (2006) 527-551, presents a critical edition of the decree concerning the compilation of the ἀναγραφή (French translation) and discusses its purpose. A.Chaniotis, *War in the Hellenistic World: A Social and Cultural History* (Oxford 2005) 222/223 and 234/235, treats the epiphanies of

Athena during wars and the concept of 'cultural memory' as expressed in the selection of historical events alluded to in the text.

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821 bis. Lindos. Rhodian amphora stamp, ca. 196 B.C. *SEG* XLII 754. C.Habicht, *art.cit.* (our lemma no. 815) 564, corrects the reading of the stamp: Ἐπὶ Θαρσιπόλι[ο]ς, Βαδρομίου (ΕΠΙ ΣΑΡΕΠΟΛΙ[Ο]Σ, ΒΑΔΡΟΜΙΟΥ, *SEG* with doubts).

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822. Rhodes. Subscription list of an association, ca. 195 B.C. Marble plaque found reused in a building. G.Konstantinopoulos, *AD* 21 A (1966) 56-61. C.Habicht, *art.cit.* (cf. our lemma no. 815) 557, identifies the eponymous priest Sodamos as the man mentioned in *I.Lindos* 661 a L. 2 and on amphora stamps. We present the text, which has never been included in *SEG*.

Ἐπὶ ἱερέως Σωδάμου,
Ὑακινθίου δωδεκάται,
ἀρχερανιστοῦντος
Ξούθου Ἀντιοχέως
καὶ τῶν αἱρεθέντων εἰς τὰν
περ[ι]οικοδομ[ὰν] τῶν τόπων
Διονυσίου [Σι]κυωνίου,
Ζω[ΐλ]ου Γαργαρέως, Ματροδώρου
Ἐφεσίου, v ἀνέγραψαν τοὺς
ἐπαγγειλαμένους καὶ ἀπο-
δόντας· v τοίδε [π]ροαιρούμενοι
συγκατασκευάζειν τὰ δεδο-
γμένα τῶι κοινῶι ἐ[πὶ] τὰν πε[ρι]-
οικοδομὰν καὶ [θύρωσιν]
τῶν τόπων ἐπ[ηγγείλ]α̣[ντο]
δώσειν δωρεάν·
vacat
Ξοῦθος Ἀντιοχεὺς ΔΔ
Διονύσιος Σικυώνιος Γ
Μύρων Ἐφέσιος ΔΔΔ
Δρόμων Καππάδοξ Γ
καὶ θύρας·
Σόφων Ἰλιεὺς Δ
Ζωΐλος Γαργαρεὺ[ς]
Μηνόφιλος Ἐ̣φέ̣[σιος]
Γέτας Ἀν̣[τιοχεὺς]
ΚΑΙΓΓ̣[ ]

1. Sodamos was identified by K. as eponymous priest of Rhodes; K. dated the text to the mid-2nd cent. B.C. ‖ 6. περιοικοδομά (construction of buildings around a place; here, surrounding a place with a wall) is attested for the first time (cf. LL. 13/14); τόποι denotes an enclosure belonging to the association, used for ceremonies, possibly in the cemetery; cf. *IG* XII.1.155 and 937; *SEG* III 674; Maiuri, *NS* 40, K. [cf. M.-C.Hellmann, *Recherches sur le vocabulaire de l'architecture grecque, d'après les inscriptions de Délos* (Paris 1992) 332/333, for περιοικοδόμημα, περιοικοδόμησις, περιοικοδομία, Chaniotis] ‖ 14. for θύρωσις cf. *IG* IV 1484 L. 38, K.

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823. Rhodes. Honorary inscription for the priests Kleukrates and Aristom[--], ca. 175-150 B.C. *SEG* XXXIX 746 B. C.Habicht, *art.cit.* (our lemma no. 823) 552, suggests restoring the name of the eponymous priest of Helios as Ἀριστόμ[αχος]. Aristomachos is known from amphora stamps (period IV, ca. 158 B.C. according to the chronology of G.Finkielsztejn). The

sculptor Δημήτριος, who signed this base, could be Δημήτριος Δημητρίου, active in ca. 170-160 B.C. (*I.Lindos* 205), or Δημήτριος Διομέδοντος, active in 154 B.C. (*I.Lindos* 214).

824. Rhodes. Honorific inscription for the gymnasiarch Asklapiadas, ca. 75-68 B.C. *IG* XII.1.46. On the basis of another inscription (A.Maiuri, *ASAA* 2 [1916] 150 no. 26), C.Habicht, *art.cit.* (our lemma no. 815) 555, restores LL. 158-160 as follows: Διονύσιος [Διονυσί]ου τοῦ Εὐπ[ολέμου], καθ' υἱοθεσίαν δὲ Εὐάνορος.

825. Rhodes. Epitaph, undated [Roman Imperial period]. Round altar found in the western cemetery; on a raised panel, a relief representation of a man holding a papyrus roll. Mentioned by C.Giakoumaki, *AD* 52 B3 (1997) [2003] 1089 (text in majuscules): ΦΛΑ | ΠΟΡΑΚΡΥ

[1. Φλά(βιος)?, Chaniotis].

826. Rhodes. Epitaph of a family, Roman Imperial period. Porphyry column drum found in the western cemetery. Mentioned by C.Giakoumaki, *AD* 52 B3 (1997) [2003] 1089 (text in majuscules).

Κυίντου Φαννίου ΕΠΙΚΟ
Φίλωνος β' Ἀμίου καὶ
Κυίντου Φαννίου Κυίντου υἱοῦ
4 Παλατείνᾳ Παννύχου ΚΛΑΣΥ καὶ
Κυίντου Φαννίου Κυίντου υἱοῦ
Παλατείνᾳ Θρεπτοῦ καὶ
Φαννίας Πώλλας

1. ΚΟΥΙΝΤΟΥ, G. [but see LL. 3 and 5 || 2. Q.Fannius Philon was from Amos, a deme in the Rhodian Peraia; on mobility from Amos to Rhodes see *SEG* XLIX 1064, Chaniotis].

LESBOS

827. Lesbos. The Περαία. See our lemmata nos. 1382 and 2200.

828. Eresos. Decrees concerning the tyranny, 332 and ca. 306-301 B.C. *IG* XII.2.526 (+ *IG* XII Suppl. pp. 65-67; *OGIS* 8; Tod, *GHI* 191); *SEG* XLVI 1053*. A.Bencivenni, *op.cit.* (cf. our lemma no. 2203) 55-77, reprints the text (Italian translation) and discusses the historical context of these documents, the references to earlier documents (διαγραφαί, νόμοι, ψηφίσματα), and the measures suggested by Alexander the Great.

829. Mytilene. Decrees concerning the reconciliation, 332 or 324 B.C. 1) *SEG* XXXVI 750; *SEG* XL 674; **2)** *IG* XII.2.6 (Tod, *GHI* 201); *SEG* XXXVI 752; XL 673; XLVII 1268*. A.Bencivenni, *op.cit.* (cf. our lemma no. 2203) 39-54, reprints the two texts (Italian translation) and discusses the historical context, the formulation of the decrees, and the measures taken by Alexander for the reconciliation (διάλυσις). The same texts are also reprinted by A.Dössel, *Die Beilegung* -- (cf. our lemma no. 2202) 159-178 (German translation), who favors a date in 324 B.C., suggests a reconstruction of the events, and discusses the measures of reconciliation.

830. Vacat.

831. Mytilene. Epitaph of C. Iulius Flavus, 1st cent. A.D. M.Axiotis, *Περπατώντας τη Λέσβο* (Mytilene 1992) I 87 [non vidimus]. The inscription, built into the façade of the chapel of Christ in the village of Kagiani, has been rediscovered by G.Meyer, *EA* 35 (2003) 57/58, who presents ■ complete reading (ph.): Γάϊον Ἰούλιον Γαΐου | υἱὸν vac. Φλάυον

Epitaph in the form of an honorary text (hence the accusative); the person is probably also mentioned in *IG* XII.2.88 L. 23: Γ. Ἰούλιος Γ. υἱὸς Φ[.]||ος, M. || 2. ΥΙΟΝ....ΑΥΟΝ, ed.pr.; the cognomen *Flavus* is well attested in Spain (cf. I.Kajanto, *The Latin Cognomina* [Helsinki 1965] 227), M.

TENEDOS

831 bis. Tenedos. The Περαία. See our lemma no. 2200.

NESOS

832. Nesos. Honorary decree for Thersippos, ca. 319/8 B.C.? *IG* XII.2.645; *OGIS* 4; *I.Adramytteion* 34; *SEG* XXVII 497. E.Poddighe, *AHB* 15 (2001) 95-101, reprints LL. 3-28 (Italian translation). Taking into consideration recent research on the chronology of the years 323-315 B.C., she dates this decree to the winter of 319/8 B.C., during the war of Antigonos Monophthalmos against Πολυπέρχων and his allies Κλεῖτος, the satrap of Lydia, and Ἀρριδαῖος (Ἀρραβαῖος in this text), the satrap of Hellespontine Phrygia, for control of Asia. With this date, the decree provides evidence for Polyperchon's policy of in the Aegean.

833. Vacat

MEGISTE

834. Megiste. Inscriptions. In a volume dedicated to the history and archaeological remains of Kastellorizo (Megiste), N.G.Ashton, *Ancient Megiste: The Forgotten Kastellorizo* (Nedlands 1995) 18-30 (ph.), presents a selection of inscriptions found on Megiste (BI.1-6, BII.1-5, C1-5) or concerning Megiste (BI.7 = *I.Rhod.Per.* 553; Greek text, translation, brief commentary). Nos. BI.3, II.4/5 are now in the Mytilene Archaeological Museum.

The documents include the following categories: dedications of Rhodian ἐπιστάται to various deities (**BI.1** = *I.Rhod.Per.* p. 185 VI = *SGDI* 4332; ph.: Σωσικλῆς Νικαγόρα to Ἑρμῆς Προπυλαῖος; **BI.2** = *SGDI* 4331; ph.: Ἐπικρατίδας Ἀναξικράτευς to Διοσκόροι; **BI.3** = M.Michelier, *RBi* 14 [1917] 293 no. 23: Κρατίδαμος Κρατιδάμου to Ἀπόλλων Πυλαῖος and Ἄρταμις Σώτειρα; **BI.4** = Michelier, *art.cit.* 291 no. 12: Ἀγέστιος Ἱέρωνος to Ἀφροδίτα; Αἰσχίνας Διάνδρου, Τιμόστρατος Εὐκράτευς to Ἀπόλλων Μεγιστεύς; **BI.5** = *SGDI* 4330; **BI.6** = H.van Gelder, *Geschichte der alten Rhodier* [Den Hague 1900] 446 no. 32; ph.: Βασίλων Ἐξακεστίωνος); dedications to Demeter and the Dioskoroi [no bibliographical references] (**BII.4**; undated: ---|[κατ]αφυγ[ῶν] | ἀνέστησ[ε] | Δημήτρι [καὶ] | Διοσκόρο[ις] || [--]ΣΑ[--] [in L. 3 A. prints Δημήτρα[ι] which is gramatically wrong, Chaniotis]; **BII.5**; 1st/2nd cent. A.D.: [Διο]σκόρο<ι>ς εὐχήν [A. prints εὐχμ(ή)ν]); a text mentioning Ζεὺς Μεγιστεύς (**BII.1** = A.Spyridis, *Parnassos* 4 [1880] 464: Διὸς Μεγιστέως ἄκρα); epitaphs (**BII.2/3** = *I.Dor.Ins.* 108; ph. [the latest edition, not known to A.; for BII.2 see also *SGDI* 4333 (with wrong readings]; **C1** = G.Jacopi, *Clara Rhodos* 2 [1932] 229 no. 106 [the latest edition, not known to A.]; **C2** = van Gelder, *op.cit.* 446 no. 32b; C3 = *SGDI* 4334 [with wrong translation of τῷ ἑαυτῆς δεσποσύνῳ· ἥρωι ('Polema, to Lysimakhos her own masterful hero'; correct: 'to her own master; a hero', sc. deceased), Chaniotis]); **C4** = Michelier, *art.cit.* 294 no. 24); and a fragment mentioning a γυμνασίαρχος (**C5** = A.Diamantaras, *BCH* 18 [1894] 332 no. 29).

A. also mentions an unpublished fragmentary inscription found at Mandraki, now in the Megiste Archaeological Museum (inv.no. 109), containing the name of the emperor Vespasian. For an inscription possibly concerning land on Megiste see our lemma no. 1707.

ASTYPALAIA

834 bis. Astypalaia. Subscription list, 3rd cent. B.C. *I.Dor.Ins.* 88. L.Vecchio, *art.cit.* (our lemma no. 811) 139/140, suspects that the family of Ἀγαθοκλῆς, son of Οὖλις, (L. 31), was from Elea, because Οὖλις was a common name among Eleatans. Eleatans with the name Ἀγαθοκλῆς are attested in Delos (see our lemma no. 811).

THERA

835-839. Thera. Epitaphs, 3rd cent. A.D. Five plaques and a stele with epitaphs recording the heroisation of the deceased individuals, found in a cemetery at Perissa [for inscriptions of this in Thera and their date see *SEG* XLIX 1095-1100 and L 746, Chaniotis]. Ed.pr. E.Gerousi, *AD* 52 B3 (1997) [2003] 983.

835: **Epitaph of Aphrodeisios.** Found reused in a grave: Θεοδώρα τὸν ἄνδρα Ἀφροδείσιον ἀφηρώισεν

836: **Epitaph of Heraklas:** Σώτειρα τὸν ἴδιον υἱὸν ἀφηρόϊξε Ἡρακλᾶν

837: **Epitaph:** Ἄγγελο[ς ---]

838: **Epitaph:** Ἀγγέλου [---]

839: **Epitaph of Boule.** Pedimental stele decorated with a rosette; an inscription in 3 lines [the division of lines is not indicated]: Ἄγγελος Βούλης

[The female name Βούλη (cf. *LGPN* I, s.v.), Chaniotis].

MELOS

840. Melos. Inscribed sling bullets, 3rd cent. B.C. (?). Lead sling bullets; unpublished. Mentioned by E.Varoucha-Christodoulopoulou, *AEph* (1953/54) [1961] 333 note 4, based on information provided by S.Charitonides and C.Doumas. Cf. our lemmata nos. 910 and 2102: Διονυ(σίου)

KOS

841. Kos. Asylia of the sanctuary of Asklepios. On the basis of new finds (see our lemmata nos. 850/851), D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 233/234, suggest a new reconstruction of the itinerary of the theoroi who announced the first Asklepieia. The sequence of the decrees in our lemma no. 850 (Gonnoi, Homilion, Phthiotic Thebes, Megara) suggests that two theoroi (Aristolochos and Makareus) started in the north; they were joined by Herakleitos in Phthiotic Thebes and from there all three theoroi visited the Peloponnese. Taking into consideration the existing documents, B.-H. propose the following itinerary for this

group of theoroi: Pella, an anonymous Macedonian city, another two or three cities (*SEG* XII 374), Kassandreia, Amphipolis, Philippi (*SEG* XII 373), cities in Thessaly (Pelasgiotis?; our lemma no. 851), Gonnoi, Homolion, another two or three cities (including Itonos; our lemma no. 850 A [but see our lemma no. 849]), Phthiotic Thebes, Megara, another two or three cities in Argolis (our lemma no. 850 B), Lakedaimon, Messene, Thelpousa, Elis, and Aigeira (*SEG* XII 371). Athens and Boiotia are absent from this itinerary. B.Helly, J.-C.Decourt, *BE* (2004) no. 211, point out that Itonos may not have been a city, but the federal sanctuary of the Thessalians (at Philia Karditsas, in the western part of the Thessalian plain). [See also B.Helly, *Chiron* 34 (2004) 103-107, to be presented in *SEG* LIV, Chaniotis]. See also our lemmata nos. 849 and 2157.

842. Kos. Religion: Sales of priesthoods. H.-U.Wiemer, *Chiron* 33 (2003) 263-310, summarizes the content of Koan regulations concerning the sale of priesthoods: *SEG* L 766; LI 1054, 1061, 1064-1066; *Iscr.Cos* ED 2+224 (*LSCG* 162), 15, 16?, 25, 32, 60+112?, 62 (*LSCG* 161), 85, 89 (*LSCG* 163), 109, 144 (*LSCG* 160; *SEG* L 764 ter), 145 A (*SEG* LI 1062), 177/178, 180, 182, 213?, 215/216, 236-238; *LSCG* 166/167, 172, 175. This material relates to the cult of 13 divinities (Adrasteia, Aphrodita Pandamos Pontia, Asklepios, Dionysos Tyllophoros, Herakles Kallinikos, Hermes Enagonios, Homonoia, Kyrbantes, Nemesis, Nika, Zeus Alseios, Antigonos Doson, Eumenes II). Although the regulations do not derive from a single model, there are similarities and recurring elements which W. studies in detail: the term διαγραφή (268-272), which designates a list of obligations and conditions under which the city assigned public duties to private persons; the complex procedure by which diagraphai were written (election of a commission by the assembly, γνώμα of the προστάται, decision of the council, vote in the assembly); the auctioning of the priesthood in the assembly and the payment procedure; the inauguration ceremony (τελετά) and sacrifices; the duties, qualifications, age, gender, privileges (γέρας, ἀτέλεια), and dress of the priest; and the revenues from this office (sacrifices, deposits in the θησαυρός, ἀγερμοί, exploitation of the sanctuary). Those who purchased these priesthoods belonged to a very small circle of wealthy families (on 291-293 prosopographical remarks on Κλεόνικος Εὐκάρπου, Καλλιστράτη Κλευμάχου, Θεύδοτος Θευδότου, Λυκαονὶς Φανομάχου, Διοκλῆς Λεωδάμαντος, and Διοκλῆς Ἀλεξάνδρου). The Koan diagraphai often prescribed sacrifices to be made by specific categories of people: magistrates, private individuals who were under the protection of a deity, and other private individuals; this aimed not only at systematizing public cult, but also at securing revenues for the purchasers of priesthoods. The sale of priesthoods on Kos is limited to the Hellenistic period (early 3rd-1st cent. B.C.) and can be explained by the fiscal problems in this period. For the sale of priesthoods see also our lemma no. 2246. [For new *diagraphai* from Kos see D.Bosnakis - K.Hallof, *Chiron* 35 (2005) 219-233, Hallof.]

843. Kos. Work on the corpus. In preparation of the corpus of Koan inscriptions (cf. *SEG* XLVIII 1087, 1089 bis, 1092-1115, and 1117; XLIX 1101 bis, 1105-1108, 1111, 1113-1117, and 1119; L 766; LI 1054-1059, 1061-1066; cf. *SEG* XLVII 1280), D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 203-262, present a group of unpublished inscriptions found by R.Herzog as

well as more recent finds; see our lemmata nos. 844-848, 850-857, 860-864, 866, and 1199; one of the new asylia documents (236-240 no. 16) was presented in *SEG* LI 1058.

The vicissitudes of this corpus, from its original conception in 1899 and the work carried out by R.Herzog, A.Maiuri, and M.Segre until the Second World War to the revival of the plan of publishing *IG* XII.4 in 1993, are described by L.Hallof - K.Hallof, in K.Höghammar (ed.), *The Hellenistic Polis of Kos: State, Economy, and Culture* (Uppsala 2004) 83-87.

844. Antimacheia. Honorary decree for the doctor Eukrates, 2nd cent. B.C. Fragment of a marble block, part of a pillar or pilaster; cut on top and bottom for reuse; found in 1984 reused in the church of Κοίμησις τῆς Θεοτόκου in the area of Antimacheia. Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 221-223 no. 11 (ph.), who give a list of 28 honorary inscriptions for Koan doctors (222 notes 29-32). This is the third known decree of Antimacheia (cf. *PH* 383/384). For physicians mentioned in inscriptions see our lemma no. 2191.

[---------]E.[--]
[κ]αὶ ἀναθέμεν ἐν ὧι κα [...]Π[...]_[------------------------- ἐπιγρα]-
[φ]ὰν 'ὁ δᾶμος ὁ Ἀντιμαχιτᾶν ἐτείμασεν Εὐκράτην Χαρμίππο[υ]
[ἰ]ατρὸν στεφάνωι χρυσέωι καὶ εἰκόνι χαλκῆ ἀρετᾶς ἕνεκα
[τ]ᾶς κατὰ τὰν τέχναν καὶ εὐνοίας τᾶς ἐς αὐτόν'· ἐξέστωι δὲ αὐτῷ ἀν[α]-
[γ]ράψαι τόδε τὸ ψάφισμα ἐστάλαν λιθίναν καὶ ἀναθέμεν ἐν τῶ[ι]
[ἐ]πισαμοτάτωι τοῦ δάμου τόπωι· ὅπως οὖν καὶ τὸ σύνπαν πλῆθος [ἐ]-
[πι]γνῶι τὰν τοῦ ἁμετέρου δάμου εὐχαριστίαν, ὁ [δ]ά|ΔΑ|μαρχος ὁ ἐν ἀρχᾷ ἐὼν
[καὶ] τοὶ συνφύλακες ἑλέσθων ἐκ πάντων [τῶν δ]αμοτᾶν ἄνδρας πέντε, τ[οὶ]
[δὲ α]ἱρεθέ[ν]τε[ς --]

2. [ἧι ἐ]π[ιτά]δ[ειος τόπωι, ποιήσαντας]; cf. L.Laurenzi, *Clara Rhodos* 10 (1941) 37 no. 4; *SEG* XLVIII 1096; *Tit.Cal.* 78 L. 10; the subject is the προστάται, who were to determine the place of publication, edd.pr. || 3. the names are attested in Kos, but not this person, edd.pr. || 3-5. cf. *PH* 409 (from Isthmos) for another doctor, edd.pr. || 5. from ἐς to ἀν[α] written in rasura || 5-6. cf. *SEG* XLVIII 1110 LL. 27-29, edd.pr. || 6-7. the honorary decree for an archon of Antimacheia was set up near the πάτριοι βωμοί (*PH* 348 LL. 18/19), edd.pr. || 7. τὸ σύνπαν πλῆθος designates the entire Koan state, as opposed to the demos of Antimacheia (ὁ ἁμέτερος δᾶμος); cf. *Syll.*^{3} 569 L. 30 (τὸν πάντα δῆμον) and 35 (τοῦ σύμπαντος δάμου); *PH* 9 L. 7; R.Herzog, *Koische Forschungen und Funde* (Leipzig 1899) 210 L. 4, edd.pr. [on the expression σύνπας δῆμος in the context of sympolity see G.Reger, in S.Colvin (ed.), *The Greco-Roman East. Politics, Culture, Society* (Cambridge 2004) 145-180, Chaniotis] || 7-8. for ἐπιγνῶι cf. *IG* XII.5.599 LL. 10-12; *I.Stratonikeia* 7 L. 27, edd.pr. || 8. ὁ δάμαρχος ὁ ἐν ἀρχᾶι ἐών is attested in Kalymnos (*Tit.Cal.* 111 LL. 16/17); the δάμαρχος is attested in Isthmos (G.Pugliese Carratelli, *ASAA* 41/42 [1963/64] 161-163 no. VI; *PH* 9) || 9. cf. *PH* 9 LL. 9/10; *SEG* XLVIII 1094 LL. 20/21; συμφύλακες are attested in the garrison in Halasarna (Maiuri, *NS* 675), edd.pr.

845. Kos. Honorary decree for the poet Ion of Chios, ca. 300-250 B.C. Two joining fragments of the upper part of a stele with kymation. **Fr. a**: *Iscr.Cos* ED 242. **Fr. b**: Found by R.Herzog. **Frs. a+b**: Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 204 no. 1 (ph.), on the basis of a squeeze made by Herzog.

vacat
Ἔδοξε τᾶι βουλᾶι
καὶ τᾶι [ἐ]κκλησίαι,
γνώμ[α] προστατᾶν·
ἐπειδ[ὴ Ἴ]ων Μενίπ-
που Χ[ῖος] εὐλογεῖ
[----------] ἐ̣μ̣ ποήσι
[--------------------]

Fr. a is the left part of the stele (in L. 1, the first 5 letters), fr. b the right part ‖ 4-5. the poet Ion of Chios, who praised Kos in his poetry, is otherwise unknown; a famous Chian poet of the 5th cent. B.C. had the same name, edd.pr. ‖ 6. initio, [τὰν πόλιν?], edd.pr.

846. Kos. Citizenship decree of Theangela for a Koan doctor and decree of Kos in response, ca. 300-250 B.C. Three non-joining fragments of the middle section of a marble stele, found in the Asklepieion (now in the new deposit of the Ephoria). **Fr. a**: *Iscr.Cos* ED 267. **Fr. c**: *SEG* XXVII 511 (J.Benedum); cf. J. and L.Robert, *BE* (1978) no. 358. **Frs. a+b+c**: D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 211-214 no. 5 (ph.), ascribe to the same stele frs. a+c, adding a new small fragment (fr. b), and present a new edition of the entire text.

[--]
[---]Ε̣Ι̣[----] b
[---]νηγ̣[-----]
[------------------------ ἀναγράψ]α̣ι [δ]ὲ αὐτ[ὸν ἐν]
[τῆι στήληι ἐν ἧι οἱ λοιποὶ πολῖ]ται καὶ πρό[ξενοι]
[καὶ εὐεργέται ἀναγράφονται· ὅπ]ως δ' ἂν καὶ [--]
a [-------------] ὅτι Θ[εαγγελέων ὁ δῆ]μ̣ος ἐπίστ[αται]
[χάριτας ἀ]ποδιδό[ναι τοῖς πᾶσαν] πρόνοιαν [παρ]-
[εχομέν]οις, v ἑλέσ[θαι πρεσβευτή]ν, ὅστις ἀφι[κό]-
[μενος] εἰς Κῶ κα[ὶ ἐπελθὼν ἐ]πὶ τὴν βου[λὴν]
[καὶ τὸ]ν δῆμον ἀ[ξιώσει ἀποδ]οῦναι τῶ[ι -------]
[---------- δ]ήμῳ[ι -------------]σασθα[ι --------]
[---------------------------------]κον ἐν τ[-----------]
[---------------------------------]ωι v τ[------------]

lacuna

c [--------------------------- ἀναγράψαι δὲ τὰ δεδογ]-
μένα ἐν σ[τήληι καὶ ἀναθεῖναι ἐν τῶι ἱερῶι τοῦ Ἀσ]-
κληπιοῦ· τὸ δ[ὲ ἀνάλωμα εἴς τε τὴν ἀναγραφὴν καὶ]
τὴν στήλην δότω [ὁ ταμίας· ἡιρέθη ---------------]
Ἰσμηνίου· ἔλαχε φυλῆ[ς· --- ca. 8-10 --- ψῆφοι ἐγένον]-
το αἱ διδοῦσαι χίλι[αι --------------------------------]

vacat
[ἔ]δοξε ταῖ βουλᾶι καὶ τῶ[ι δ]ά̣μωι· γνώμα προστατᾶν]·
ἐπειδὴ Θεαγγελεῖς Τ[----------------------, τῶν πο]-
λιτᾶν, ἰατρὸν δαμοσία[ι χειροτονηθέντα ἐπηινέκαν]-
τι κατά τε τὰν τέχναν [καὶ τὰν ἐπιμέλειαν ἂν ποι]-
εῖται παρ' αὐτοῖς, καὶ τιμ[αθέντα εὐεργεσίαι τε καὶ]
προξενίαι καὶ πολίταν [πεποιήκαντι, δεδώκαντι δὲ παρ']
αὐτοῖς ἀναγγελίαν τ[οῦ στεφάνου ἐν τοῖς ἀγῶσι]
καὶ ἀναγραφὰν ἐν στ[άλαι λιθίναι, νῦν δὲ ἀξιοῦν]-
τι τὰν βουλὰν καὶ τὸν [δᾶμον ἁμῶν --------------]
Ἰσμηνίου πέμψαντ[ες καὶ παρ' ἁμῖν τὰν ἀναγ]-
γελίαν ποιήσασθα[ι ἐν τῶι χορικῶι ἀγῶνι τῶν Διονυ]-
σίων αἷς τετίματα[ι τιμαῖς Τ-------------- καὶ δόμεν]
ἀναγραφὰν καὶ ἀνάθ[εσιν ἐν τῶι ἱερῶι τοῦ Ἀσκλα]-
πιοῦ, δεδόχθαι τᾶι ἐ[κκλησίαι· τὸν δᾶμον τὸν Θεαγγε]-
λέων ἐπαινέσαι ὅτι [χάριτας ἀποδίδωτι ἀξίας τῶν]
[εὐ]εργετημάτων τ[--------------------------------]
....ντες ὅπως δ[----------------------------------]
[--]σωντα[--]
[-----]ΟΙ[---]

The restoration of LL. 1-19 is uncertain, because the text does not find close parallels among the known decrees of Theangela, B.-H. ‖ 2. [εἰς στήλην λιθί]νηγ {καί}?, but the erection of a stele is mentioned in LL. 14-16, B.-H. ‖ 3-4. cf. *IG* XI.4.1045+1024 and *Coll. Froehner* 90/91, B.-H. ‖ 5-6. e.g., καὶ [πᾶσιν or Κώιοις | ἧι φανερόν], B.-H. ‖ 8-10. cf. *Coll. Froehner* 88/89 no. 54 and 90/91, B.-H. ‖ 14-19. restored by B. ‖ 18. φυλή[ν], B.; φυλῆ[ς] (cf. *IG* XI.4.1045+1024), B.-H. ‖ 20-38. the Koan decree responding to that of Theangela ‖ [21-22. or [τὸν ἐμὸν πο]λίταν, Chaniotis] ‖ 22-23. restored by B.-H.; δαμοσία[ι διὰ τᾶς ψάφου ἐπαινεῦν]τι, B.; δαμοσι[εύοντα], R.-R. ‖ 24. restored by B.-H.; τ[ετιμάκαντι ἀρετᾶς ἕνεκα], B. ‖ 24-25. the Koan doctor had first been honored with proxeny; a second decree awarded him citizenship, B.-H. ‖ 26. restored by R.-R.; τ[οῦ στεφάνου ποιήσασθαι], B. ‖ 28-29. the envoy may be the son of Ἰσμηνίας Μενάνδρου in *Coll. Froehner* 90/91, C. Habicht (apud B.-H.) ‖ 34. the mason had written ΕΠΙΑΙ and corrected it later ■ ΕΠΑΙ ‖ 35. τ[ῶν εἰς αὐτὸν γινομένων παραικαλεῦν]τες, B. ‖ 36-37. e.g., ὅπως δ[ὲ ἀνατεθῆι ἁ στάλα, ἐν ἆι τὰ ἐψαφισμένα ἀναγραφή]-σωντα[ι], B.-H.; ὅπως δ̣[ν ὁ στέφανος ἀναγορευθῆι τοῖς | Διονυσίο]ι̣ς ὧ̣ι τ[ετίμαται Τ-], B. ‖ 38. not recorded by B.

847. Kos. Fragment of a decree concerning a sacrifice, ca. 250 B.C. Lower part of a marble stele delivered by a donor to the Ephoria in 2003. Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 226-228 no. 13 (ph.). Cf. P.Gauthier, *BE* (2004) no. 237.

[--]
[---------------------------]Θ̣ΕΙΣ[--------------------------------]
[--------------------------]Ιον δ̣ραχ[μὰ]ς̣ χ̣[ιλίας ---------------------]
[-----------------------] ε̣ἰ̣ς̣ τὰν θυσίαν τῶν [------------------------]

[-----------------------------] θυθῆι τὰ ἱερὰ τῶι μην[ὶ -----------------------------------]
[--------------------------- θ]εωρῶν καὶ ἀπαγγειλάντων [---------------------------------]
[------------------------ κ]ομίζωντι τοῖς τε βασιλεῦσι καὶ [τοῖς ----------------------]
[--- τὸ δὲ ψάφισμα μισ]θωσάντω τοὶ πωληταὶ ἀναγράψ[αι εἰς στάλαν λιθίναν καὶ ἀναθέμεν ἐν]
[----------------- Ἀλεξα]νδρείωι καὶ Πτολεμαιείωι παρ[ὰ ---------------------------------]
[------------------ Πτολε]μαίου· vacat θεωροὶ αἱρέ[θησαν· -----------------------------]
[--------------------------------]εῦς, vacat Κλεύχιος Λυκ[όφρονος ----------------------]

2–4. Reference to a sacrifice that was to take place in a particular month, edd.pr. ‖ 5–6. 'Dann ist von Festgesandten die Rede (Z. 5), in deren Beisein ([μετὰ τῶν θ]εωρῶν) andere zu verkünden haben, was Z. 6 [ὅπως τοὶ --- κ]ομίζωντι steht', edd.pr. [it is possible that θεωρῶν is the subject of ἀπαγγειλάντων; the Koan theoroi were to arrive in Alexandria (e.g., [παραγενομένων δὲ τῶν θ]εωρῶν καὶ ἀπαγγειλάντων [e.g., τὰ ἐψαφισμένα]; the subjunctive κομίζωντι may depend on [κα] (not the final [ὅπως]), Chaniotis]; for an exchange of theoriai between Alexandria and Kos see *Iscr.Cos* ED 136 (Kaphisophon) and our lemma no. 855, edd.pr. ‖ 8. this is the first attestation of the cult of Alexander in Kos; it is not certain that the Πτολεμαιεῖον was a temenos or sanctuary of Ptolemy (otherwise unattested in Kos); it could have been a gymnasion; the gymnasion of Kos organized a procession for Ptolemy IV in ca. 150 B.C. (*PH* 43), edd.pr.; Gauthier prefers the assumption that the name 'Alexandreion and Ptolemaieion' denotes a sanctuary dedicated to the joint cult of Alexander and Ptolemy I ‖ 8-9. perhaps [τῶι γυμνασίωι τῶι Ἀλεξα]νδρείωι καὶ Πτολεμαιείωι παρ[ὰ τὰς εἰκόνας (or τοὺς βωμοὺς) τοῦ τε Ἀλεξάνδρου | καὶ τοῦ (Σωτῆρος?) Πτολε]μαίου, edd.pr. ‖ 9. initio, [Ἀλεξάνδρου καὶ], edd.pr. ‖ 9-10. the names of five (?) envoys; Κλεύχιος Λυκόφρονος is the father of the priest of Asklepios Λυκόφρων Κλευχίου (T.Klee, *Zur Geschichte der gymnischen Agone an griechischen Festen* [Leipzig 1918] 4-7 no. I C and D; 221-213 B.C.); his name ([Κλεύχιος? Λ]υκόφρονος) has been restored in a subscription list (*SEG* XLVIII 1098 L. 67; before 242 B.C.), edd.pr.

848. Kos. Honorary decree of Samothrake for Praximenes of Kos, ca. 250-200 B.C. *SEG* XLVIII 1100 (cf. *IG* XII.8 p. 37; *Iscr.Cos* ED 28/29). Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 210/211 no. 4 (ph.), report the discovery of a new fragment of this text (fr. f) which permits a better restoration of LL. 12-18:

[καὶ νῦν π]αραγεγέ[νηται εἰς] e
f [ca. 5]ια θε[ωρὸς ἀ]ποσταλεὶ[ς ὑπὸ τῶν]
[Κ]ώιων, οἱ δὲ ἄ[ρχοντε]ς προβεβο[υλεύ]-
[κα]σιν αὐτῶι π[ερὶ ἐπα]ίνου καὶ στ[εφάν]-
[ου] καὶ πολιτείας, ἐψηφίσθαι τῶ[ι δήμωι]·
[ἐπ]αινέσαι μὲν Πραξιμένη ὧ[ν ἕνεκε -----]
[..]ται καὶ ἐνδ[ε]ίκνυται τῆι π[όλει --------]
[------, στεφ]ανῶσαι δὲ [αὐτὸν χρυσῶι στε]-
[φάνωι Διον]υσ[ίων τῶι ἀγῶνι, τὴν ἀνάρ]-
[ρησιν ποιουμένους κτλ.]

We do not record the restorations that have now become obsolete ‖ 12. [τὰ μυστήρ]ια?, edd.pr. [but the article must have stood in L. 11, since there is space for only ca. 5 letters in L. 12 initio, Chaniotis] ‖ 13. this is the first attestation of the archontes (and not the boule) ■ authors of a probouleuma; ἀ[ναγραφεῖς] (suggested by K.Rigsby apud edd.pr.) is too long, edd.pr. ‖ 16-17. possibly [ἐπαγγέλλε]ται, edd.pr. ‖ 17-18. [εὐεργεισιῶν?], edd.pr.

849. Kos. Decree (?) concerning Koan theoroi, ca. 242 B.C. P.Boesch, *Θεωρός. Untersuchungen zur Epangelie griechischer Feste* (Berlin 1908) 28 (on the basis of a copy made by R.Herzog); cf. R.Herzog, AA (1903) 187; M.Segre, *RFIC* 62 (1934) 177 note 3; S.M.Sherwin–White, *Ancient Cos* (Göttingen 1978) 110 note 141. D.Bosnakis - K.Hallof, *art.cit.* (our lemma no. 841) 233/234 with note 67, reproduce LL. 2–8. The content of the document, inscribed by the same mason as the text concerning the thesauros in the Asklepieion (R.Herzog, *Heilige Gesetze von Kos* [Berlin 1928] 14) shows that it concerns the organisation of the θεωρία inviting the Greek communities to the first Asklepieia (B.–H.). The text is republished by K.J.Rigsby in K.Höghammar (ed.), *The Hellenistic Polis of Kos. State, Economy, and Culture. Proceedings of an International Symposium -- Uppsala, 11-13 May 2000* (Uppsala 2004) 9-13 (ph.; translation). R. argues (contra Boesch and Herzog) that this decree does not date to the time of the first organisation of the Asklepieia but demonstrates the effort of Kos to rationally organise the theoria of the Asklepieia connecting it with other sacred embassies and reducing expenses [C.Crowther (per ep. ad K.Hallof) suggests a date in the late 3rd cent. B.C.]. The text does not refer in LL. 7/8 to the Koan theoroi who announced the festival but to members of the invited theoriai that came to Kos. This decree has always served as an argument that the festival of Athena at Itonos was a Panhellenic one by 242 B.C., R. rejects the assumption that this Thessalian festival ever had Panhellenic status and suggests that Koan theoroi attended the festival because of the special relationship that existed between Kos and the Thessalians. For the possible itinerary of the theoroi see our lemma no. 841. Cf. P.Gauthier, *BE* (2005) no. 379.

[---]καν Ο.[---------------]
[-------------------------- τοὶ δὲ θεωροὶ τοὶ] αἱρεθέντες ἐς Ἴτωνον
[ἀφικόμενοι ἐν τῶι πέμπτωι ἐνιαυ]τῶι ἐπαγγελλόντω τὰ
[Ἀσκλαπίεια ταῖς πόλεσι ταῖς ἐν] Θεσσαλίαι καὶ ἐν Ἄργει
[τῶι Πελασγικῶι?· τοὶ δὲ θεωροὶ τ]οὶ ἐς Σαμοθράικαν ἀποσ-
[τελλόμενοι ἐπαγγελλόντω τὰ] Ἀσκλαπίεια ἐγ Χίωι καὶ
[ἐν Λέσβωι?· τοὶ δὲ ἐς Κῶ παραγιν]όμενοι θεωροὶ φορεύντω
[ἐν τᾶι πομπᾶι στεφάνος θαλλοῦ· τᾶν δὲ ἀ]φικνευμενᾶν θεωριᾶν
[-------------- ἐπιμελείσθωσαν τοὶ ἱεροφύλ]ακες· τοὶ δὲ
[---] πανάγυρις

Restorations by R. ‖ 2. B.Helly, J.-C.Decourt, *BE* (2004) no. 211, remark that Itonos must be the federal sanctuary of Athena Itonia excavated at Φίλια Καρδίτσης in Thessaliotis [see now B.C. Intzesiloglou in A.Mazarakis Ainian (ed.), *Ἀρχαιολογικὸ Ἔργο Θεσσαλίας καὶ Στερεᾶς Ἑλλάδας. Πρακτικὰ Ἐπιστημονικῆς*

Συνάντησης, Βόλος 27.2-2.3.2003 I (Volos 2006) 227-237, Chaniotis], and not a city in Achaia Phthiotis as suggested by B.-H. ‖ 3. initio, R. ‖ 4-5. Pelasgian Argos does not designate a city but Phthia or Achaia Phthiotis (cf. *Iliad* 2.680ff.); the Koans used an archaic formulation from the Homeric Catalogue of Ships in order to stress their Thessalian origin (cf. *Iscr.Cos* ED 48 and *SEG* XLVIII 1109), R. ‖ 4. [Ἀσκλαπίεια ἐν Μακεδονίαι – καὶ ἐν], Herzog; [Ἀσκληπίεια ἐν ταῖς πόλεσι ταῖς ἐν] Θεσσαλίαι, Segre ‖ 5. [καὶ ἐν Ἀρκαδίαι], Herzog ‖ 5-6. ἀποσ|[τελλόμενοι -- ἐπαγγελλόντω τὰ], B. ‖ 7. [Λέσβωι καὶ --· τοὶ δὲ ἀποστελλ]όμενοι], Herzog ‖ 8. [ἱμάτια λευκὰ καὶ στεφάνος θαλλοῦ· τᾶν δὲ ἀ]φ̣ι̣κ̣ν̣ευμενᾶν, Herzog ‖ 9. [ἐπιμελείσθωσαν τοὶ θεωροδόκοι καὶ τοὶ ἱεροφύλ]ακες, Herzog.

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850. Kos. Decrees of Gonnoi, Homolion, Phthiotic Thebes, and Megara recognizing the asylia of the Asklepieion of Kos, 242 B.C. Two joining fragments of an opisthographic marble stele found in the Asklepieion in 1933 (fr. a) and reused in a modern wall in 2002 (fr. B). **Fr. a**: *SEG* XII 372; Rigsby, *Asylia* nos. 19-22. **Fr. b**: Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 229-234 no. 14 (ph.). Cf. P.Gauthier, *BE* (2004) no. 238 and the remarks of B.Helly, *Chiron* 34 (2004) 87-89 and 99-102. On the itinerary see our lemma no. 841; for other decrees of Thessalian cities see our lemma no. 851 [and B.Helly, *Chiron* 34 (2004) 103-107, to be presented in *SEG* LIV, Chaniotis].

A: [Γ ο ν ν έ ω ν]·
a ἔδοξεν· [------------------------------ παραγενομένων παρὰ]
τῆς πόλεω[ς τῆς Κώιων ἀρχιθεώρου μὲν Ἀριστολόχου]
Ζμένδρωνος κ[αὶ θεωροῦ Μακαρέως Ἀράτου καὶ] ἐμφαν[ι]- b
ζόντων τήν τε [φιλίαν καὶ τὴν συγγέν]ειαν τὴν ὑπάρ-
χουσαν ταῖς πόλεσ[ιν ἐξ ἀρχῆς αὐταῖς] πρὸς αὐτὰς καὶ
τῶι ἄλλωι ἔθνει τ[ῶι Περραιβῶ]ν καὶ τό τε ἱερὸν οἰομέ-
νων δεῖν ἄσυλον ἀ[ποδέξ]ασθαι καὶ τὴν θυσίαν καὶ
τὴν πανήγυριν καὶ [τ]ὸν ἀγῶνα, ὣς συντελοῦσιν τῶι
Ἀσκληπιῶι, δέξασ[θ]αι· δεδόχθαι τῆι πόλει τῆι Γοννέ-
ων· τήν τε φιλίαν καὶ συμμαχίαν ὑπάρχειν πᾶσι Περραιβοῖς
πρὸς τὴν Κώιων πόλιν καθάπερ καὶ ἐξ ἀρχῆς ὑπῆρχεν,
καὶ τὸ ἱερὸν τοῦ Ἀσκληπιοῦ τὸ ἐν Κῶι ἄσυλον εἶναι
καθάπερ ἠξίουν διά τε τὴν πρὸς τὸν θεὸν εὐσέβειαν
καὶ τὴν συγγένειαν τὴν πρὸς Κώιους, καὶ τοὺς ταμί-
ας δοῦν[α]ι καθάπερ καὶ τοῖς λοιποῖς τοῖς τοὺς ἀγῶνας
τοὺς στ[ε]φανίτας ἐπαγγέλλουσιν τὸ διάταγμα τὸ
ἐκ τοῦ νόμου ξένιον δραχμὰς εἴκοσι
῾Ο μ ο λ ι έ ω ν ·
ἀγαθῆι τύχηι· ἐφ' ἱερέως τοῦ Ἀσκληπιοῦ Φιλοξένου, ἐπιστα-
τοῦντος δὲ Ἀνδρονίκου τοῦ Ἀντιφίλου· παραγενομένων πα-
ρὰ τῆς πόλεως τῆς Κώ[ι]ων ἀρχιθεώρου μὲν Ἀριστολόχου
Ζμένδρωνος καὶ θε[ωροῦ] Μακα|ΚΑ|ρέως Ἀράτου καὶ ἐμφανιζό-
[ντων τήν] τ̣ε φιλίαν κ[αὶ τὴν] συγγένειαν τὴν ὑπάρχουσαν ταῖς

πόλεσιν ἐξ ἀρχῆς αὐ[ταῖς] πρὸς αὐτὰς καὶ τῶι ἄλλωι ἔθνει τῶ[ι]
[Μαγνήτων καὶ τό τε ἱ]ερὸν οἰομένων δὲν ἄσυλον ἀποδέ-
[ξασθαι καὶ τὴν θυσίαν καὶ τὸν ἀγῶνα] καὶ τὴν πανήγ[υριν]
[--]

B: [Θ η β α ί ω ν τ ῶ ν Ἀ χ α ι ῶ ν]·
[ἔδοξεν ------------------------------· παραγενομένων]
[παρὰ τῆς πόλεως τῆς Κώιων θεωρῶν Ἀριστολ]όχου Ζμ[έν]- a
[δρωνος, Μακαρέως Ἀράτου, Ἡρακλείτου] Τιμαίθου ἐπαγ-
b γε[λλόντων τὴν θυσίαν τῶι Ἀσκληπιῶι κ]αὶ τοὺς ἀγῶνας κα̣ὶ
τὴν παν[ήγυριν καὶ ἀξιούντων δέχεσθαι] καὶ τὴν ἀσυλίαν τοῦ ἱε-
ροῦ· ἀγαθῆι [τύχηι· δεδόχθαι τῆι] πόλει Θηβαίων τῶν Ἀ-
χαιῶν· ἐπαινέ[σαι μὲν τὴν πόλ]ιν τὴν Κώιων καὶ δέξασ-
θαι καθάπερ ἐπαγγέλ̣λ[ουσιν]· περὶ δὲ τῶν θεωρῶν τῶν
ἀποσταλησομένων εἰς τὴ[ν] θυσίαν τοὺς συνθύσον-
τας ἀνενενκεῖν τοὺς ἄρχ[ο]ντας εἰς τὴν ἔννομον
[ἐκ]λ[η]σίαν περὶ τούτων· δοῦναι δὲ αὐτοῖς τὸ θεωρικὸ̣ν
[τ]ὸ ἐκ τοῦ νόμου· καλέσαι δὲ καὶ ἐπὶ ξένια τοὺς θεωροὺς
εἰς τὸ ἀρχεῖον vacat
Μ ε γ α ρ έ ω ν
[ca. 2-3 στρ]αταγῶν· ἐπειδὴ παραγεγ[έ]νηνται παρὰ τᾶς πόλιος τᾶ̣[ς]
Κώιων ἀρχιθέωρος Ἀριστόλοχ[ο]ς καὶ θεωροὶ Ἡράκλειτος, Μ̣α-
καρεύς, ἐπαγγέλλοντες τὰ Ἀσκλαπίεια θυσίαν τε καὶ
μουσικὸν ἀγῶνα καὶ γυμνικὸν καὶ ἐκεχειρίαν καὶ τὸ ἱερὸν ἄ-
συλον εἶμεν· ἐμφανίζοντι δὲ [κ]αὶ τ̣ὰν φιλίαν καὶ εὔνοιαν, ἃν ἔχου-
σα διατελεῖ ἁ πόλις ἁ τῶν Κ[ώ]ιων ποτὶ τὸν δᾶμον τὸν Με-
γαρέων διὰ τὰν προϋπάρχουσ[αν] οἰκειότατα· ἀγαθᾶι τύχαι·
δεδόχθαι τῶι δάμωι· δέχεσθ[αι τὰ]ν θυσίαν καὶ τὰν ἐκεχιρ[ί]-
αν καὶ τὸ ἱερὸν ἄσυλον εἶμεν κα̣[θὰ ἐπα]γγέλλοντι π[α]ρὰ τῶ[ν]
Κώιων· ἀποστέλλεν δὲ καὶ θε[ωρὸν εἰς τὰν πανάγυριν καὶ τὰν θυ]-
σίαν καὶ τὸν ἀγῶνα τοῦ Ἀσκλαπι[οῦ ------------------------]
Ἀριστοκλῆ· εἰς τὰ ἐ[κ]ε̣χειρα το[------------------------]
[--

Edd.pr. do not reproduce those of Klaffenbach's restorations which have now become obsolete. ‖ A. 1-17. a decree of Gonnoi, not Demetrias, as suspected by J. and L.Robert, *BE* (1953) no. 152; for another asylia decree of Gonnoi see *I.Magnesia* 33 = *Gonnoi* 111, edd.pr. ‖ 6. τ[ῶι Θεσσαλῶ?]ν, edd.pr.; τ[ῶι Περραιβῶ]ν, Helly (but [τὸ ἔθν]ος τὸ Θεσσαλῶν is attested in M.Segre, *RFIC* 62 [1934] 176 B 2) ‖ 8. ὥς = οὕς is a hyperdoric form, edd.pr. ‖ 18. this is the first attestation of the cult of Asklepios in Homolion, edd.pr. ‖ 19–20. this is the first attestation of an ἐπιστάτης in a Thessalian city, edd.pr.; Helly (2004, 88) and B.Helly, J.-C.Decourt, *BE* (2004) no. 225, remark that this shows that the coastal cities of Magnesia were entirely under Macedonian control [for the debate on the function of the epistates see *SEG* LII 584 and M.B.Hatzopoulos, *Tekmeria* 8 (2003/04) [2006] 27-59, Chaniotis] ‖ 25. initio [Θεσσαλῶν], edd.pr.; [Μαγνήτων], Helly; δὲν for δεῖν should be attributed to the

[γειλαν] δὲ κα[ὶ ὅ]τι ἡ εἰκὼν ἕστηκεν,
c [ἣν ἐ]ψηφίσ[ασθε], καὶ τὸν ἀγῶνα, ὃν τί-
[θη]μι ἐν Ἱερᾶ[ι Νή]σωι, ἀποδέχεσθε·
ἔ[ρρ]ωσθε

Fr. a = LL. 1-17, fr. b = LL. 9-20 (right), fr. c = LL. 17-20 (left). If not otherwise stated, text as in *SEG* XII 369 (G.Klaffenbach) ‖ 1. restored by R. ‖ 2. read by B.-K. ‖ 3. initio, ΕΙΝ or ΣΙΝ, B.-H. ‖ 5. in fine, ΠΕΡΙ written in rasura ‖ 15-16. τὸν | [θεόν], *SEG*; corrected by B.-H. ‖ 18-20. fr. c makes earlier restorations obsolete; τί|[θεμεν ἐν Ἱερᾶι Νή]σωι [sc. Fayum], already suggested by J. and L.Robert, *BE* (1966) no. 306.

856. Kos. Citizenship decree and honorary decree, 3rd cent. B.C. Right part of a stele inscribed on both sides; found reused in the basilica of the Knights of St. John at Κάστρο τῆς Νερατζιᾶς (2002). Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 223-225 no. 12 (ph.). Koan citizenship decrees are rare (only three other attestations). The decree on the reverse (B) seems to be later than the decree on the obverse (A).

A: [---]
[---------------------------].ι καὶ ν[ῦν]
[τὰν αὐτὰν προαίρεσι]ν ἔχει καὶ [--]
[---------- διαφυλάσ]σει, δεδόχθαι
[τῶι δάμωι· ἐπαινέσ]αι τε αὐτὸν καὶ
[ἦμεν πολίταν τᾶς] πόλιος τᾶς vacat
[Κώιων καὶ ἐκγόνο]υς μετέχοντας
[πάντων ὧμπερ κ]αὶ τοὶ ἄλλοι Κῶιοι·
[τοὶ δὲ προστάτ]αι ἐπικλαρωσάντω
[αὐτοὺς ἐς φυλ]ὰν καὶ τριακάδα vac.
[καὶ πεντηκο]στύν· ὁποίας δέ κα vac.
[λάχωντι φυ]λέται εὔντω· τὸ δὲ ψά-
[φισμα τόδε μι]σθωσάντω τοὶ πωλη-
[ταὶ ἀναγράψαι ἐ]ς στάλαν λιθίναν
[καὶ ἀναθέμεν ἐς τὸ] ἱερὸν τῶν Δώδε-
[κα Θεῶν· ψᾶφοι ἐπιδιδ]οῦσαι τὰν πο-
[λιτείαν· ———————κ]όσιαι ἑπτά, vacat
[ἐναντίαι· ——— ἔλαχο]ν φυλὰν
[-----------------------------------]ΑΣΠΕΙ[..]
[---------------------------------- ?] vacat

B: [------------------------------ ἦμεν δὲ]
[αὐτοῖς ἔσπλου]ν κα[ὶ ἔκπλουν καὶ]
ἐμ πολέμωι καὶ ἐν [εἰράναι ἀσυλεὶ]
καὶ ἀσπονδεὶ καὶ [αὐτοῖς καὶ χρή]-
μασι· τοὶ δὲ πωλη[ταὶ μισθωσάν]-
τω ἀναγράψαι τὸ [ψάφισμα τόδε]
ἐς στάλαν λιθίν[αν καὶ ἀναθέ]-
μεν εἰς τὸ ἱερὸν τ[ῶν Δώδεκα Θε]-
ῶν· ἔδοξε τᾶι βου[λᾶι καὶ τῶι δά]-
μωι, γνώμα προ[στατᾶν· χρῆσθαι]
ταῖ Μακαρίνου [ἐφόδωι]
vacat

A. For the restorations cf. *SEG* XLVIII 1092, edd.pr. ‖ 1. [καὶ ἰδίαι τῶμ πολιτᾶν τοῖς ἐντυγχάνου]σι, edd.pr. ‖ 2-3. καὶ [τὰν | (αὐτὰν) εὔνοιαν διαφυλάσ]σει (cf. *SEG* XLVIII 1092 LL. 8-11) or [ἐς | τὸ λοιπὸν διαφυ-λάσ]σει, edd.pr. ‖ 15-17. for the results of the vote cf. our lemma no. 860; perhaps [χίλιαι διακ]όσιαι since [ὀκτακ]όσιαι or [ἐνιακ]όσιαι (cf. *SEG* XLVIII 1112 L. 48: 885 votes) would be too short, edd.pr. ‖ 18-19. [name, τριακάδα name --]ας, πεν[τηκοστὺν name]; the triakas had a name with the suffix -άδαι, edd.pr. ‖ **B.** for the formulas cf. *PH* 1-3, 9, 11 et alii, edd.pr. ‖ 9-10. the prostatai accepted the proposal submitted by Makarinos to the council; they presented it to the assembly, which accepted it; for the procedure cf. C.Habicht, *Chiron* 28 (1998) 94/95 (*SEG* XLVIII 1105, 1110, 1112; *PH* 2; *LSCG* 154 A), edd.pr.

857. Kos. Honorary decree of an Ionian city (Kolophon?) for Koan judges, late 3rd cent. B.C. *SEG* XLVIII 1107. Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 214/215 no. 6 (ph.), recognize a fragment of the right part of a marble stele as belonging to this document (fr. a) and (re)publish the entire document. We do not reproduce the text of fr. b, which does not join fr. a and which contains the closing section of the decree (see *SEG* XLVIII 1107). With regard to fr. b, B.-H. observe that in L. 7 one should read παρακαλεῖγ, not παρακαλεῖν; for LL. 1-9 cf. *I.Lampsakos* 33 LL. 31-39; in L. 4 [παραγενόμενον] should perhaps be restored instead of [ἀφικόμενον], and in L. 5 ἐπί τε τ[ὴν βουλήν] instead of τ[οὺς ἄρχοντας].

[--]
a [τὰς μ]ὲν ἐδίκα[σαν τῶν δικῶν κατὰ τοὺς]
[ν]όμους ὀρθῶς [καὶ δικαίως, τὰ δὲ διέλυ]-
σαν ἴσως καὶ συ[μφερόντως ---------------]·
δεδόχθαι τῆι βουλ[ῆι καὶ τῶι δήμωι· ἐπαινέσαι]
τὸν δῆμον τὸγ Κ[ώιων καὶ στεφανῶσαι αὐτὸν]
χρυσέωι στεφάν[ωι ἀρετῆς ἕνεκεν καὶ εὐ]-
[νοία]ς τῆς εἰς τὸν δῆ[μον τὸν ἡμέτερον καὶ]
[ἐπὶ τῶ]ι ἀποστεῖλαι π[ρὸς ἡμᾶς ἄνδρας καλοὺς]
[κἀγαθο]ὺς ἐπὶ τὴν διά[κρισιν τῶν δικῶν, καὶ]
[ἀναγγεῖλαι τὸν σ]τέφα[νον --------------------]

1-3. Cf. *I.Iasos* 80 LL. 10-12; *I.Lampsakos* 33 LL. 8-10, edd.pr. ‖ 3. in fine, e.g. τῶι δήμωι, τῆι πόλει, τοῖς πολίταις or ἀγαθῆι τύχηι, edd.pr. ‖ 8-9. cf. *I.Iasos* 80 LL. 5/6, edd.pr. ‖ 10. cf. *I.Lampsakos* 33 LL. 13-18, edd.pr.

858. Kos. Proxeny decree for a man from Aptera, 3rd/2nd cent. B.C. *SEG* XLI 686. A.Vassileiou, in *Autour de Lactance. Hommage à Pierre Monat* (Besançon 2003) 332-336, rejects the restorations to the beginning of this fragmentary decree suggested by L.Lerat (*SEG*). He argues that LL. 1/2 do not contain the name of the honorand ([ἐπειδὴ] Μέδων Ἐ[---|--]ευς Ἀπτερ[αῖος], Lerat), but the name of the proposer of the decree ([---]μέδων ε[ἶπε· ἐπειδὴ name, patronymic ending in -]ευς Ἀπτερ[αῖος]). [V.'s assumption is correct, but a restoration with patronymic too long, Hallof]. V. tentatively restores the name of the proposer as [Διο]μέδων. It is not possible to identify him with a specific one of the many prominent Koan bearers of this name. The stele probably comes from the ἱερὸν τῶν Δυώδεκα Θεῶν, where two other proxeny decrees were found (*PH* 1; Maiuri, *NS* 432).

859. Kos (?). Fragment of a decree concerning an epidosis and list of contributors, 3rd/2nd cent. B.C. *SEG* XLI 687. See our lemma no. 1197.

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860. Kos. Honorary decree for a Sikyonian, 2nd cent. B.C. Three joining fragments of the lower part of a marble stele found by R.Herzog in the Asklepieion (1933). The stele is inscribed on obverse and reverse; when it was reused (2nd cent. A.D.), it was cut on the top, put in a vertical position, and inscribed on the back (our lemma no. 866). Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 204-207 no. 2A (ph.), on the basis of the squeeze made by Herzog. Cf. P.Gauthier, *BE* (2004) no. 237.

a [------------------------------]ΛΛ[---------]
[------------------------------]ΜΩΣΤ[--------]
[------------------------------]λιαν Α.[------]
[------------------------------]κράτωνος Σω[.]-
[--------------------- πρ]ογόνων διὰ ψα[φίσ]-
[ματος ——— τᾶς δὲ ἀνα]γορεύσιος τοῦ
[στεφάνου ἐπιμεληθέντω] τοί τε προστάτ[αι]
[καὶ ὁ ἀγωνοθέτας Διον]υσίων τε τῶι πρά-
[τωι ἀγῶνι μετὰ τὰς σπο]νδὰς καὶ τῶν μεγ[ά]-
[λων Ἀσκλαπιείων τῶι πρ]άτωι ἀγῶνι· vacat
[ὅπως δὲ -- c. 7-8 -- εἰ]δήσηι τάν τε εὔνο[ι]-
[αν τοῦ δάμου καὶ τὰ] ἐψαφισμένα αὐτῶ[ι]
[φιλάνθρωπα, ἑλέ]σθαι ἄνδρα ἐκ πάντ[ων]
[πολιτᾶν, ὅστις παραγ]ενόμενος ἐς Σικυῶνα
[ἀποδότω τόν τε στέφανον] αὐτῶι καὶ τὸ
[ψάφισμα καὶ παρακ]αλείτω αὐτὸν καὶ ἐ[κ]-
[γόνος αὐτοῦ καὶ ἐς τὸ λοιπ]ὸν διαφυλάσ-
[σειν τὰν αἵρεσιν] τὰν ὑπάρχουσαν ἐκ τῶν
[? προτέρων χρόνω]ν, εἰδότα ὅτι καὶ ὁ δᾶμο[ς]
[------------------ ἐπί]σταται ἐς τὸ τιμᾶν τὸ[ς]
[------------------------] τὸ χρήσιμον συνκατα-
c [σκευάζοντ]α[ς τᾶι πό]λει· vac. μισθωσάντω δὲ
[τοὶ πω]λητα[ὶ ἀ]ναγράψαι τόδε τὸ ψάφισμ[α]
[ἐς στάλ]αν λιθ[ίνα]ν ἐν τῶι μηνὶ τῶι Ἀγ-
[ριανί]ωι καὶ ἀν[α]θέμεν ἐς τὸ ἱερὸν vac.
[τοῦ Ἀ]σκλαπιο[ῦ· ὁ δὲ χ]ρόνος τῶι αἱρεθέντι
[ἁμέρα]ι ἕξ· vac. το[ὶ δ]ὲ ταμίαι τελεσάντω
[αὐτῶ]ι τό τε ἐς τὸ[ν σ]τέφανον ἀργύριον
[καὶ μ]ισθὸν καὶ ἐς π[ο]ρεῖον τὸ τεταγμέ-
[νον]· vac. ψᾶφος ἔχε[ιν] καὶ δόμεν τὰν δω-
[ρεὰ]ν στερεά· ψᾶφο[ι] στερεαὶ vacat
[ἐν]αντία οὐδεμία· vac. αἱρέθη Ἡρόπυθος

[Λ]υκούργου vacat
vacat

Fr. a = LL. 1-32, fr. b = lower part (with vacat), fr. c = LL. 22-32. Herzog's copy is not reliable; many readings and restorations were made by K.Rigsby; LL. 5-7, 14, 16, and 19 were restored by Hallof, L. 25 by Herzog ‖ [13-14. one expects ἐκ πάντ[ων | τῶν πολιτᾶν] or just ἐκ πάντ[ων], Chaniotis] ‖ 14. ἐς Σικιλώου[ς], Herzog ‖ 18-19. perhaps ἐκ τῶν | [προγόνων αὐτῶ]ν, Gauthier [rather ἐκ τῶν | [αὐτοῦ προγόνω]ν (cf. L. 5), Chaniotis] ‖ 20. or ὡς τὸ τιμᾶν; this expression seems unattested, edd.pr. ‖ 22-26. this is the only Koan decree which sets a deadline for the completion of the stele (but cf. a decree of Halikarnassos for a Koan doctor: *Iscr.Cos* ED 132 B LL. 7-11), edd.pr. ‖ 26-27. the elected envoy was to receive travel expenses for six days; cf. *I.Magnesia* 57 LL. 28-33 (see our lemma no. 1309; *Tit.Cal* 31 L. 39; Robert, *OMS* II 1182, edd.pr. ‖ 30-32. the result of the vote in the assembly is recorded in decrees of Kos (*SEG* XLVIII 1110, 1112; our lemma no. 856) and the demes Antimacheia (*PH* 384) and Halasarna (*SEG* XLI 680); only this decree calls votes in favor of the proposal 'solid' votes (LL. 30/31) [Gauthier points out that this is also the case in *SEG* XLVIII 1112 LL. 47/48]; their number may have been painted in L. 31 in fine, edd.pr.

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861. Kos. Honorary decree, 2nd cent. B.C. Right part of a marble plaque, found in the Asklepieion. Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 217/218 no. [redacted] (ph.).

[--]
[------------------------------------]ΑΝΕ[.]
[---------------------- ὅπως δὲ ὁ] στέφα-
[νος ἀναγορευθῆι Διονυσίων] τῶι πρά-
[τωι ἀγῶνι μετὰ τὰς σπονδ]ὰς καὶ ἐν τῶ[ι]
[γυμνικῶι ἀγῶνι τῶν Ἀσκλ]απιείων ἐπι-
[μεληθέντω τοὶ προστάται κ]αὶ ὁ ἀγωνο-
[θέτας· τοὶ δὲ πωληταὶ μισ]θωσάντω ἀν-
[αγράψαι τὸ ψάφισμα τόδε ἐς σ]τάλαν λιθί-
[ναν καὶ ἀναθέμεν ἐς τὸ ἱερὸν] τοῦ Ἀσκλα-
[πιοῦ ------------------------------] καὶ
[--]

2-7. Cf. *SEG* XLVIII 1110 LL. 22-27; 1112 LL. 40-43; our lemmata nos. 860 LL. 6-10 and 862, edd.pr.

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862. Kos. Honorary decree, 2nd cent. B.C. Three fragments of a marble stele, found in the Asklepieion; frs. a and b join. **Fr. a**: Known to R.Herzog from a copy made by J.Zarraftis and a squeeze made by P.Schazmann. **Fr. b**: Found by D.Bosnakis and K.Hallof. **Fr. c**: Known from a squeeze made by R.Herzog. Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 218/219 no. 9 (ph.).

[---]
c [-----------------------] στεφανῶσα[ι ----------]
[-----------------------]ạγραφας μεγ[------------]
[-----------------------]ς τᾶς ἐς τὰν [------------]
lacuna
a [---------]AI[------------------------------- τοὶ]
[δὲ] προστάται κ̣[αὶ ὁ ἀγ]ωνοθέτας ἐ[πιμελη]- b
[θέ]ντω ὅπως ἀ[ν]αγορευθῆι ὁ στέ[φανος Διο]-
[νυσ]ίων τε τῶι π[ρ]άτωι ἀγῶνι μετὰ τ[ὰς σ]-
[πο]νδὰς καὶ ἐν τῶι γυμνικῶι τῶν κατὰ
πενταετηρίδα Ἀσκλαπιείων· μισθωσάν-
[τω] δὲ καὶ τοὶ πωληταὶ ἀναγράψαι τὸ ψά-
[φισμα] τόδε ἐς στάλαν λιθίναν καὶ ἀναθέμ̣[εν]
[ἐς τὸ ἱερὸ]ν τοῦ Ἀσ[κλ]απιοῦ· τ̣ό̣[πον δὲ ἀπο]-
[δειξάντω το]ὶ [προστάται· ---------------------]
[---]

Fr. c = LL. 1-3, fr. a = LL. 4-13 (left), fr. b = LL. 5-12 (right); restored by edd.pr. ‖ 1-3. for a more elaborate crowning formula cf. *Iscr.Cos* ED 39 LL. 6-9 (στεφανῶ[σαι χρυσέωι | στεφά]νωι [ὅσσ]ωι κύριός {ἐστιν ὁ δᾶμος | ἐκ τῶν] νόμ[ω]ν χειροτο[νίαι μεγίσταν | δωρ]εὰν [δ]όμεν), which is not, however, an exact parallel; perhaps στεφανῶσα[ι χρυσῶι | στεφάνωι τῶι ἐκ τᾶς δι]ạγραφᾶς μεγ[ίστωι ἀρειτᾶς ἕνεκα κ]αὶ [εὐνοία]ς τᾶς ἐς τὰν [πόλιν· τοὶ] (without a lacuna between frs. c and a); but it would be strange if a διαγραφή and not a law determined the highest value for a crown, edd.pr. [or perhaps στεφανῶσα[ι χρυσέῳι στεφάνωι μετ' ἀν]ạγραφᾶς, i.e., award of a crown with an inscription on it, Chaniotis] ‖ 9. Θ was added later by the scribe.

863. Kos. Honorary decree of Chalkis for two Koan judges, ca. 150 B.C. *SEG* XLIX 1115. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 208-210 no. 3 (ph.), have identified two further fragments (frs. g-h) as belonging to this stele and present a new edition of LL. 1-38. In most cases, the new fragments confirm the restorations of C.V.Crowther (*SEG*), who had published the text on the basis of R.Herzog's copies and squeezes. All 8 fragments are now in the new depository of the Ephoria at Kos. For convenience we present the entire text.

[crown crown] crown a
[Ἐπειδὴ πεμψάντων ἡμῶν ψή]φισμα καὶ πρεσβευ-
[τὴν τὸν παρακαλέσοντα Κώι]ους ἀποστεῖλαι δικ[ά]-
b [σοντας τὰ]ς δίκ̣[ας δικαστ]ὰς δύο, v ὁ δῆμος ὁ Κώ[ι]-
[ων ὑπάρχ]ω̣ν συγγ[ενὴς καὶ φίλ]ο̣ς καὶ εὔνους τῆς πό-
[λ]εως ἐξαπέστειλ[ε δικαστὰ]ς v Ὀρθαγόραν Ἱππο-
f [κ]ρ̣άτου, v Τίμαρχο̣ν Τιμίδα̣, [οἳ] καὶ παραγενόμε̣-
[ν]οι πρὸς ἡμᾶς τήν τε ἀναστρο̣[φ]ὴν πεποίηνται
ὡς καθῆκον ἦν ἀνδ̣ράσι καλοῖς καὶ ἀγαθοῖς ἀξ[ί]-
ως τῆς τε ἰδίας πατρίδος καὶ τῆς ἡμ̣ετέρας πόλε- g

ω̣ς, v τῶν τε εἰσδοθ[ε]ισῶν εἰς αὐτοὺς κρίσεων πε-
πείρανται τὰς μὲν [π]λείστας ἀγα̣[γ]εῖν εἰς σύλλυ-
[σ]ιν ἀκόλουθοι γινόμενοι τῆι τῶν μεταπεμψαμέ-
c [νῶ]ν παρακλήσει, vac. καὶ προαιρούμενοι ἐφ' ὅσον ἦ-
[σαν δ]υνατοὶ ἐν ὁμονοίᾳ κατεστηκὸς ἀπολι- vac.
[πεῖν τὸ π]ολίτευμα· vac. ὅσοι δὲ τῶν διαδικαζομέ-
[νων οὐκ ἐ]ν̣εχώρευν διδόναι τὰς ἐπιτροπὰς ΕΚ[.]
[-------- β]έλτιστον πρὸ πλείστου ποιο[υ- ---------]
[---------------------] ỴΣ̣Ẹ Ρ̣Γ[-----------------------]
lacuna of at least three lines
[----------------------]Ν καὶ δ[-------------------------] h
[----------------------]νοι τούς τε̣ [---------------------]
[---- traces ------ καὶ?] ζηλωτὰς τ[-------------------- δε]-
d [δόχ]θαι τοῖς [συν]έδροις καὶ τ[ῶι δήμωι, ἐπαινέσαι]
τὸν δῆμον {τὸν} Κώ[ι]ων ἐπί τ[ε τῆι εὐνοίαι καὶ τῆι ἐ]-
ξαποστολῆι [τ]ῶν δικαστῶν [ἀνδρῶν ἀξίων ἀμφοτέρων]
τῶν πόλεων καὶ στεφανῶσαι [αὐτὸν χρυσῶι στεφά]-
ν̣ῳ· v ἐπαινέσαι δὲ [κ]αὶ Ὀρθαγόρ[αν Ἱπποκράτου],
Τίμαρχον Τιμίδα̣ ἐ̣πὶ τῶι καλῶ[ς καὶ δικαίως διε]-
ξαγηγονέναι τὰς κρ[ίσ]εις καὶ στ[εφανῶσαι ἕκαστον]
[αὐτ]ῶ̣ν χ̣ρ̣υσῷ στεφάν[ῳ· καλέσαι δὲ αὐτοὺς καὶ ἐπὶ]
[θυσίαν εἰς] τὸ πρυτα̣[νεῖον ἐπὶ τὴν κοινὴν ἑστίαν]·
e [ὑπά]ρ̣χειν δὲ [αὐτοῖς καὶ πρόσοδον πρὸς τοὺς συ]-
νέδρους καὶ τὸν δῆμον π[ρώτοις μετὰ τὰ ἱερὰ καὶ]
τὰ [Ῥ]ω̣μαίων· v ἵνα δὲ καὶ Κῶ̣[ιοι πάντες εἰδήσωσι]
τὴν τῶν δικαστῶν καλοκα̣[γα]θ̣[ίαν καὶ τὰ παρὰ τοῦ]
δήμου φιλάνθρωπα, τοὺς στρατηγοὺς σφρα[γισαμέ]-
νους τόδε τὸ ψάφισμα τῇ δημοσίαι σφραγῖδι δο̣[ῦναι]
τοῖς δικασταῖς· v παρακαλεῖ δὲ ὁ δῆμος ὁ Χαλκ̣[ι]δ̣έ-
ων Κώιους ἀποδεξαμένους φιλοφρόνως τὰ [παρὰ τῆς]
πόλεως φιλάνθρωπα καὶ ψηφισαμένους ἀπόκ̣ρ̣ι̣σ̣ι̣ν̣ [κα]-
ταχωρίσαι εἰς τὰ παρ' ἑαυτοῖς δημόσια γράμματα· π̣ρ̣ο̣-
νοηθῆναι δὲ καὶ περὶ τῶν τιμίων τῶν γεγονότων
τῆι τε πόλει καὶ τοῖς δικασταῖς, ὅπως ἀναγορεύ-
ηται παρ' αὐτοῖς Διονυσίοις καὶ ἐν τοῖς μεγάλοις
Ἀσκλαπιείοις καὶ Ῥωμαίοις καθ' ἑκάστην πανήγυ-
ριν ἐν τοῖς γυμνικοῖς ἀγῶσιν· vacat ἀναγραφῇ δὲ καὶ εἰς
στήλας τόδε τὸ ψήφισμα καὶ ἀνατεθῇ παρ' αὐτοῖς
ἡ μὲν ἐν τῶι ἐπιφανεστάτῳ τόπῳ τῆς ἀγορᾶς,
ἡ δὲ ἐν τῶι ἱερῶι τοῦ Ἀσκλαπιοῦ, v ἵνα καὶ οἱ λοι-
ποὶ πάντες παρακολουθοῦντες τὴν εἰς τοὺς
δ̣ικαίους τῶν ἀνδρῶν γινομένην σπουδὴν
τοὺς ἀξίους ἀποστέλλωσιν πρὸς ἡμᾶς δικασ[τάς]

1-5. As in *SEG* (except that in L. 2 B.-H. read δικ[ά|σοντας] instead of δικά|[σοντας]) ‖ 6-12. fr. f (between frs. a and b) contains the middle part of these lines ‖ 9-18. fr. g contains the right part of LL. 9-16 and part of LL. 17/18 ‖ 10. [δικῶν] (instead of κρίσεων), C. ‖ 11-12. τὰς μὲν [διακρίνειν δικαίως τὰς δὲ συλλύ|ε]ιν, Herzog; τὰς μὲν [πλείστας συμφερόντως διαλύ|ε]ιν, C. ‖ 12. in fine, [κατὰ πάντα τῆι παρ' ἡ|μ]ῶν, C. ‖ 13-15. [τὰς δὲ διακρίνειν καθ' ὅσον | εἰσὶν δ]υνατοὶ ἐν ὁμ[ονοίαι βουλόμενοι εἶναι τὸ ἡ|μέτερον π]ολίτευμα, C. ‖ 15-18. a new phrase with a new subject begins, concerning those who did not agree that the arbitration should be assigned to the foreign judges, B.-H. ‖ 16-17. [ἀπὸ | παντὸς τοῦ] βελτίστ[ου ποιούμενοι τὴν ἀναστροφήν], Herzog; perhaps ἐκ[ά|τερος αὐτῶν ὡς β]έλτιστον πρὸ πλείστου ποιο[ύμενος], B.-H. ‖ 18. not in C.'s text ‖ 22-31. fr. h contains the middle part of these lines ‖ 25. τοῖς [τε συνέδροις], C. ‖ 30-31. [διε]|ξαγηγοχέναι, C. ‖ 33. [ξένια εἰς] τὸ πρυτα[νεῖον], C.; the restoration of B.-H. is based on *IG* XII.9.900 C L. 8 ‖ 36. in fine, [παρακολουθῶσιν], C.; restored by C.Habicht apud B.-H. ‖ 37-54. as in *SEG*.

864. Kos. Honorary decree of an Ionian city for Koan judges and their secretary, ca. 150-100 B.C. Three joining fragments of a marble stele found in the Asklepieion. Frs. a+b: Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 216/217 no. 7 (ph.). Fr. c: *SEG* XLIX 1117. B.-H. recognized that frs. a+b belong to the same stele as fr. c; fr. b joins fr. c. The restoration is based on *I.Assos* 7, but the identity of the city that issued the decree remains unknown.

[ὅπως οὖν ὁ δῆμος φαίνηται ἀποδιδοὺς τὰς καταξ]-
a [ίας τοῖς καλοῖς καὶ ἀγ]αθοῖς τῶ[ν ἀνδρῶν χάριτας]
[καὶ μετὰ ταῦτα ἀπο]στέλλωνται I[------------------]
[------------------------]Ιου ἐκφανουσ[------------------]
[---------------------]στ[.]ς· δεδόχθ[αι τῆι βουλῆι]
[καὶ τῶι δήμωι· ἐπα]ινέσαι τὸν δῆμ[ον τὸν Κῴων]
[ἐπὶ τῆι αἱρέσει] ᾗ ἔχει πρὸς ἡμ[ᾶς καὶ στεφα]-
[νῶσαι αὐτὸν ἐν τοῖς π]ρώτοις Διονυσ[ίοις αὐλητῶν]
[τῆι πρώτηι ἡμέραι χ]ρυσέωι στεφάν[ωι ἐπὶ τῶι ἐξ]-
[αποστεῖλαι δικαστὰ]ς καλοὺς καὶ ἀ[γαθοὺς καὶ ἀξίους]
[ἀμφοτέρων τῶν π]όλεων· ἐπην[ῆσθαι δὲ καὶ τοὺς]
[δικαστὰς τοὺς πα]ραγενομέν[ους -------------------]
b [--------]Ο[-------, κα]ὶ στεφανῶ[σαι ἑκάτερον αὐ]-
[τῶν χ]ρυσέωι σ[τεφ]άνῳ ΑΝ[-----------------------]
[ἐπὶ] τῶι τὰς μὲν [δια]δι[κάσαι τῶν δικῶν ἴσως καὶ δι]-
[καί]ως, τὰς δὲ συ[λλῦσαι ἀπὸ παντὸς τοῦ βελτίσ]-
[του· ὑ]πάρχειν δὲ [αὐ]τοῖς καὶ τ[οῖς ἐκγόνοις αὐτῶν] c
[ἔφοδο]ν ἐπὶ τὴν βουλὴν καὶ τὸν [δῆμον πρώτοις μετὰ]
[τὰ ἱερά·] στεφανῶσαι δὲ καὶ τὸν [γραμματέα αὐτῶν]
[θαλερῶι] στεφ[ά]νωι ἐπὶ τῶι παρε[ισχῆσθαι τὴν καθ' αὐ]-
[τὸν χρείαν] μετὰ πάσης φιλοτιμία[ς· τήν τε ἀναγ]-
[γελίαν τῶν στ]εφάνων ποιήσασθ[αι τοὺς ἀγωνοθέτας τοῦ]
[μουσικοῦ] ἀγῶνος· ἵνα δὲ καὶ Κῷοι [εἰδῶσι τήν τε τῶν ἀν]-

[δρῶν καλο]κἀγαθίαν καὶ τὴν [τοῦ δήμου εὐχαριστίαν]
[αἱρεθῆναι] πρεσβευτήν, ὅσ[τις ἀφικόμενος εἰς Κῶ καὶ]
[ἐπελθὼν ἐπὶ] τὴν βουλὴν κα[ὶ τὸν δῆμον ἐμφανίσει]
[τήν τε τῶν ἀνδρῶ]ν καλοκἀγ[αθίαν καὶ τὴν εὔνοιαν],
[ἣν ἔχομεν πρὸς τὸν δῆμ]ον α[ὐτῶν καὶ παρακαλέσει]
[Κῴους καὶ παρ' αὐτοῖς ποιήσασθαι τὴν ἀναγγελίαν]
[τῶν στεφάνων κτλ. ------------------------------]

Fr. a = LL. 1-14, fr. b = LL. 12-21, fr. c = LL. 16-27 ‖ 2-4. cf. *I.Assos* 7 LL. 3/4: [καὶ μετὰ ταῦτα] παραγίνωνται ἄνδρες ἄξιοι τοῦ δήμου εἰδ[ό|τες τὴν ὑ]πάρχουσαν εὐχαριστίαν; perhaps, [καὶ μετὰ ταῦτα ἀπο]στέλλωνται ἡ[μῖν ἄνδρες | ἄξιοι τοῦ δή]μου ἐκφανοῦς [γενομένης τῆς εὐχαρι|στίας εἰς τοὺς δικα]στ[ά]ς, A.Matthaiou apud edd.pr. ‖ 13. perhaps ἀν[δραγαθίας ἕνεκεν καί], edd.pr. ‖ 16-20. Crowther's restorations (based on *I.Assos* 7 LL. 13-18) are confirmed by fr. b.

865. Kos. Regulation concerning sacrifices, ca. 125-100 B.C. *Syll.*[3] 1000; *LSCG* 168. An analysis of the structure of this text and a comparison with the διαγραφά *Iscr.Cos ED* 145 leads H.-U.Wiemer, *ZPE* 145 (2003) 117-122, to the conclusion that this document is a fragment of a νόμος concerning the cult of Ποτειδάν, Κῶς, and Ῥόδος. These divinities were also the recipients of the sacrifices listed in LL. 1-16.

866. Kos. Inscription recording the building of an oikos of a synod of winners of sacred contests, 2nd cent. A.D. On the back of the stele with the text of our lemma no. 860. Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 207/208 no. 2B (ph.), on the basis of a squeeze made by R.Herzog. The local association of winners in ἀγῶνες ἱεροὶ καὶ στεφανῖται, part of the oecumenic synod of ἱερονεῖκαι καὶ στεφανεῖται, restored the building of the association, decorated it with paintings, and constructed a kitchen; the function and title ἀρχιποίμην (L. 5) was hitherto unattested (edd.pr.). [The ἀρχιποίμην may be compared with Dionysiac ἀρχιβούκολοι; this suggests that this association was one of Dionysiac technitai, i.e., a special group of sacred-crown winners, Pleket.] Cf. S.Follet, *An.Ép.* (2003) [2006] no. 1661 (French translation).

Ἡ σύνοδος τῶν ἱερονεικῶν καὶ στ[εφα]-
νιτῶν ἐκ τῶν ἰδίων τὸν οἶκον ἐπεσκ[εύασε]
καὶ ἐζωγράφησε καὶ τὸ μαγειρεῖον [κατεσ]-
κεύασεν ἐπὶ ἄρχοντος Ποπ(λίου) Οὐ[ιψτανίου Μενάν]-
δρου, ἀρχιποίμενος Ἡρ[--------------------]
Οὐιψτανίου Πρείμο[υ ----------------------]

1-4. Restored by Herzog. ‖ 2. the mason originally wrote ΝΝΤΩΝ and corrected it later ‖ 4. in fine, the gentilicum may have been abbreviated, edd.pr. ‖ 4-6. cf. a Μᾶρ(κος) Οὐιψτάνιος Κρῖσπος in *Iscr.Cos* ED 228 LL. 9/10, edd.pr. ‖ 5. in fine, ἐπιμελητεύοντος, F. [or [ταμίου], [ἱερέως], and [γραμματέως], Chaniotis].

867. Kos (area of: Pyli). Christian inscriptions, undated. Marble plaque with a cross and an engraved representation of Jesus to the right of the cross; inscriptions above the cross (A), above Jesus' head (B) and next to Jesus (C); found in the church of Κοίμησις τῆς Θεοτόκου at Pyli; the plaque was made from a piece of architecture of an earlier building. Ed.pr. E.Militsi, *AD* 52 B3 (1997) [2003] 1136 (text in majuscules; no date): A: [---]α ὑπὲρ εὐχῆ(ς) τῷ δούλῳ σου B: εὐλογημένος | ὁ ἐρχόμενος ἐν ὀνό|ματι | Κ(υρίο)υ C: Ἐμμανουήλ

B. Κυ(ρίου), ed.pr. [Κ(υρίο)υ, Hallof].

868-870. Kos. Epitaphs of Samians in Kos, 3rd-2nd cent. B.C. In an appendix to *IG* XII.6 (cf. our lemma no. 877), K.Hallof presents three unpublished epitaphs of Samians found in Kos.

868: *IG* XII.6.914. **Epitaph of Zopyris of Samos, 3rd cent. B.C.** Stele copied by R.Herzog: Ζωπυρὶς Φιλίστου | Σαμία

869: *IG* XII.6.918. **Epitaph of Theudore of Samos, 3rd cent. B.C.** Pedimental stele copied in 1907 by R.Herzog: Θευδώρη : Εὐφιλήτ[ου] | Σαμία

870: *IG* XII.6.920. **Epitaph of Zenas, 2nd cent. B.C.** Stele with kymation; to be published by D.Bosnakis: Ζηνᾶς | Ζηνᾶ | Σάμιος

PAROS

871. Paros. The 'Parian Chronicle', ca. 263/2 B.C. *IG* XII.5.444. In a discussion of the possible existence of a 'Soter era' established by Ptolemy II in 263/2 B.C. to honor Ptolemy I, R.A.Hazzard, *op.cit.* (cf. our lemma no. 907) 25-30 and 161-167, argues that the author of the 'Parian Chronicle' used a retroactive system starting from the year 262 B.C. H. assumes that Ptolemy II proclaimed the new system of dating throughout his dominions. He supports this assumption by pointing to the evident pro-Ptolemaic bias in the text and to the fact that Paros was under Ptolemaic control. [Although there is some numismatic evidence in favor of the existence of a 'Soter era' (27-30), there is no direct evidence that such an era was known or used outside of Egypt; the author of the Parian Chronicle explicitly explains his retroactive system: εἴως ἄρχοντος ἐμ Πάρωι [μὲν Ἀστ]υάνακτος, Ἀθήνησι δὲ Διογνήτου; if he wanted to propagate the new era, he missed his only chance to explain this to his readers, Chaniotis.]

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872. Paros. Vita of Archilochos by Sosthenes, early 1st cent. B.C. *IG* XII.5.445; *IG* XII Suppl. p. 212-214; *SEG* L 774. Sosthenes' vita of Archilochos is the main source used by

C.Marcaccini, *Costruiere un'identità, scrivere la storia: Archiloco, Paro e la colonizzazione di Taso* (Firenze 2001). M. discusses in particular the oracles concerning Archilochos (64), the Archilochos Monument (116-148; cf. *SEG* XV 517) [but ignoring the relevant studies mentioned in a summary of an earlier version of his study (*SEG* XLVI 1146), Chaniotis], the episode of Κοίρανος (col. A I LL. 9–18; 149-166), the wars against the Thracians (col. A I LL. 40-52; 167-177) and the Naxians (col. A I LL. 52-59; 178-185), and the consolidation of the colony of Thasos (col. IV; 186-195).

K.Tsantsanoglou, in *Κτερίσματα. Φιλολογικὰ μελετήματα ἀφιερωμένα στὸν Ἰωάννη Σ. Καμπίτση* (Herakleion 2000) 369-393, discusses the content of col. A I LL. 40-59 (frs. 93a and 94 ed. West); non vidimus. Id., *Ἑλληνικά* 53 (2003) 235-255, presents an improved version of this study based on new readings and restorations of these lines; for his readings T. used 3 squeezes made by W.Peek and a ph. made for U.von Wilamowitz (now in the archive of the *IG* in Berlin). According to T.'s restoration and interpretation, this section of the vita of Sosthenes refers to the war between the Naxians and the Parians over Thasos: Following the advise of their leader, the son of Peisistratos (L. 46), whom T. identifies with the ἄρχων Ἀμφίτιμος (LL. 52/53) and possibly with the στρατηγός who is the subject of Archilochos' irony in fr. 114, the Parians attempted to gain the support of the former Thracian inhabitants of the island (the Θάσιοι in L. 41) against the Naxians; they agreed to give them land on Thasos in exchange (LL. 40-42). This policy turned out to be disastrous, as the Thracians damaged the land of the Parian colonists in the valley because of the lack of provisions (cf. LL. 44-45). For this, Archilochos blames the son of Peisistratos (LL. 43-46), who defends himself by ironically referring to the poet's weapons ('it was men who shrink from the pipe and the lyre that I led by sea to Thasos, bribing with pure gold Thracian-born ones; and they, in their familiar way, out of rapacity, did general mischiefs'). The Thracian allies were decimated by the Naxians, but the Naxians were later destroyed by the Parians and the Sapaian Thracians with the help of the gods (LL. 49-52). Several other fragments of Archilochos may be connected with his dispute with the Parian leaders, whom he accuses of imprudent acts, taking sides with his miserable fellow-citizens (frs. 109, 114, 120/121, 127, perhaps fr. 92 ed. West).

We present the text as established by T. (English translation on 248).

40 .υ..αδε[------------------------]ἔγ̣ρ̣α̣φον δὲ τοσ[αῦτα ἀντ]-
ά̣λλαγα, τοὺς Θα̣σ[ίου]ς ἐῶσιν Πάριοι ἑαυ[τοὺς πάλιν]
ἀποκαθιστάν[αι ἐνθάδ]ε̣· διασαφεῖ δὲ τα[ῦτα πάν]-
τ̣α αὐτὸς ..[------------------------]α·
fr. 93a
44 τ̣ὸ κ̣ο̣ῖ̣λ̣ο̣ν̣; {πῆι 'πικωλύ]σαις π̣ά̣θ̣ο̣[ς; | εἰ] γ̣ὰρ ἀσχαλ̣ᾶ̣[ς]
τροφῆ̣ι σ̣[φι, τοῦ] ἕ̣[ν]εκεμ π̣ρ̣ο̣σ̣ή̣γ̣ο̣μ̣ε̣ν»; | ὧ̣ν τὸ λάβ̣ρ̣ον
εἶπ' ἐάσ[ας μ]ητρίπαις Πεισιστράτου· | «ἄνδ̣ρας ἀ̣[ρ]ρ̣ω-
δ̣ε̣ῦ̣ντας αὐλὸν καὶ λύρην ἀνήγαγον | εἰς Θάσον φύσ̣ι
48 Θρήξιν δῶρ' ἔχων ἀκήρατον | χρυσόν· οἰκείως
δὲ κέρδει ξύν' ἐποίησαν κακά»·

ἀποκτείναντες αὐτοὶ οἱ μὲν αὐτῶν ὑπὸ Παρί-

ων ἀπώλοντο, οἱ δ' εἰς τὰς Σάπας ὑπὸ τῶν Θρα-
[κ]ῶν· μετὰ ταῦτα πάλιν γίνεται ἄρχων Ἀμ-
φίτιμος· καὶ ἐν τούτοις διασαφεῖ πάλιν ὡς
ἐνίκησαν καρτερῶς τοὺς Ναξίους λέγων
οὕτω·
fr. 94 τῶν δὲ Ἀθηναίη μάχῃ | ἵλαος παρασταθεῖσα
παῖς ἐρικτύπου Διὸς | καρδίην ὤτρυνεν αὐτῆς τῆς πολυ-
κλαύτου λεώ· | τὰ 'γλιπών, εἰ κάλεγεινῆς ἡμέρης, ἐπαχ-
[θ]έα | ἀλλ' ὀνείδισεν· τόσους γὰρ ἐξεχώρησεν γύας, | νηλε-
[γέ]ως ἅπαντας· ἀλλὰ θεῶν Ὀλυμπίων νόωι | νη[-------]

For LL. 40-49 T. presents an essentially new text; we do not reproduce earlier readings and restorations; for LL. 50-59 we record only the differences from the text of M.West || 40. [περιέγρα]φον, T. || 42. the scribe wrote ΑΠΟΚΑΤΙΣΤΑΣΘ, which he later corrected, T. || 43. after ΑΥΤΟΣ ΑΔ, ΔΑ, ΑΛ, or ΛΑ; perhaps λα[μπρῶς λέγων ταῦτ]α ('himself openly saying'; cf. Thuc. 8.67), T. || 43-49. fr. 93a reproduces a dialogue between Archilochos and the son of Peisistratos || 46. μητρίπαις ('mama's boy') is new, T. || 49. ὅτι is not causal but introduces a caption of Sosthenes' compendium, T. || 51. εἰς τὰς Σάπας <φυγόντες>, W. || 56. ὤρινεν † αὐτῆς, W. || 56-57. αὐτῆς τῆς = ἑαυτῆς; 'Athena incited the heart of the much-lamented people of herself'; the cult of Athena is attested in both Paros and Thasos, T. || 57-58. ..[..]υτων[..]αλλα κείνης ἡμέρης ἐπὶ χ|θ[όν]α ἄλλον †ἧεισεν, W.; the son of Peisistratos is accused by Archilochos of passing over in silence (ἐκλιπών) his guilt for the misfortunes of the Parians; he seems to have hurled grave insults at the poet, T. || 58-59. νηλε|[....]παντος, W. || 59. in fine, perhaps νη[λεγέως ἅπαντας (sc. γύας) εἷλον]; the poet ascribes the disasters of the Parians to the son of Peisistratos, but the successful outcome of the battles to the gods, T.

872 bis. Epitaph of Glaukos, late 7th cent. B.C. *SEG* XIV 565; Meiggs-Lewis, *GHI*[2] 3; *LSAG*[2] 307 no. 61. C.Marcaccini, *op.cit.* (cf. our lemma no. 872) 32-61, reprints the text and discusses in detail its date and its significance for the history of Paros.

KEOS

873. Ioulis. List of victors at the Panhellenic contests, ca. 350-300 B.C. *IG* XII.5.608; *IG* XII Suppl. p. 114; *SEG* XLIX 1129. C.Kritzas, *AD* 53 B1 (1998) [2003] 19, corrects the reading of L. 21: Θρασέα (not [Π]ρασέα).

SYROS

874. Syros (?). Dedication of eranistai to Poseidon and Amphitrite, Hellenistic period. *IG* XII.5.672. This inscription was found on Syros, but because of the divinities to whom the dedication was addressed, P.M.Fraser - G.E.Bean, *The Rhodian Peraea and Islands* (Oxford 1954) 171, suggested a Tenian origin. Robert, *Ét.Anat.* 513-517, however, argued that the existence of ἐρανισταί points to Rhodes or a place influenced by Rhodes. Similarly, H.-U.Wiemer, *Krieg, Handel und Piraterie* -- (cf. *SEG* LII 763) 276 note 47, recognized in the priest Νικαγόρας a Rhodian eponym. C.Habicht, *art.cit.* (cf. our lemma no. 815) 560/561, points out that no such eponym is not attested in the Rhodian amphora stamps. It seems more likely that he was the eponymous priest of the association.

ANDROS

874 bis. Andros. Honorary decree for a gymnasiarchos, ca. 174-160 B.C. *IG* XII Suppl. 250; L.Robert, *Hellenica* XI/XII (Paris 1960) 116-125. In a discussion of cult statues of the Attalids, F.Queyrel, *op.cit.* (cf. our lemma no. 490) 34-37, identifies the Attalid king, whose ἄγαλμα was dedicated in the gymnasion of Andros, with Eumenes II. Consequently, the decree should be dated to the period between Eumenes' marriage with Stratonike (ca. 174 B.C.) and the death of Apollonis (ca. 166-159 B.C.); the statue may have been dedicated after an attempt to murder the king in 172 B.C. or after Eumenes' victory over the Gauls in 166 B.C. Q. comments on the celebration of the Εὐμένεια in the gymnasion and on the dedication of cult statues of Attalid kings in gymnasia (cf. *I.Sestos* 1; *OGIS* 764 = *IGR* IV 294; *MAMA* VI 173).

CHIOS

874 bis. Chios. The Περαία. See our lemma no. 2200.

875. Chios. Diagramma of Alexander, 334 or 332 B.C. *Syll.*[3] 283; Tod, *GHI* 192; *SEG* XLIX 1136. A.Bencivenni, *op.cit.* (cf. our lemma no. 2203) 15-38, reprints the text (Italian translation) and discusses the historical context, the legal form and content of the διάγραμμα, and the formulations used in it.

876. Chios. Donation of Philon, undated. Block (?) found during rescue excavation in the area around the castle. Ed.pr. O.Vassi, *AD* 52 B3 (1997) [2003] 972.

Φίλων Φίλωνος τοῦ Τηλάγρου | ἀνέθηκεν [...] αἰωνίως

[1. Philon is quite common in Chios (*LGPN* I, s.v.); for Telagros see *SEG* XIX 583 || 2. the expression αἰωνίως suggests a donation of money for a particular purpose (cf. αἰώνιος γυμνασιαρχία et sim). Chaniotis].

SAMOS

877. Samos. Corpus. Only three years after the publication of the first volume of the Samian corpus (*IG* XII.6.1; see *SEG* L 810), a second volume now completes it: *Inscriptiones Graecae insularum Maris Aegaei praeter Delum. Fasciculus VI. Inscriptiones Chii et Sami cum Corassiis Icariaque. Pars II. Inscriptiones Sami insulae: Dedicationes. Tituli Sepulcrales. Tituli Christiani, Byzantini, Iudaei. Varia. Tituli graphio incisi. Incerta. Tituli alieni. Inscriptiones Corassiarum edidit Klaus Hallof. Inscriptiones Icariae insulae edidit Angelus P. Matthaiou* (Berlin 2003) [abbreviated *IG* XII.6; given the continual numbering in the two parts of the sixth fascicule, henceforth we will not distinguish between *IG* XII.6.1 and *IG* XII.6.2]. The volume also contains the inscriptions of Korassia (see our lemma no. 906) and Ikaria (see our lemmata nos. 888-905). H. had at his disposal copies made by other scholars, especially L.Bürchner, E.Buschor, G.Dunst, E.Fabricius, P.Jacobsthal, M.Holleaux, A.Rehm, and M.Schede. In an appendix (560/561) H.-D.Schultz lists the names of magistrates found on coins. The volume contains indices and concordances. [Coins found after 2003 add three new names: Θεόγνητ[ος], Μακαρέος, and Κλεαγόρης, Hallof].

The second volume presents 623 inscriptions from Samos (537-890 and 928-1196); many of them are inedita, and these are marked with bold numbers below (550, 555, 566, 598, 607, 611-613; 638, 642, 648, 654, 660, 662, 668/669, 673-676, 678-682, 685, 687, 690, 693/694, 696/697, 699-703, 705, 707/708, 710-712, 715, 717-721, 726, 729, 733/734, 746, 759, 761, 772, 774, 776, 778, 786, 788, 792-798, 803, 805-807, 812/813, 816, 820, 822-827, 830, 837-839, 842, 845/846, 848, 850-857, 859-864, 866/867, 870/871, 877, 882, 890, 928, 933, 936, 939/940, 944/945, 963, 969, 974, 976, 978-982, 985, 987-989, 991, 993, 1005-1027, 1029/1030, 1039-1061, 1064-1067, 1069/1070, 1072-1078, 1080/1081, 1087-1094, 1096, 1098-1115, 1117-1135, 1142-1146, 1148-1156, 1159-1165, 1167-1180, 1182/1183, 1185/1186, 1191/1192, and 1195/1196); most of the published texts have never been presented in *SEG*. The corpus includes 14 Latin inscriptions: ■ fragment of a public document (**1186**), dedications (605/606, **607**), epitaphs (**697 II**, **708**, **711**, **843/844**, **872**, **875**, **879**), and two fragments (**1185**, 1193). There is also a bilingual Greek/Latin epitaph (**705**) and a bilingual Demotic/Greek dedication (589).

In the summary of the corpus' content we present the most important information provided by the texts, focusing in particular on texts that have not been presented in *SEG* or other corpora. In order to give a more complete picture, we also present in our lemmata nos. 880/881 and 883-887 inscriptions found in the tunnel of Eupalinos which were published in 2004 and could not be included in the corpus.

The texts fall under the following categories: honorary inscriptions (**1072**, **1081**, 1082?, **1087?**, 1097?, **1106?**, **1109?**, 1137?, **1145**, **1153?**); an honorific or funerary epigram (1166); two Jewish honorary inscriptions (959/960); a census list (**980**; see our lemma no. 879); a fragmentary testament (**981**); dedications (537-589, 591-613; including dedicatory epigrams: 542, 584/585, 587, and **611**; no. 604 is a fragmentary hymn to Artemis); gladiatorial monuments (961-964); epitaphs (590, 615-927, 943-946, 962-964, **1148/1149?**, **1191?**; including funerary epigrams: 671/672, **676**, **679**, 683, **720**, **729**, 758, **812**, 873, **882**, 887, 962-964); sculptors' signatures (977-979); weights (of bronze: 965/966; of stone: 967-969) and measures (970/971); sundials (972/973; no. 973 is the bronze disc of a late antique portable sundial that gives the latitude of Ἄγκυρα, Ἀπάμεια, Ἔφεσος, Ἡράκλεια Pontica, Κύζικος, Κωνσταντινόπολις, Λαοδίκεια, Μίλιτος [sic], Νικομήδεια, Ῥόδος, and Χαλκηδών); boundary stones (974-976); commemorative texts (**982**: a πανηγυριάρχης; 983: Ἄρης); an obscene text (984: an erect phallus with the text καὶ σύ); a topos inscription (**985**); Christian inscriptions (928-946, 1184?; building inscriptions: 928-930, 1184?; an altar: 941; a curse: 931; prayers: 934, 942; an owner's inscription: 935; invocations and acclamations: **936**, 939; Christian symbols: 938, **940**; epitaphs: 943-946; fragments and incerta: 932/933); Byzantine inscriptions (947-958; an acclamation for the emperor Theophilos: 947; prayers: 948, 951, 955?; a Psalm quotation: 952; a building inscription: 949; epitaphs: 950, 953, 956; an incertum: 954); graffiti (986-1069; 995-1003 concern the construction of the tunnel of Eupalinos, 1004-1056 concern the gymnasion); and incerta (1070-1196; bases: 1070-1122; tabulae: 1123-1160; lapides varii: 1161-1196). H. has also included texts found outside of Samos but related to the island (Delphi: 614), epitaphs of Samians found abroad (891-927; see our lemmata nos. 868-870) [916 = *SGDI* 5716, Chaniotis], and inscriptions found in Samos but probably brought there from elsewhere (1197-1202).

Inedita: Most of the inedita are epitaphs and graffiti, but they also include an honorary inscription set up by ἔφηβοι for a γυμνασίαρχος (**1072**); an honorary inscription for a citizen for his achievements after [or during] the Mithridatic War (**1081**: [--] κατορθώσα[ντα] δὲ | [καὶ μετὰ τὸν πρὸς] Μ̣ι̣[θ]ραδάτην | [πόλε]μον ἀνδρείως [τὰ τ]ῆ̣ι πατρίδι̣ ἀ̣[γαθά]) [or [κατὰ τὸν πρὸς] Μ̣ι̣[θ]ραδάτην | [πόλε]μον, Chaniotis]; an honorary inscription set up by the ἀρχιέρεια Οὐλπία for Λεύκιος [Οὔλπιος] (**1145**); an honorary inscription (or epitaph) that mentions a λογιστής, Ἐφεσίων πρύτανις, Ἀσιάρχης καὶ λογιστὴς τῆς [-- μ]ητροπόλεως (**1153**); a fragment that referring to a donation (**1114**: [καθ'] ἃ ὑπέσχετο); a census list (**980**; see our lemma no. 879), a fragmentary testament [or foundation, Chaniotis] (**981**); dedications to Ἀφροδίτη (**598** and **609**), an anonymous deity (**613**), and possibly Ποσιδών (**612**); a dedicatory epigram to Ἑρμῆς (**611**); a funerary epigram (**812**; late 4th/early 3rd cent. B.C.) and fragments of at least another four (**676**, **679**, **729**, **882**; **1151** with the word ἀπημοσύνη may be a fragment of an epigram; see also **1161**); the epitaph of ■ gladiator with the signum Φιλόνικος (**963**); a commemoration of a πανηγυριάρχης εὐσεβής (**982**) [probably an acclamation, Chaniotis]; a topos inscription (**985**: Ἐνπειρικοῦ) [as may be inferred from the fact that it is written on a column, Chaniotis]; two stone lekanai (**550**, **555**); a stone weight (**969**: λείτρα); ■ boundary stone of public land (**974**: ὅρος <δη>μοσί<ων>) and a boundary stone of ■ vicus (?**976**: βῆκος | ΚΑΤΟΜΙΙΡΟΝ; 2nd cent. A.D.); a Christian building inscription (**928**); ■ quotation of Psalm 121.1 (**952**);

and numerous graffiti concerning visitors to the gymnasion (**1005-1017**, **1019-1027**, **1029/1030**, **1039-1056**). The latter texts include commemorations of victories (**1013**: Γρανίου | Λυσᾶ | νίκη; **1019**: Κτησᾶ νίκη· Σελεύκου νίκη; **1020**: Δαρίου νίκη; **1028**: Λευκίου νίκη; **1039**: Τρωϊανοῦ νείκη; **1047**: Καλλιδάμαντος νίκη· Αὔλου, Εἰσίωνος, Ζευξίου νίκη; **1050**: [--]μίου νίκη; **1053**: Βάσσου νείκη; cf. **1021**, 1032-1036), a reference to συνέφηβοι καὶ φίλοι (**1014**), and commemorations of the φιλία of groups of young men (**1018**, **1028**, **1048**; cf. **1047**: φιλία | κωμῳ[ι]δοῦ | Λόγκου; cf. **1027**: τῶν φίλων). Among the remaining graffiti we mention several τόπος-inscriptions (**1058**, **1061 I**, **1064**), and an acclamation (**1061 II**: ἀνείκητος Κυρτιδᾶς).

Dedications: The background of several dedications was wars or raids of the Samians (542, 561, 575; cf. 574 and 576). We also note the dedicatory epigram to Ἐλεύθερος (Ζεύς or Ἔρως; 587 = *CEG* 852; 4th cent. B.C.) [more likely Zeus; cf. the expression ποιμένα λαῶν, Chaniotis], an anatomical dedication to Ἀφροδίτη (representation of a uterus; 595; 2nd cent. B.C.), and dedications to the Thracian (?) ἥρως Δηλοπτης (592; ca. 250 B.C.), to Πτολεμαῖος, Ἑρμῆς, and Ἡρακλῆς by a παιδοτριβῶν (593; ca. 200 B.C.), and to Μήτηρ Ἐπικρατεία by a θεοφόρος, i.e., the bearer of images of gods in processions funded from his revenues (ἀφ' ὧν ἐργάζεται; 596; 2nd cent. B.C.). A dedication mentions Ἴμβρασος ἱερός, Παρ[θ]ενίη ἱερά, Παρθένιος ἱερός (594; 2nd cent. B.C.); Parthenios was the older name of the river Imbrasos, Parthenie may be an attribute of Hera or Samos or the name of a heroine-founder of Samos. Statues of Νέμεσις and another divinity were dedicated [ὑ]πὲρ σωτηρ[ίας καὶ ὑγ]ίας of Hadrian (601). We also note two unusual cults: Φάλλιος Διόνυσος (Δάλλιος?; 603; 3rd cent. A.D.), Ἑρμῆς Εἰσαγωγός and Ἀφροδίτη Συναρχίς (597).

Epitaphs: One epitaph is a genealogical text giving the name of the deceased person and four ancestors (626; 6th cent. B.C.). An epitaph was set up for a warrior who was killed either in the Mithridatic War or during the war against the Kilikian pirates (817 = *SEG* XXXVII 731) [the expression ἀριστεύσας τῇ πρὸς τοὺς Κίλικας μάχῃ suggests a local event, which of course may be an episode in a larger war, Chaniotis], another for the victim of a shipwreck (**838**: πικρῇ[ι ...]λ ἐπὶ ναυφθορίηι; 1st cent. A.D.). No. 828 is the epitaph of Sossia Polla, the wife of the governor of Asia Pompeius Falco (124 A.D.).

Fines for the violation of graves were paid to the βουλή (**733**), to the sanctuary of Hera (721, 727, 732), to a φυλή (**850**; 3rd cent. A.D.) [in this late context, φυλή may not mean 'civic tribe', but 'professional association'; see *ALA* pp. 196/197 and A.Chaniotis, *AJA* 108 (2004) 405 no. 25, Chaniotis], and to the βουλὴ Εὐβοέων, i.e. the council of a chiliastys (**851 III**). One epitaph contains a funerary imprecation (709).

The age at death is given in some cases: 14 years (731), 22 years (**755**), 27 years (873), 29 years (**851 II**), 39 years (801) [perhaps 1191: [--]ιου ἐτῶν β', Chaniotis]. Selection of attributes: φίλανδρος (**798**); ὁ παράγων σε ἀσπάζεται (801).

Foreigners: Several dedications in the Heraion were made by foreigners: a Delian (620: Διαγόρῳ τὀγδήλο), [..]νίσκος Ξ[ενο]δόκο, Δῆμι[ς Π]υθοκλέος Περ[ί]νθιοι (577; ca. 580/570 B.C.), Εὔμναστος Σπαρτιάτας (540; ca. 550 B.C.). A dedication to the Egyptian gods was made

by Αὖξος Δημοκλέος Σάμιος ὁ καὶ Τήνιος (600; 2nd cent. A.D.). Foreign professionals include Βόϊθος Μηνοδώρου Ἀριαραθεύς (972), a mason or mathematician (see below), and the sculptor Ἀπολλωνίδης Ἐφέσιος (977).

Many epitaphs (including several inedita) record foreigners: Αἰνέας Δημοστράτου Ἀθηναῖος (672), Ἀπολλόδωρος Ἡρακλείδεω Αἰγύπτιος (811), Ἀλκίδαμος Αἰνιὰν Θυρήϊος (**680**; 3rd cent. B.C.; a city Θύρηιον in Ainis in Thessaly is attested for the first time, unless one emends the ethnic Αἰνιάν to Ἀκαρνάν, H.), Ἀσκληπιάδης καὶ Τορκουᾶτος καὶ Σύνφορος Ἀκνονεῖς (sc. Ἀκμονεῖς, from Akmonia in Phrygia; 809), Κρίθων Ἀρχεπόλιος Ἀρκάς (762), Σιλανὸς Ἀρκάς (884), [Κ]άλλων Ἀρίστωνος [Ἀ]χαιὸς ἐγγ Δύμης (**685**; 3rd cent. B.C.; possibly a mercenary in the Ptolemaic garrison, H.), Α[--] Διο[--] Ἐφέ[σιος] (**871**; 2nd/1st cent. B.C.), Ἑρμιόνη Λαάνδρου Ζμυρναία (771), Ἀπλέρως Ἑρμογένους Ζμυρναῖος (752), Πολεμαῖος Νικάνωρος Ἠπειρώτης (689), Ἀντιδώρη Ἑκαταίο Ἰασίς (643), Βιτιὰς Γόργο Καρυανδίς (**675**; 4th cent. B.C.; from Karyanda in Karia), Εὔφρων Καύνιος (687), Ἡράκλειτος Ἡγεμόνος Κολοφώνιος (686), Μαιάνδριος Ἀπολλοθέμιος Κυζικηνός (677), Ἐπιγένης Λοκρός (840), Χρυσὶς Διονυσίου Μαγνησία (684), Δαναίη Μορμυθίδεω Μιλησίη (664), Ὑπέρβολος Ζήνωνος Μιλήσιος (**678**; 4th cent. B.C.), Ἀρχία <.>ήλωνος Ναξία (789), Ἑλίκη Διοκλείους Νικομηδίς (818), [--] Τιμοκράτους υἱὸς Κυρείνᾳ Φλαβιανὸς Νεικοπολίτης (821), Σάμιος Πάριος (716), Αἴσωπος Δημητρίου Σιδώνιος (754), Ἀρίσταρχος Ἀρχεκράτους Σίφνιος (**712**; 1st cent. A.D.). See also below (Onomastics) for non-Greek names in epitaphs.

Institutions and society. Institutions/offices: The texts mention various officials: ἀγορανόμος (972), γυναικονομήσαντες (**598**), εἰσαγωγεῖς (of grain?) together with their πραγματευσάμενος and the ἐπὶ τοῦ ἀρχήου ἀποτεταγμένος (597; ca. 150-100 B.C.), ἱεροί (688, **803 I**) and ἱεραί (756, **803 I**), ἱερεὺς Ἡρ[--] (**860**), ἱερεύς (1158), οἰκονόμος (1158), παιδοτριβῶν (593), πανηγυριαρχήσαντες (582), πανηγυριάρχης (**982**), παραφύλαξ (572; 2nd cent. A.D.). A woman held the eponymous office of the δημιουργός (**598**; 25/26 A.D.). No. 578 refers to the construction of a νεωποιεῖον (578; late 4th cent. B.C.). Christian offices: ἀναγνώστης (942) and πρ(εσβύτερος) (935; but D.Feissel, *BE* [2004] no. 518, suggests πρ(ουμάριος), sc. πλουμάριος). **Occupations:** There are five sculptors' signatures: [---]ος Παρμενίσκου (567; 3rd cent. B.C.); Θεμιστοκλῆς Ξενοκράτου (568; ca. 260 B.C.); Ἀπολλωνίδης Ἐφέσιος (977; ca. 100 B.C.); an anonymous sculptor (**978**; 1st cent. A.D.); Λ(ούκιος) Κέστιος Ὄλυμπος (**979**; 2nd cent. A.D.). It is not clear whether the signature on a stone sundial (Βόϊθος Μηνοδώρου Ἀριαραθεὺς ἐποίει) refers to a sculptor/mason or a mathematician (972). Other occupations: an ἀρχιτέκτων (**813**), two brothers who were αὐληταί (**824**), a Christian μαρμαράριος (935; according to D.Feissel, *BE* [2004] no. 518, perhaps πρ(ουμαρίου) μαρμ(αραρ)ίου), a Parian ὀρχηστής (716) [not in I.Stephanis, *Διονυσιακοὶ Τεχνῖται*, Herakleion 1988], a κορνικλάριος (571), a κωμῳδός (1047), and a ποιητής (1068). **Roman army:** There are three soldiers, a φρουμεντάριος (**807**), an ἔπαρχος ἄλης (821), and a *miles classis praetoriae Ravennatis* (875). **Family:** There are three cases of adoption (**837/838**, 888), including one case of the unusual adoption of a woman (**837 VI**: Μηνιὰς Σαραπίωνος φύ(σει δὲ) Δημητρίου; 1st cent. A.D.). We note two attestations of mixed marriages, between a man with Roman citizenship and a peregrina (714) and between a peregrinus and a woman with Roman citizenship (756). There are three epitaphs of θρεπτοί (**720**, 723) and θρεπταί (**726**). **Slaves**

878. Samos. The Περαία. In a survey of the historical topography of southern Ionia, H.Lohmann, *Orbis Terrarum* 8 (2002) [2006] 174/175, 182/183, 186/187, and 202/203, discusses the occupation of Ἀνα(ε)ῖτις (*IG* XII.6.11 L. 6; 172 A L. 32; *I.Priene* 37), Βατινῆτις, Δρυοῦσα and Κάριον (*I.Priene* 37) by the Samians. See also our lemmata nos. 1325 and 2200.

879. Samos. Census list, early 4th cent. A.D. Left lower part of a marble plaque, found among the debris of the excavation of 1929 on the citadel at Pythagorion. Ed.pr. K.Hallof, *IG* XII.6.980, on the basis of a copy made by G.Dunst.

[--------------]I . . A[----]	[ζυ(γὰ) .] ε[′]ν̣[′ ----------------]
[-------- σ]ὺ̣ν δροιμοῖς καὶ	vacat
[-------]ΑΥΛΙ καὶ κερατία	ζυ(γὰ) α· ι′ ν′ ῥυ̣[παρὰ ----------]
περίβολος Φιάλη	ζυ(γὰ) α· ε′ ν′ υ ῥυ̣[παρὰ --------]
χω(ρίον) Γόργυρα	ζυ(γὰ) γ· γ′ κ′ ρ′χ′ῥυ̣[παρὰ ------]
χω(ρίον) Φλοὸς τό(πος)	ζυ(γὰ) γ· γ′ ν′ χ′ ῥυ̣[παρὰ -------]
κῆπος ἐν τῇ πόλι, ῥοδεών	ζυ(γὰ) ι· ω′ ῥυ̣[παρὰ ------------]
χω(ρίον) Κάλλιστε Κάτω γῦ(ροι)	vacat
Πολυκρατ[-------------]	ζυ(γὰ) ιγ[·] ῥυ̣[παρὰ -------------]

Read and restored by H., who plausibly assumes that this fragment lists the various real estate holdings of a single owner (Πολυκράτ[ης] in L. 9) and their size in iugera (e.g., in L. 3: iugera 1 1/10 1/50), with a total surface of 13 iugera (L. 9); he refers to *IG* XII.3.180-182, 343-349 [for new fragments see *SEG* XLVII 1273], *I.Magnesia* 122, and *I.Tralleis* 250 as parallels, suggesting a date in the 3rd cent. A.D. [rather, early 4th cent. A.D., Chaniotis] ‖ 2. [σ]ὺ̣ν δρό{ι}μοις?, H. [[σ]ὺ̣ν δροιμοῖς, sc. δρυμοῖς; cf. *SEG* XXXIX 975, Chaniotis] ‖ 3. αὐλί, sc. αὐλή, κερατία = carob tree, H. [probably in the dative: [καὶ] αὐλῇ καὶ κερατίᾳ, Chaniotis]; in fine, ῥυπαρά = uncultivated, H. ‖ 6. the toponym Φλοός is mentioned by Plutarch, *Mor*. 303 E (Φλοιός), H. ‖ 8. γῦροι = ditches around olive trees, H. [initio, rather Καλλίστε, sc. Καλλίστη, a toponym in the nominative (as Γόργυρα, Φιάλη, and Φλοός), Chaniotis].

880. Samos. Christian amulet, ca. 7th cent. A.D. Right part of an amulet of black stone (Chromeisenstein); representation of Christ holding a cross and part of a woman kneeling to his left and touching his garment (obverse); a figure with a long dress (Panagia Blacherniotissa) pointing to a long candelabrum (reverse); an inscription on the obverse; found in the tunnel of Eupalinos (cf. our lemmata nos. 881 and 883-887). Ed.pr. W.R.Megow in H.J.Kienast (ed.), *Die Wasserleitung des Eupalinos. Die Funde von Ulf Jantzen* (*Samos* XX) (Bonn 2004) 125 no. 766 (ph.) [text in majuscules. The text is a quotation of Mark 5.25-29 concerning the healing of a woman suffering from menstrual bleeding for 12 years (cf. Matt. 9.20-22; Luke 8.43/44; the amulet was presumably used for similar problems, Chaniotis].

[καὶ γυνὴ οὖ]σα ἐν ῥύσῃ αἵματ-†
[ος δώδεκα ἔτη] καὶ πολλὰ παθοῦσ-

[α ὑπὸ πολλῶν ἰα]τρῶν καὶ δαπανή-
[σασα τὰ παρ' αὐ]τῆς πάντα καὶ μη-
[δὲν ὠφεληθε]ῖσα ἀλλὰ μᾶλλο-
[ν εἰς τὸ χεῖρον] ἐλθοῦσα, ἀκούσ-
[ασα περὶ τοῦ Ἰησο]ῦ, ἐλθοῦσα ἐν τῷ
[ὄχλῳ ὄπισθε]ν ἥψατο τοῦ ἱμα-
[τίου αὐτοῦ· ἔ]λεγεν γὰρ Ἐ-
[ὰν ἅψωμαι κ]ἂν τῶν ἱμ-
[ατίων αὐτοῦ] {ΑΨΟ}
[σωθήσο]μαι· καὶ εὐ-
[θὺς ἐξηρ]άνθη ἡ πη-
[γὴ τοῦ αἵ]ματος α-
[ὐτῆς,] καὶ ἔγνω
[τῷ σ]ώματι ὅ-
[τι ἴα]ται ἀπὸ τ-
[ῆς] μάστι-
[γο]ς αὐτῆς
. †

[We do not reproduce the (generally accurate) transcription of the ed.pr.; the number of letters in each line varies because of the presence of the images ‖ 9-12. in the original, ὅτι Ἐὰν ἅψωμαι κἂν τῶν ἱματίων αὐτοῦ σωθήσομαι, but apparently the scribe made a mistake ‖ 20. αὐτῆς is not in the original, Chaniotis.]

881. Samos. Inscribed tile, Hellenistic period. Fragment of a clay roof tile found in a cistern in the tunnel of Eupalinos, possibly from a Hellenistic building which supported the south entrance of the tunnel. Mentioned by W.Hautumm in *Samos* XX (cf. our lemma no. 880) 277 (ph.) [we read the text from the ph., Chaniotis]: Σα[2-3] Θεόφιλος ἐπόει

882. Samos. Amphora stamps, Hellenistic period. M.Viglaki-Sofianou, *AD* 52 B3 (1997) [2003] 932, reports the discovery of an undetermined number of Hellenistic stamped amphora handles in a public building. She mentions the following names: Τιμάρχου, Δαμοκράτης, Ἱπποκλῆς, Μένωνος.

883. Samos. Inscribed vase, late 4th cent. B.C. Foot of a black-glazed kantharos inscribed after firing; found in the tunnel of Eupalinos. Ed.pr. W.Hautumm in *Samos* XX (cf. our lemma no. 880) 203 no. 1302 (ph.): A

884. Samos. Inscribed pottery, ca. 7th cent. A.D. 62 fragments of vases with graffiti and stamps found in the tunnel of Eupalinos and belonging to the period of its use as a place of

refuge in the 7th cent. A.D. Ed.pr. W.Hautumm in *Samos* XX (cf. our lemma no. 880) 339-345 nos. 1978-2039 (dr.). The following vase forms are represented: amphoras (1978-1981, 1983/1984, 1986-2007, 2009-2024, 2026-2036, 2039), pithoi (1982, 2008), a jug (1985), and a cooking pot (2025). In a few cases the texts were scratched before firing (1980, 2007/2008, 2013). Two vases were stamped (2023, 2039). There are remains of a dipinto on no. 2029. [Ed.pr. provides readings for only nos. 2008, 2024, 2027/2028; we read some of the other graffiti from the dr., Chaniotis]: **1)** ΜΘ (1979); **2)** Φ. (1981); **3)** ΥΠΑΟΥ.ΝΕ (1982); **4)** Ι ΑΝΑΓΑΓ . (1985); **5)** [--]ΟΥΡΩ (1986); **6)** Α (1987); **7)** ΠΕ̣Π̣ (1988); **8)** ΤΡΟC (1989); **9)** ΚΚ (1990); **10)** † Ω (1996); **11)** Ε (2001); **12)** Χ (2004); **13)** Φ (2008); **14)** [–]αλο̣υ̣ (2014); **15)** ΚΑ (2015); **16)** ΚΑ (2016); **17)** ΝΚ (2017); **18)** Α (2019); **19)** ΛΔ ΙΗΑ (2024); **20)** Α (2025); **21)** . Γεορ[γίου] (2027); **22)** Μ (2028); **23)** † (on the neck), Θωμᾶ? (on the shoulder), ΑΜ (on the other side of the shoulder) (2032); **24)** Χ (2033); **25)** Κ (2034); **26)** Ω.[---] (2036); **27)** ΕΚ (2039).

19. or ΛΑ, a numeral, ed.pr. || 21. ...ΓΕΟΡ..., ed.pr. [Γεορ[γίου], Chaniotis] || 23. θωμᾶ [perhaps Θωμᾶ, Chaniotis].

885-887. Samos. Instrumentum domesticum, ca. 7th cent. A.D. Various inscribed objects found in the tunnel of Eupalinos (see our lemma no. 884). Ed.pr. W.R.Megow in *Samos* XX (cf. our lemma no. 880).

885: 80 no. 564 (dr.). **Inscribed glass bottle.** Many fragments of a glass bottle with the remains of an inscription engraved before firing: Ο̣Η̣Υ̣Ο̣

886: 112 and 114 no. 691 (ph.). **Bread seal.** Round bread seal of clay with rosette in the center and inscriptions in two circular bands: εὐλογία Κυρίου ἐφ' ἡμᾶς (inner circle), ΗΚΑΕΦ(?)Υ(?)ΕΙ (outer circle)

887: 184/185, 188-191 nos. 1235-1249, 1251/1252 (ph.; dr.). **Weights.** 16 round and square bronze weights corresponding to 1-18 νομίσματα (Ν) and 1-2 unciae (Γ): Ν (1235), Ν β (1236/1237), Ν γ (1238-1241), Ν δ (1242), Ν ς (1243), Ν ιη (1244), Γ α (1245-1248), Γ β (1249, 1251/1252)

IKARIA

888. Ikaria. Inscriptions. A.P.Matthaiou - G.K.Papadopoulos, *Ἐπιγραφὲς Ἰκαρίας* (Athens 2003) [abbreviated as *I.Ikaria*], present a collection of inscriptions of Ikaria. In an introduction (9-13) the authors give a short history of epigraphic research on this island from 1807 to the present day. The inscriptions are organized according to the place where they were

found (Κάμπος: 1-38; Γιαλισκάρι: 39; Φάρος: 40) or are now kept (Archaeological collection of Ἅγιος Κήρυκος: 41-45); in an appendix M. republishes *SEG* XLIX 1161/1162 (46/47).

The texts include a decree (1 = our lemma no. 890), honorary inscriptions (46/47), an ephebic catalogue (2+2a), a dedication (6 = our lemma no. 892), a fragmentary foundation or testament (28 = our lemma no. 891), dedicatory inscriptions for emperors (3-5; cf. our lemmata nos. 893/894), a building inscription (40), epitaphs (7-14, 16/17, 19-25, 39, 41-44), funerary epigrams (15, 18, 26; see our lemmata nos. 895-897), an acclamation for [athletic] victories (27: νίκη Μητροφῶντος· | νίκη Λαμπραγόρου; 2nd/1st cent. B.C.), Christian inscriptions (29-36; see our lemmata nos. 898-905), and fragments (37/38). Most of the texts were unpublished (4-6, 8/9, 11-21, 23, 25-29, 31-38, 44/45). For the most important inedita see our lemmata nos. 898-905. Cf. M.Sève, *BE* (2006) no. 39 and D.Feissel, *BE* (2004) no. 520.

Society/Institutions: Among the published texts, a list of ephebes (2 = *IG* XII.6.1227; 37/38 or 82/83 A.D.), to which K.Hallof has attributed a small unpublished fragment (2a = *IG* XII.6.1228), is of interest because of the presence of the three (or four) sons of Mandrapotos (LL. 16-18 and 24) and the four sons of Chariessa (LL. 11/12 nd 14/15); in an annual list, this would have been impossible because of the age differences between these brothers. It seems that in such a small community the ephebic catalogue was compiled when there were enough young men near the ephebic age [more accuratelythe ephebic service was organized on an irregular basis, when enough men were available; the participle ἐφηβαρχοῦντος (L. 4) shows that all these young men served in one and the same year, Chaniotis]. We note the use of metronymics (2 = *IG* XII.6.1227).

Epitaphs: The age at death is given in three cases (9 years: 24; 15 years: 25; 30 years: 23). The word καμάρα is used to designate a vaulted grave (25, 39).

Onomastics: We list the personal names in the inedita or in texts published in poorly accessible publications which need to be added to *LGPN* I [NB: The names in no. 1 and probably no. 11 should be recorded under Samos, not Ikaros, Chaniotis]: Ἀμειν[--] (44), Ἀμμαχίων (sc. Ἀναμαχίων), attested for the first time (13), Ἄνθος (26), Ἀπολλᾶς (44), Ἀπολλόδωρος (16), Ἀρτεμισία (16), Ἀρτεμίσιος (14, 44), Ἀρτεμώ (17), Ἀρχικο[--] (23), Ἀρχίτας (18), Δημέας (13), Δημητρία (13), Δημοκρίτη (44), Διογένης (42), Διόδωρος (44), Ἐπάγαθος (21), Ἐπαμ(ε)ίνων (18/19), Ἐπαρχίδης (11), Ἐπίχαρμος (21), Εὐθύνους or Εὔθυνος (16), Εὐτύχης (22), Ζώπυρος (43), Ἡρόκριτος (9), Καδους, a Lydian name? (12), Λαμπραγόρας (27), Μανία (12), Μηνοδότη (22), Μητροφῶν (1, 8, 27), Μνησάλκης (13), Νικαγόρας (11, 16), Νικοκράτης? (44), Νικόφιλος (44), Νο[ήμων?] (21), Ὀνησικράτης? (44), Πασικρίτη (8), Πίγρης (2a), Πλαθαινίς (9), Τιμησίλεως (1), Τιμοκλέα (44), Φαρνάκης (2a), Φιδίλα (11), Φιλοκλῆς (16), [--]οδότη (44).

Most of these texts have been included in the new Ikarian corpus (*IG* XII.6.1217-1292; cf. our lemma no. 877). In addition to texts published in *Ἐπιγραφὲς Ἰκαρίας*, *IG* XII.6 contains the following texts: two dedications to emperors (1219, 1223); lists of names (1225/1226); epitaphs (1232/1233, 1236, 1239/1240, 1245, 1252-1254, 1258, 1287; two funerary epigrams: 1239 = *GV* 1450 and 1253 = *GV* 119); a measurement table with a monogram (1262); Christian

fragments (1269-1272, 1275) [1270 (τ[ῆς] Ῥ[ο]δίων ἐ[π]αρχί[ας]) may be the end of an honorary inscription, Chaniotis]; incerta (1278-1280, 1291); and graffiti on vases dedicated to Artemis Ταυροπόλος (1282-1284). There are 14 insignificant inedita: 1225/1226, 1232, 1236, 1245, 1252, 1258, 1269-1272, 1262, 1275, 1280. We single out a small fragment mentioning a δικαστήριον (1275; 5th/6th cent. A.D.) and an epitaph mentioning a fine for the violation of that grave (1258). The age at death is given in a few epitaphs (12 years: 1253; 50: 1254 I; 56: 1254 II; 62: 1252; 63: 1254 II).

We present a comparatio numerorum of *Ἐπιγραφὲς Ἰκαρίας* (*I.Ikaria*) with *IG* XII.6.2 and *SEG*.

IG XII.6	*I.Ikaria*	*IG* XII.6	*I.Ikaria*	*IG* XII.6	*I.Ikaria*
1217	47	1246	18	1274	36
1218	1	1247	17	1276	38
1220	3	1248	19	1277	37
1221	4	1249	20	1281	39
1222	5	1250	21	1285	40
1224	46	1251	22	1286	42
1227	2	1255	24	1288	41
1228	2a	1256	23	1289	44
1229	6	1257	25	1290	43
1230	7	1259	26	1292	45
1231	8	1260	28		
1234	9	1261	27	*SEG* XLII	
1235	10	1263	29	779	2, 3, 7,
1237	12	1264	30		10, 24, 39
1238	11	1265	31	*SEG* XLIX	
1241	13	1266	32	1161/1162	46/47
1242	15	1267	33	*SEG* LI	
1243	14	1268	35	1088	41
1244	16	1273	34		

889. Oine. Honorary decree for Pausimachos of Byzantion, 4th cent. B.C. *SEG* XLIX 1161. Republished by A.P.Matthaiou in *I.Ikaria* 83-86 no. 46 and in *IG* XII.6 1224. P.Gauthier, *BE* (2004) no. 245, expresses his doubts on the restoration [ὑπάρχειν δὲ αὐτῶι] | καὶ ἱε[ρῶν παράστασιν πάντων | ὧν ἂν ἡ πόλις συντελῆι] (LL. 8-10), because this was an extremely high honor, and suggests instead [ὑπάρχειν/εἶναι δὲ αὐτῶι] | καὶ ἱε[ρῶν μετουσίαν ὧγ καὶ οἱ Οἰναῖοι μετέχουσιν].

890. Oine. Honorary decree of the Samian inhabitants of Oine for Timesileos, after 133 B.C. Marble pedimental stele, probably broken below; the pediment has been destroyed and the surface is very damaged; seen by L.Bürchner and A.Rehm in a private house at Kampos. Mentioned by L.Bürchner, *RE* VIII.2 (1913) 2051 s.v. Histoi; id., *RE* IX.1 (1916) 984 s.v. Ikaros; D.Evangelidis, *AD* 4 (1918) [1921] Parart. 45; A.Rehm, *Sitzungsberichte der Preussischen Akademie der Wissenschaften zu Berlin* (Berlin 1926) 92; id., *RE* XVII.2 (1937) 2190/2191 s.v. Oine; L.Robert, *EEP* 113 note 1; *ATL* I 528; C.G.Pamphili, *Ἱστορία τῆς νήσου Ἰκαρίας* (Athens 1980) 25/26; A.J.Papalas, *Ancient Icaria* (Wauconda 1992) 134 and 183. Edd.pr. A.P.Matthaiou - G.K.Papadopoulos, *I.Ikaria* 19-25 no. 1 (ph.), with comments on the formulations, the office of the eponymous Samian δημιουργός, and the personal names. Republished in *IG* XII.6.1218.

[Ἐπ]ὶ δημιουργ[ο]ῦ Θεοδώρου τοῦ Δημητρίου, στεφα-
[νη]φόρου δὲ v Τ[ι]μησίλεω, Ταργηλιῶνος διχομηνίᾳ·
[ἔδ]οξεν Σαμίοις τοῖς κατοικοῦσιν Οἴνην· vv ἐπει-
[vv]δ[ὴ] Τιμησίλεως Μητροφῶντος φύσει δὲ Διη-
[ca. 4]ς ἀπὸ τῆς πρώτης ἡλι[κίας] τῶν ἀρίστων ζη-
[λωτ]ὴς γεγενημένος ἔν τ[ε το]ῖς λοιποῖ[ς] καλὸς
[κ]αὶ ἀγαθὸς ὑπάρχων διετέλει [κ]αὶ λέγων vacat
[κ]αὶ πράσ<σ>ων ἀεὶ τὰ συμφέροντα πᾶσιν ἡμῖν κατὰ
κοινὸν καὶ κατ' ἰδίαν v, στε[φ]αν[η]φόρος τε γενόμ<ε>-
νος αὐθαίρετος διὰ τοῦ ἐνι[αυ]τοῦ ἦρξε[ν] ἴσ[ω]ς
[καὶ φι]λαγάθως vv ἱκεσίαν τ[ε ἐπι]τελέσας τῆι [Ἀρ]-
τέ[μ]ιδι τῆ[ι] Ταυ[ρ]οπόλωι ὑπ[εδέ]ξατο πάν[τας]
[τοὺς] πολίτας καὶ τὰς π[ολίτιδ]ας καὶ τὰ τ[έκνα]
[--- ca. 10-11 ---]Σ[.]ΛΙΣΠΑΡΕΣ[..]ΛΟ[..]ΟΙΠΑΣ v θα[ca. 4]
[- ca. 5-6 -]Τ[.]Σ[ca. 4-5]Σ δυ[...]Α[...]Ν[...]ΑΝ δη[ca. 4]
[--------------- ca. 30-32 ---------------] καὶ Ε[ca. 4]
[---- ca. 13-14 ----]ΩΠ[---- ca. 13-14 ----]ΠΡ[ca. 4]
[---- ca. 13-14 ----]ΩΤ[---- ca. 13-14 ----]Ε[ca. 4]
[- ca. 5-6 -] οὐθὲν [.]Δ[...]ΤΟΥ[------ ca. 17-18 ------]
[---- ca. 12-13 ----]Κ[..]ΥΣΩΝ ἱκεσ[ί]αν [..]ΣΑΙΝ[ca. 5]
[--------------- ca. 30-32 ---------------]ΚΙΑΣ[..]
[--------------- ca. 30-32 ---------------]ΛΙΣΠΟ[..]
[--------------- ca. 30-32 ---------------]ΟΥΚΛΕΙ[..]
[--------------- ca. 28-30 --------------- φι]λαγάθως
[--------------- ca. 28-30 ---------------]ΤΡΑΝΕ[- ca. 5 -]
[--]ΥΠ[.]
[--]Ω[.]ΝΡ[.]
[-- δρα]χμὰς
[--]Τ[..]ΗΝ[.]
[-- δ]ραχμαῖς

[---]ΕΚ[..]
[---]ΕΠ[..]ΝΗΙ
[---]
[---]
[---]Ε[..]
[---]ΝΑΣ[.]
[---]ΠΑ[..]
[---]Ọ[...]
[---]ΣΥΓ[....]
[---]ΜΕΤΑ
[---]ι καὶ στεφα-
[νῶσαι ? ---------------------------------------]ΔΕΔ[..]
[---]ΕΛΟΛΗΝΙΡΜ[.]
[---]ỌΙΝΕΥΑΟ
[---]ΣΛΧΕ[...]
[---------------------- ? ----------------------]

1. Probably the same demiourgos as in *I.Priene* 42 (after 133 B.C.), edd.pr. ‖ 2. Timesileos may be a relative of Ἐπίγονος Μητροφῶντος and Μητροφῶν, both Οἰναῖοι, in *IG* XI.4.811/812; διχομηνία = full moon, edd.pr. ‖ 3. the settlement of the Samians in Oine took place in the 2nd cent. B.C.; cf. *IG* XII.6 1217-1223, edd.pr. ‖ 4-5. probably Διή|[νν ου]ς, edd.pr. ‖ 8. ΠΡΑΣΩΝ, lapis ‖ 9-10. ΓΕΝΟΜΙΝΟΣ, lapis ‖ 11. the ἱκεσία of Timesileos [a supplicatory sacrifice followed by banqueting, P.Gauthier, *BE* (2004) no. 245] was probably not private, edd.pr. [for the invitation of all citizens and their families to the banquet cf. *IG* VII 2712, Chaniotis].

891. Oine. Foundation or testament, 2nd/3rd cent. A.D. Lower right part of a marble stele, found at Keros (south of Kampos). Edd.pr. A.P.Matthaiou - G.K.Papadopoulos in *I.Ikaria* 55-57 no. 28 (ph.). Republished in *IG* XII.6.1260. Edd.pr. suspect a donation, K.Hallof a testament. [The distribution of money (LL. 14-17) suggests a foundation, Chaniotis.]

[-----------------------------------]
[------------------]Σ[ca. 3-4]Α[ca. 3-4]
[----------------]ΕΙΤΟΥỌΥΣΤ[ca. 3-4]
[----------------] Σεβαστὰ Σ Ι[ca. 3-4]
[------------------]τον ἡμῶν Υ[ca. 3-4]
[---------- φ]ύσει δὲ Μανδρο[ca. 3-4]
[---------------]έσαι ἱερουργησ[ca. 3-4]
[------------]ς τῆ[ς] οἰκίας ἡμ[ῶν ..]
[------------]ος δαίμων τὸ μοι[ρίδι]-
[ον ------------]μια ΠΡΟΣΠΕΡΕΛ[.]
[------------------]θειε τῷ προσπτα[ί]-
[σαντι? --------]ΕΝΘΩ φιλοτεκνο[.]
[---------------]ιν τοῦ κυρίου ἡμῶ[ν]
[αὐτοκράτορος ---] αἰώνιον μνήμην
[------------------ γρ]άμματος δώσειν
[-------- ἐν τῇ] γενεσίῳ αὐτοῦ ἡμ[έ]-
[ρạ -------------]υ τετρὰς ἀπιό[ντος]
[---------------]ωτων δηνάριον [ca. 3-4]
[------------ ὅσο]ν ἂν ἐγὼ ζῶ χρόν[ον]
[---------------------------------------]

2. Perhaps [---]ẹι το<ῦ> ὑοῦ, edd.pr.; [—]ẹῖτο ὑοὺς Τ[--], Hallof ‖ 3. a reference to a festival of the emperor cult, edd.pr. ‖ 4. τὸν ἡμῶν ὑ[όν], Hallof [[τὸν γλυκύτα]τον vel sim. ἡμῶν υ[ἱόν]?, Chaniotis] ‖ 5. Μανδρο[πότου], Μανδρο[κλέους] or Μανδρο[βούλο]υ, edd.pr. [for names composed with Μανδρ- see our lemmata nos. 818 and 877, Chaniotis] ‖ 7-8. reference to death, edd.pr. [or μο[ιραῖον]?, Chaniotis] ‖ 9. cf. the modern place name Προεσπέρα, edd.pr. ‖ 11. ἐν Θ(ε)ῷ?, edd.pr.; Hallof suspects that the letters ΘΩ were added by a different scribe ‖ 16. e.g., [ἥτις ἐστὶν Πανήμο]υ, edd.pr. ‖ [17. [ἑκάστῳ τῶν δεκαπρ]ώτων?; a reference to distribution of money, Chaniotis].

892. Oine. Dedication to Poseidon Helikonios, 2nd cent. B.C. Right part of a marble base; of unknown provenance, now in the museum at Kampos. Edd.pr. A.P.Matthaiou - G.K.Papadopoulos, *I.Ikaria* 34/35 no. 6 (ph.). Republished in *IG* XII.6.1229. This is the first attestation of the cult of Poseidon Helikonios in Ikaria, but the god was worshipped in Samos (*IG* XII.6.168).

[--------]του τοῦ Φιλοκλέους | [Ποσειδῶνι Ἑλι]κωνίωι

893. Oine. Dedication to the emperor Hadrian, shortly after 117 A.D. Marble base of unknown provenance; now in the museum at Kampos. Edd.pr. A.P.Matthaiou - G.K.Papadopoulos, *I.Ikaria* 32/33 no. 4 (ph.). Republished in *IG* XII.6.1221.

Σάμιοι οἱ ἐν Εἰκαρίᾳ
κατοικοῦντες τῷ
μεγίστῳ Αὐτοκράτορι
Τραϊανῷ Ἀδριανῷ, θεοῦ
Τραϊανοῦ υἱῷ, θεοῦ Νέρβα
υἱωνῷ, Ἀρίστῳ Καίσαρ[ι] Σε{ΒΑ}-
βαστῷ Γερμανικῷ Δακικῷ
Παρθικῷ, σωτῆρι καὶ κτίστῃ

6. In fine, scratched by the mason.

894. Oine. Dedication to the emperor Antoninus Pius, 138-161 A.D. Two joining fragments of the right part of a marble base; reused in Late Antiquity (see our lemma no. 900); seen by L.Bürchner in 1895 in Kampos, now in the court of the museum. Edd.pr. A.P.Matthaiou - G.K.Papadopoulos, *I.Ikaria* 33/34 no. 5 (ph.). Republished in *IG* XII.6.1222.

Σάμιοι οἱ κατ[οικοῦντες Εἰκαρίαν]
Αὐτοκράτορα [Καίσαρα Τ(ίτον) Αἴλιον Ἀ]-
δριανὸν Ἀντω[νῖνον Σεβαστὸν Εὐσεβῆ]

2. Restored by K.Hallof apud edd.pr.

895. Oine. Funerary epigram, 2nd cent. B.C. Front part of a marble block [altar; see LL. 5/6, Chaniotis]; found in 1963 reused in the church of Agia Matrona at Dafni, now in the museum at Kampos. Mentioned by N.S.Zafeiropoulos, *AD* 18 B2 (1963) [1965] 273 no. 3. Edd.pr.

A.P.Matthaiou - G.K.Papadopoulos, *I.Ikaria* 42-44 no. 15 (ph.). Republished by A.P.Matthaiou in *IG* XII.2.1242, who also consulted a transcription made by W.Peek from a ph. and a copy given to him by an unknown Greek scholar.

[–⏑⏑–⏑⏑–⏑⏑–]ς Ἀφροδισίου ὧδε
ἵδρυσαν μνήμη[ς εἵ]νεκα καὶ χάριτος
μήτηρ ἠδὲ πατὴρ καὶ Λαμπραγόρης ὁ σύναιμος,
τιμὴν ἀθανάτοις τῆιδε [Ο] τιθέντες ἴσην·
καὶ βωμῶι τέλεσαν καὶ θύματι καὶ λιβανωτῶι
καὶ σέλας Ἡφαίστου βωμὸν ἔθηκαν ἔπι,
ἀντ' εὐεργεσίης καὶ τιμῆς, τῆς ἐς ἑαυτοὺς
εἶχεν, ὅτ' ἠελίου λαμπρὸν ἔλευσσε φάος

The epigram consists of four elegiac distichs, edd.pr. ‖ 1. Aphrodisios is either the name of the deceased or his patronymic, edd.pr. [probably the name of the deceased person; both father and mother (L. 3) remain anonymous; only the name of the brother is given (L. 3) ‖ 2. for the combination of μνήμη and χάρις cf. *SEG* XLI 1003 and *LSAM* 20, Chaniotis] ‖ 3. this is the first attestation of the Ionic form of Λαμπραγόρας/Λαμπράγορος; Λαμπραγόρη may be the name of the deceased ('and the brother of Lampragore'), edd.pr. [but L. 7 (εὐεργεσία, τιμή) suggests that the deceased person was a man; see also above, Chaniotis] ‖ 4. τ<ῶ>ιδε, Peek; τή<ν>δε, Keydell apud Peek; τῆιδε, edd.pr. ['in this way'?] ‖ 5. τέλεσαν, sc. τὸ μνημεῖον, edd.pr.; τέλεσαν (consecrated), sc. Λαμπραγόρην, Peek [which makes better sense, since otherwise βωμῶι καὶ θύματι καὶ λιβανωτῶι are hard to explain; the text refers to the establishment of a hero cult (accepting τ<ῶ>ιδε for L. 4) through the erection of an altar, the offering of a sacrifice, and the burning of incense; 'they consecrated him by means of an altar and a sacrificial offering and incense', Chaniotis] ‖ 6. σέλας Ἡφαίστου = fire (cf. Pindar, *Pyth.* 3.39/40), edd.pr.

896. Oine. Funerary epigram, 1st cent. A.D. Right part of a pedimental stele; found reused in an old house at Kampos. Edd.pr. A.P.Matthaiou - G.K.Papadopoulos, *I.Ikaria* 46/47 no. 18 (ph.). Republished in *IG* XII.6.1246.

Ἀρχίτας
Ἐπαμείνονος·
χρηστέ,
χαῖρε
vacat

[Πό]τνια Φερσ̣[ε]φ{EI}<όν>η καὶ
[πα]ντρόφε Γαῖα καὶ Ἑρμᾶ,
vacat
[πέ]μποιτε Ἀρχίταν
[χ]ῶ̣ρον ἐς εὐσεβέων

5-8. Edd.pr. assume that the epigram consists of four verses and present the following text:

[––––––– πό]τνια ΦΕΡ̣Σ̣[.]Φ̣Ε̣ΙΟΝΗ καὶ
[–⏑⏑–⏑⏑ πα]ντρόφε Γαῖα καὶ Ἑρμᾶ
[–⏑⏑–⏑⏑–⏑⏑– πέ]μποιτε Ἀρχίταν
8 [–⏑⏑–⏑⏑– χ]ῶ̣ρον ἐς εὐσεβέων

[But as K.Hallof pointed out (apud edd.pr.), a verse cannot end with καί (L. 1); as we may judge from parallels (e.g., *GV* 48 LL. 7/8: ὦ Μοίρας ἄτρυτοι ἀνανκεστῆρες ἄτρακτοι, | τὸν<δ>' ἱερὸν πέμψαιτ' εἰς δόμον εὐσεβέω[ν]; 258 LL. 2/3: τόν, ὦ Μαίας κλυτὲ κοῦρε | Ἑρμείη, πένποις χῶρον ἐπ' εὐσεβέων; 752 L. 8: ὦ δαῖμον, πέμψα[ις] εἰς δόμον εὐ[σεβέων]; 842 LL. 5/6: ἀλλὰ τὸν ἁγνόν, | Φερσεφόνη, στείλαις χῶρον ἐς εὐσεβέων; 1249 LL. 9/10: Ἑρμῆ Μαιάδος υἱέ, ἄγ' εὐσεβέων ἐπὶ χῶρον | ἄνδρα τὸν ἐν θήραις γ' ὄντ' ἀκ[ορε]στ̣ότατον; cf. 1294 LL. 5/6; 1594 LL. 1/2) show that the combination deity/deities + name/attribute of the deceased + πέμποις/πέμποιτε χῶρον ἐς/ἐπ' εὐσεβέων et sim. is complete; if one can judge from the remains of the pediment (ph.), only a small part of the stele has been broken off (or damaged) on the left; the epigram consists of a rather clumsy elegiac distich:

[Πό]τνια Φερσ̣[ε]φ<όν>η καὶ | [πα]ντρόφε Γαῖα καὶ Ἑρμᾶ,
[πέ]μποιτε Ἀρχίταν | [χ]ῶ̣ρον ἐς εὐσεβέων

The mason has clearly separated the two verses with a vacat, Chaniotis] ‖ 5. ΦΕΡ̣Σ̣[.]Φ̣Ε̣Ι̣ΟΝΗ, lapis; initio, restored by K.Hallof (apud edd.pr.), who suggests that the mason erroneously wrote Φερσεφειόνη for Φερσεφονείη [Φερσ̣[ε]φ{Ε̣Ι̣}<όν>η for metrical reasons, Chaniotis].

897. Oine. Funerary epigram for a man of learning, 3rd/4th cent. A.D. Marble block (from a statue base) damaged on top; of unknown provenance, now in the museum at Kampos. Edd.pr. A.P.Matthaiou - G.K.Papadopoulos, *I.Ikaria* 52-54 no. 26 (ph.). Republished in *IG* XII.6.1259.

[-------]ΗΠ[---------------------------------------]
[-------]ΑΛΜ[--------------------------------------]
[-------]Υ[------------------------------]ΝΗΝ[---]
εἷμα δέ οἱ κέχυται περὶ γούνατα καὶ χερὶ λαιῇ
βιβλίον v ὡς ἐτύμως δεικνύμενος κατέχει·
ὄντως ἔστι λέγοντος ἀκούειν, vv εἴ γέ τιν' αὐδὴν
ἠδύνατ' ἐκπροχέειν ἡ λίθος ἡ Παρίη

The base supported the statue of a seated man with a himation covering his knees (L. 4) and holding a book with his left hand (LL. 4/5); if the Parian marble could speak, one could hear the man reading (LL. 6/7), edd.pr. [cf. Poseidippus' epigram on Philitas of Kos (*fr.* 63 L. 7 ed. Austin-Bastianini): [αὐδῆσ]οντι δ' ἔοικεν, Chaniotis].

898-905. Oine. Christian inscriptions, 5th/6th cent. A.D. Marble plaques, blocks, and stelai associated with an early Byzantine basilica, probably originally dedicated to Mary, at the site where a church of St. Eirene was built in the 9th/10th cent. Edd.pr. A.P.Matthaiou - G.K.Papadopoulos, *I.Ikaria* 58-71 nos. 29-36 (ph.), who profited from remarks by D.Feissel and copies made by L.Bürchner (1900) and A.Rehm (1924). Edd.pr. discuss the language of these texts, which has great similarities with modern Greek. Republished in *IG* XII.6.1263-1268 and 1273. Cf. D.Feissel, *BE* (2004) no. 520.

898: 65-67 no. 32 = *IG* XII.6.1266. **Regulation concerning the payment of fines, 5th/6th cent. A.D.** Middle part of a marble plaque reused in a modern house at Kampos: [---] | ὁ οἰκονόμος κα[ὶ] | ὁ ἐκλισιέκδικος καὶ | οἱ σαλτάριοι

λάβουlσιν πρόστιμα, ἵνα ‖ οἱ λυποὶ φόβον ἔχουσιν ἀρχαῖς | καὶ ἐξουσίαις | ὑποτάσ<σ>εσlθε

1. sc. ὁ ‖ 2. sc. ἐκκλησιέκδικος, the legal representative of the church, edd.pr. ‖ 3. the σαλτάριοι (saltuarii) were guards of the wooded mountainous areas, edd.pr. ‖ 5. sc. λοιποί ‖ 6-9. cf. Paul, *Tit.* 3.1, edd.pr. ‖ 8-9. ΥΠΟΤΑΕΣΕΣ, lapis; sc. ὑποτάσσεσθαι.

899: 59/60 no. 30 = *IG* XII.6.1264. **Quotation from a sermon, 5th/6th cent. A.D.** Two joining marble plaques (or fragments of a plaque). Fr. b (right part): E.I.Stamatiadis, *Ἰκαριακά* (Samos 1893) 22. D.Feissel observed that fr. b and fr. a, an ineditum (left part), belong together: Πάλιν εἰ Ἐρ[ω]δηὰς μένετε, | πάλιν ὀρ[χ]ῆτε, ἄρα μημᾶlτε τὴν Εἰε[ζ]άβελ, τὴν τῶν | προφητῶ[ν] φονεύτριαν

Read: πάλιν ἡ Ἡρωδιὰς μαίνεται, πάλιν ὀρχεῖται, ἄρα μιμεῖται τὴν Ἰεζάβελ, τὴν τῶν προφητῶν φονεύτριαν; cf. Joh.Chrys., *PG* 59.485/486 and 55.616; Greg.Naz., *PG* 36.260 B, Feissel [on the nature of the text cf. the next lemma, Chaniotis].

900: 69-71 no. 35 = *IG* XII.6.1268. **Biblical quotations, 5th/6th cent. A.D.** Left part of a marble base (cf. our lemma no. 894); reused in the early Byzantine period.

Μνησθήσο[μαι ------]
ἀπὸ ἀρχῆς δη[-------]
ἀμάρτῃ τῇ α[-------- δι᾽αὐ]-
τὴν ἀποθνή[σκομεν]
πάντες·
κὲ ἐπικαλ[έσομαι ? ---]-
κος· μέλη γὰ[ρ ἀποστά]-
ζη ἀπὸ χηλ[έων γυναι]-
κὸς πόρνης, [ἣ πρὸς καιρὸν]
γλυκάνη σ[ὸν φάρυγγα]
ὕστερον {μέντοι}
π<ηκρ>ότ[ερον χολῆς]
εὑρήσ[εις]

D.Feissel (apud edd.pr.) observed that the Biblical quotations in LL. 3-5 and 7-13 are found in Anast.Sin., *PG* 89.628 A-B; 'cet extrait parait sorti d'un florilège sur les "mauvaises femmes"', D.Feissel, *BE* (2004) no. 520 [perhaps a sermon (L. 1: μνησθήσο[μαι]; cf. LL. 6/7) with Biblical quotations, Chaniotis] ‖ 2-3. ἀπὸ ἀρχῆς δη[ὰ γυναικὸς ἡ] | ἁμαρτή{ΤΗ}α, Feissel; δη[μιουργίας] or δη[μιουργοῦ]? ... τῇ ἀ[ληθείᾳ]?, edd.pr.. ‖ 3-5. cf. *Sophia Sirach* 25.24: ἀπὸ γυναικὸς ἀρχὴ ἁμαρτίας, καὶ δι᾽ αὐτὴν ἀποθνήσκομεν πάντες, edd.pr. ‖ 6. κέ = καί or Κ(ύρι)ε· ἐπικαλ[οῦμαι]?, edd.pr. [rather καὶ ἐπικαλέσομαι (cf. L. 1), Chaniotis] ‖ 6-7. [γυναι]lκός?, edd. pr. ‖ 7-13. *Prov.* 5.3-4, edd.pr. ‖ 7-8. sc. μέλι, ἀποστάζει, χειλέων ‖ 10. sc. γλυκάνει, edd.pr.; or γλυκανεῖ, J.Curbera apud edd.pr. ‖ 12. ΠΡΗΚΟΤ, lapis; sc. πικρότ[ερον], edd.pr.

901: 71 no. 36 = *IG* XII.6.1274. **Psalm quotation, 5th/6th cent. A.D.** Marble block reused in the church of St. Eirene: † Εὔξασθε καὶ ἀπόδοτε Κ(υρί)ῳ τῷ Θ(ε)ῷ ἡμῶν

Quotation of *Ps.* 75.12, edd.pr.

902: 69 no. 34 = *IG* XII.6.1273. **Psalm quotation, 5th/6th cent. A.D.** Marble block reused in a modern house: Ἀγαθὸν ἐλπίζιν | ἐπὶ Κ(ύριο)ν εἲ ἐλπίζιν | ἐπὶ ἄρχοντας

A quotation of *Ps.* 117.9, edd.pr. ‖ 1-2. ἐλπίζιν = ἐλπίζειν ‖ 2. ΚΝ͡, lapis; εἲ = ἤ.

903: 58/59 no. 29 = *IG* XII.6 1263. **Proverbial phrase discriminating against the Jews, 5th/6th cent. A.D.** Marble block. Cf. D.Feissel, *BE* (2004) no. 520 ('maxime'). Republished by W.Ameling, *IJO* II 51/52 no. 5a (German translation): 'der Text scheint vom Duktus her einem Sprichwort ähnlich': Ἀμήχανος τρόπος ὅτι ποτὲ ἀλήθιαν ἀκούις ἀπὸ ⟦Ἰκαρίον⟧ | Ἰουδέον

1-2. 'Il n'y a pas moyen que tu entendes jamais la vérité des juifs d'Ikaria', F.; [or [⟦Ἰκάριον⟧ | Ἰουδέον (for Ἰκάριον, Ἰουδαῖον),' Chaniotis] ‖ 2. ἀκούις = ἀκούεις ‖ 3. after the ethnic Ἰκαρίον had been erased, the ethnic of the Jews (Ἰουδέον = Ἰουδαίων) was added in larger letters, edd.pr.; 'je ne crois pas que le mot Ἰκαρίον ait été ajouté après le martelage', F.

904: 61-65 no. 31 = *IG* XII.6.1265. **Oracle concerning the foundation of a church of Mary (A) and invocation of the archangel and Mary (B), 5th/6th cent. and 6th cent. A.D.** Two fragments of a marble plaque, first inscribed on the main face (A), later on one of the narrow sides (B). **Fr. a**: Known from copies made by L.Bürchner and A.Rehm, who saw it in a private collection; according to Bürchner the stone had been brought from Fanari (Istanbul); now lost. **Fr. b**: Seen by Bürchner in a private house in Kampos. Frs. a+b joined by G.K.Papadopoulos. Cf. D.Feissel, *BE* (2004) no. 520.

A: a b
Προφητεύοντος [...]I[..]Ν Ἀπολ[λ---]ς τινάς· τίνος ἔσ-
τε δόμος οὗτος ἶ πάλιν τίν[--- ἔ]στε; χρησμὸς ἐδό-
θη· ἐγὸ <δ>ὲ πυθμεύο, ὅσα μὲν πρὸς ἀ[ρετὴ]ν κόσμου ὦρωρεν
ποῖτε, τρισένα μόνον ὑψιμέδ[οντα Θεό]ν, οὗ λόγος
ἄφ[θ]ειτο<ς> ἐν ἀδαῇ ἔν[κυος] ἔστε, ὅσπερ γὰρ
[πυ]ριφόρο<ν> τόξο<ν> μέσ[ον δι]αδραμῆ κόσ-
[μο]ν ἅπαντα ζογρίσας π[ροσά]ξι δῶρον τῷ πατρί·
[αὐτῆς ἔστε δόμος· Μαρία δὲ τοὔν]ομα αὐτῆς

B: [---]σι καὶ μὰ τὸν Ἀρχάνγελον καὶ τ[--]
[---] ἀγαθὴ ἡμῶν βασιλὶς καὶ δέσποινα

A. This is the first epigraphic attestation of a Pythian oracle quoted by Christian authors after the mid-5th cent. and referring to the conversion an ancient temples, that of Rhea in Kyzikos and that of Athena in Athens, into churches of Mary. The closest version is that of Joh.Malalas, *Chronogr.* 4.8 ed. Thurn (77 ed. Dind.): ὅσα μὲν πρὸς ἀρετὴν καὶ κόσμον ὄρωρε ποιεῖτε· ἐγὼ δὲ ἐφετμέω τρεῖς

ἕνα μοῦνον ὑψιμέδοντα θεόν, οὗ λόγος ἄφθιτος ἐν ἀδαεῖ κόρῃ ἔγκυος ἔσται· οὗτος ὥσπερ τόξον πυριφόρον μέσον διαδραμὼν ἅπαντα κόσμον, ζωγρεύσας πατρὶ προσάξει δῶρον· αὐτῆς ἔσται δόμος. Μαρία δὲ τοὔνομα αὐτῆς. This text suggests that the church of St. Eirene (9th/10th cent.) was preceded by an early Byzantine basilica dedicated to Mary, and this again by a pagan temple of a goddess, edd.pr.; for the manuscript tradition of this text see Feissel's comments ‖ 1. [...]M[.]N, B.; [...]E[..]Π, R. ‖ 1-2. sc. ἔσται, ἧ ‖ 2. the mason first wrote ΧΡΕΣΜΟΣ and corrected it later ‖ 3. ΕΓΟΕΠΥΘΜΕΥΟ, ΚΟΣΜΟΥ, lapis; sc. ἐγὼ δὲ πυθμεύω, ὄρωρεν; πρὸς ἀ[ρετὴν κα]ὶ κόσμο<ν>, edd.pr., *IG*; πρὸς ἀ[ρετὴ]ν κόσμου, F. ‖ 4. ποῖτε = ποιεῖτε ‖ 5. ΑΦ[Θ]ΕΙΤΟΕ, lapis; sc. ἄφθιτος, ὥσπερ ‖ 6. ΠΦΟΡΟΤΟΞΟ, lapis ‖ 6. sc. διαδραμεῖ ‖ 7. sc. ζωγρήσας προσάξει δῶρον ‖ **B**. 1. this invocation of the archangel is unique, edd.pr.

905: 67/68 no. 33 = *IG* XII.6.1267. **Incertum (epitaph and proverb?), 5th/6th cent. A.D.** Marble stele reused in a modern house; seen by L.Bürchner and A.Rehm.

Δ̣εμονία | καὶ Ὀρφα|νικός· | μόλιβος ‖ ἰς πέλαγος | βληθὴς | οὐκ ἐβό|λησεν

Edd.pr and *IG* do not express any views about the nature of the text; D.Feissel, *BE* (2004) no. 520, suspects an excerpt from a list of mirabilia (cf. *PG* 28.1428 A); [although the text was written by one mason (ph.), it may contain two different kinds of texts: an epitaph (?) of Daimonia and Orphanikos (LL. 1-3) and a proverbial saying describing a paradox ('a piece of lead thrown into the sea did not sink'), Chaniotis] ‖ 1. Δεμονία = Δαιμονία; only the male form (Δαιμόνιος) is attested (*LGPN* I, s.v.), edd.pr. ‖ 2-3. the name Ὀρφανικός is unattested (but cf. Ὀρφανός in *LGPN* I, s.v.), edd.pr. ‖ 3. no interpunct, edd.pr. [but this seems to be the end of a separate text, Chaniotis] ‖ 4-8. read: μόλυβος εἰς πέλαγος βληθεὶς οὐκ ἐβούλησεν (from the Byzantine verb βουλῶ, cf. βολίζω), edd.pr.

905 bis. Oine. Inscribed vases, undated. Two inscribed vases found during the excavation of a cemetery at Kambos. Ed.pr. M.Viglaki-Sofianou, *AD* 52 B3 (1997) [2003] 946/947 [probably owner's inscriptions, Chaniotis]: 1) Θεοφ. (946; small phiale), 2) Ἐπιγόνου (947; pyxis).

KORASSIA

906. Korassia. Corpus. The inscriptions of Korassia (Φοῦρνοι) are included in *IG* XII.6.1203-1216 (cf. our lemma no. 877). Most of the texts have been published by G.Dunst, in *Mélanges helléniques offerts à G. Daux* (Paris 1974) 115-137 (*IG* XII.6.1203-1206, 1208-1210, 1213-1216); for the remaining texts see *SEG* XXXVIII 847 (1207), XXXIX 905 (1212), and XLIII 571 (1211). The texts are honorary inscriptions (1203-1205), dedications (1206-1209), epitaphs (1210-1212), and rock-cut graffiti at the site of a garrison (1213-1216; cf. *SEG* XLIII 570). K.Hallof and A.Matthaiou provide new readings and restorations of several texts.

1208 L. 2 (= *SEG* XXXVIII 848; dedication to Hermes; 3rd/2nd cent. B.C.): [Ἡρ]αΐσκου (M.; [Φι]λίσκος, D., *LGPN* I, s.v.).
1211 (= *SEG* XLIII 571; epitaph, 1st cent. A.D.): [Τ]ειμ̣άνδ<ρ>α Νείκη ❦ ἐ[τ]ῶ̣[ν --] (H. [rather Νείκῃ, Chaniotis]; or e.g. Νεικί̣[ππου], M.; text in majuscules, *SEG*).
1213 (graffiti): A text engraved next to the drawing of a bird (I) is not part of a personal name ([Φ]υτίου or [Τελε]υτίου, D.), but an imitation of a bird's cry: τιότ τιό τι (cf. Aristophanes, *Birds* 237 and 738, M.). For **II** (Μῦς καλὸν πώγωνα ἧ <ἕ>χει, M.; ἤχει, D.) cf. Aristophanes, *Eccl.* 102. **III** may be an obscene text: [ἔχει καλὸν?] σῶμα Γάστρων (H.). In **IV**, Χρυσόπος (for Χρυσόπους, M.; [--]σαρυς ὁ Ποσ[--], D.) is a personal name or an attribute. **VI** reads Ἐπίγονος <κ>αλὸς Σάμιο̣[ς] (H.; Ἐπίγονος Ἡράκλειτος Σ̣α̣μ̣ί̣ο̣υ̣ in the copy of A.Rehm; cf. D., *LGPN* I, s.vv.). **VII** reads Ἐπίγονος {Σ} καλὸς οἷς δοκεῖ τῶν φρορῶν (M.; Ἐπιγόνου, Ἔκαλος, Ἡρόδοτος and remains of letters, D., hence *LGPN* I, s.vv.). **VIII** is an acclamation of a man in love with Sosippe: Σωσίππη, δέσποινα | ἐμή, χρυσῆ (initio M.; Σωσί, γ<υ>νή, D.: cf. *LGPN* I s.v. Σωσίς). **XI** is a homoerotic text: καὶ τἆλλα σπεύδων Ἀπολλο-κρ̣[άτει Δ]αμόδωρος, Ἐπίγονον | ποθῶν φυλάττω Κορσιητῶν ἀκρόπολιν (M.; incomplete D. and *SEG* XLIII 570; the name Σπεύδων in *LGPN* I, s.v., should be deleted).

AMORGOS

906 bis. Aigiale. Foundation of Kritolaos, ca. 100 B.C. *IG* XII.7.515; Laum, *Stiftungen* 50; *LSCG Suppl.* 61; *SEG* XXX 1084*. Through a detailed commentary on this document, A.Helmis, in *Symposion 1999* 463-480, examines the connection between private initiative (the foundation of Kritolaos for the commemoration of his deceased son Aleximachos) and public control (the decree that regulates the management of the money and the organization of the sacrifice, the banquet, and the contests in the gymnasium) and the introduction of Aleximachos into the social memory of the entire community.

906 ter. Aigiale. Funerary epigram for Epanodos. *IG* XII.7.445; *GV* 741. In a brief study of the dialogue between passers-by and epigrams for persons who died at sea, S.Struffolino, *Acme* 56 (2003.1) 99-103, reprints the text (Italian translation) and discusses literary influences on the poem (*Il.* 9.4 and 360; *Od.* 5.420; Callim., *ep.* 58.2 = *AP* 7.277; Oppianus, *Cynegetica* 3.211). [S. misunderstood LL. 6-8; Θεοδώρα is Epanodos' mother, not 'una nutrice o un' accompagnatrice'; see *LGPN* I, s.v. Epanodos, Chaniotis.]

907. Nikouria (Aigiale?). Decree of the Koinon ton Nesioton concerning participation in the Ptolemaia, ca. 280 B.C. (or 262 B.C.). *IG* XII.7.506; *Syll.*[3] 390 (cf. *SEG* XLII 745*; XLIII 1105). R.A.Hazzard, *Imagination of a Monarchy: Studies in Ptolemaic Propaganda* (Toronto-Buffalo-London 2000), argues that an important change occurred in Ptolemaic

propaganda around 263/2 B.C., when, according to H.'s thesis, Ptolemy II attributed the title Σωτήρ to his father (cf. *SEG* XLII 745), introduced a new dating era (see our lemma no. 871), and soon afterwards (January 262) organized the great procession in Alexandria. Consequently, all undated inscriptions referring to Ptolemy I as Soter (*IG* XI.4.1038 = *OGIS* 67; *IG* XI.4.1123; *SEG* XXIV 1174; *I.Milet* 1.3.139; *OGIS* 16, 19, 25, 55) are later than 263/2 B.C. (21). Part of his argument is the dating to ca. 262 B.C. of the decree of the Nesiotic League declaring its participation in the isolympic Ptolemaieia (47-58 and 168-175). H. points out that there is no firm evidence for the traditional early date (shortly after 280 B.C.). The Ptolemaic officials who are mentioned in this decree, the nauarch Φιλοκλῆς of Sidon and the nesiarch Βάκχων, may be known as donors in Delos in 279 B.C. (*IG* XI.2.161 B LL. 12/13 and 60), but this does not exclude the possibility that they were still in office around 262 B.C. (168-175). He does not see a problem in the attestation of another nesiarch (Ἑρμίας) from 267 B.C. onwards and another nauarch (Καλλικράτης) from 268 B.C. onwards; Ptolemy II occasionally appointed more than one person to the office of the dioiketes and the nomarches; conceivably, he could have done the same with νησίαρχοι and ναύαρχοι; the exact date of the service of Ἀπολλόδωρος as nesiarch (traditionally dated to before 279 B.C.; cf. *IG* XI.2.161 B LL. 14/15, 44/45; 142 LL. 14/15; 156 A LL. 6, 31, 161) is not known. The Islanders met in Samos, and not on Delos, because of the insecurity resulting from the Chremonidean War. The Nesiotic decree is very similar in wording to the Amphiktyonic decree that recognized the Πτολεμαίεια as isolympic (*F.Delphes* III.4.357); the latter was issued during the archonship of Πλείστων in the 260s'. All this leads H. to the conclusion that both the Nesiotic decree and the Amphictyonic decree were issued before the first celebration of the isolympic Ptolemaieia, which H. dates to January 262 B.C. (R.A.Hazzard - M.P.V.FitzGerald, *Journal of the Royal Astronomical Society of Canada* 85 [1991] 6-23). [It is impossible to summarize here H.'s complex, and at times circular, argumentation. His date requires us to accept two extremely improbable scenarios, for which there is absolutely no evidence: first, that Philokles, who had served as a commander of Ptolemy I as early as 308, was still active as an admiral of Ptolemy II forty years later, 16 years after the last dated mention of him (see H.Hauben, *AncSoc* 34 [2004] 38-44); second, that two nesiarchs overlapped after 268 B.C. In addition to this, Pleiston served in Delphi either in 262/1 B.C. (*SEG* XLV 463, pp. 116 and 119) or in 266/5 B.C. (cf. *CIG* IV pp. 26-28 and no. 42); consequently, the Amphictyonic decree accepting the isolympic Ptolemaieia - according to H.'s speculations the very first celebration of the isolympic festival - was issued either *after* H.'s postulated celebration of the festival (January 262 B.C.) or long before. The traditional chronology of the Nesiotic decree and the first celebration of the isolympic Ptolemaieia shortly after 280 B.C. makes more sense, Chaniotis.]

LEMNOS

908. Hephaisteia. Land use. D.Marchiandi, *ASAA* 80 (2002) 488-537, studies the organization and economic exploitation of the territory of Hephaisteia, observing a great similarity with land use in Attica (cf. our lemma no. 177). She adduces the evidence provided by horoi from Athens (*Agora* XIX P4) and Hephaisteia (*IG* XII.8.19; *SEG* XLV 1187), from

epitaphs (*IG* XII.8.30, 31 [= *IG* II^2 11946] and 33; G.Susini, *ASAA* 14-16 [1952-54] 322-325 no. 4: Βενδιδώρα Μητροφάνου Γεργισίου), and from funerary periboloi.

909. Hephaisteia. Graffito, Hellenistic period. Fragment of a lid inscribed after firing; found at Loutra. Ed.pr. V.Consoli, *ASAA* 81 (2003) [2005] 1034/1035 (ph.): ἱερόν

910. Lemnos. Inscribed sling bullets, 3rd cent. B.C. (?). Lead sling bullets; unpublished. Mentioned by E.Varoucha-Christodoulopoulou, *AEph* (1953/54) [1961] 333 note 4, based on information provided by S.Charitonides and C.Doumas. Cf. our lemma no. 840 and 2102: Διονυ(σίου)

IKOS

911. Ikos. Amphora stamps, Classical/Hellenistic period. A.Doulgeri-Intzesiloglou et alii, *AD* 54 B1 (1999) [2005] 407 (ph.), report the discovery of stamped amphora handles in a pottery workshop at Tsoukalia Alonnisou; the stamps bear the ethnic Ἰκιον.

SAMOTHRAKE

912. Samothrake. Architecture. K.Martin, in *AMS* 545 (Bonn 2003) 138-144 (ph.), compares the 'Rundbau' represented on the stelai *IG* XII.8.189, 190-192, and 198 with a similar image on Kyzikene coins of the Imperial period. *IG* XII.8.198 records the architect Ἀσκληπιάδης Ἀττάλου, who was sent from Kyzikos to Samothrake. M. wonders whether Asklepiades' father Atttalos is to be identified with Ἄτταλος Ἀσκληπιοδώρου, presumably the architect on record in *I.Kyzikos* 100 (Pfuhl-Möbius 1555), which also has a representation of a miniature 'Rundbau'. Attalos may have visited Samothrake, examined the Arsinoeion and subsequently designed a similar building in Kyzikos; his son Asklepiades may have implemented the plan.

912 bis. Samothrake. The Περαία. See our lemma no. 2200.

913. Samothrake. Honorary decree for Praximenes of Kos, ca. 250-200 B.C. See our lemma no. 848.

Ἐπιφάνης, Ἐπίων, Ἑρμοκράτης, Ἑρμόφαντος, Εὐκράτης, Εὐφραγόρας, Εὐφραντίδας, Εὐφρόσυνος, Ζηνόδοτος, Ἡνίοχος, Θεύδοτος, Θευκλῆς, Θράσων, Ἰσίδωρος, Κύπρος, Μάρων, Μενέστρατος, Μένης, Νικαγόρας, Νικόλαος, Ξενοκλῆς, Ὀλοφέρνης, Πολύνικος, Πτολεμαῖος, Χαρμοκράτης. **Chios** (nos. 163-186): Potters: Ἑρμω., Ἱκέσιος, Μεν. **'Parmeniskos group'** (nos. 187-194): Ἀρτε., Ἑρμαῖος, Ἡγησῖνος, Κριτόλαος, Νικοκλῆς, Νικόστρατος. **Kos** (nos. 195-197): Potters: Βότρυς, Ὀνήσιμος. **Sinope** (no. 201): ἀστυνόμος Πόσις Δαΐσκου. Potter: Θυαίας. **Undetermined** (nos. 202-214): Ἀριστόδικος, Διόδωρος, Εὐθυκλῆς, Εὐκράτης. There are also stamps from Eretria (198: ἐξ Ἐρετρίας), Ikos (199: Ἴκιον), and Paros (200: Πάριον).

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929 bis. Eretria. Panathenaic amphora, 312/11 B.C. Fragment of a Panathenaic amphora found in 1895. G.von Brauschitz, *Die Panathenäischen Preisamphoren* (1910) no. 108; M.Bentz, *Panathenäische Preisamphoren* (Basel 1998) 180 no. 4.129. Republished by E.Mango, *op.cit.* (cf. our lemma no. 920) 151 no. K64,7: [ἄρχω]ν Πολέμων

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929 ter. Eretria. Inscribed tiles, 4th-2nd cent. B.C. Stamped clay tiles foung in the Hellenistic gymnasion. Ed.pr. E.Mango, *op.cit.* (cf. our lemma no. 920) 138-147: **1)** δη[μόσιος] (138 A2; ca. 300 B.C.); **2)** Ἐρετ[ριέων] (139 A17; 4th cent. B.C.); **3)** δη[μόσιος] | Ἐρε[τριέων] (139 no. A24 = *IG* XII.9.891(4); late 4th cent. B.C.?); **4)** Ἐρε[τριέων] (140 A25; 4th cent. B.C.); **5)** Ἐρετρ[ιέων] (142 A53; ca. 150-100 B.C.); **6)** [Ἐρετρ]ιέων (143 A61; undated); **7)** δη[μόσιος] | Ἐρε[τριέων] (143 A68; 2nd cent. B.C.); **8)** Ἐρ[ετριέων] | δη[μόσιος] (147 A119; undated; found in the palaistra, but originally not from the gymnasion).

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930. Histiaia (area of: Neos Pyrgos). Dedication of Kylion, early 6th cent. B.C. *SEG* XLVII 1369; XLIX 1203. E.Sapouna-Sakellaraki sent us a dr. of this inscription. The correct text of this inscription is the one given in *SEG* XVLII 1369 (Κυλίων ἀνέθεκεν), and not the one reported in *AD* 50 B1 (1995) 316 (*SEG* XLIX 1203).

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931. Oreoi. Epitaph of Ploutarche, 4th/3rd cent. B.C. Stele found at Kolona. Mentioned by S.Katakis, *AD* 54 B1 (1999) [2005] 347, who gives the name of the deceased woman: Πλουτάρχης Φιλοξενί<δ>ου

ΦΙΛΟΞΕΝΙΑΟΥ, lapis.

CRETE

932. Crete. Asylia grants for Teos. K.Kvist, *C&M* 54 (2003) 185-222, discusses in detail the two sets of Cretan grants of asylia to Teos (Rigsby, *Asylia* nos. 136-152, 154-157, 159-161; ca. 204 and ca. 170-150 B.C.; on 218-222, a useful list of all the Cretan grants of asylia), interpreting these inscriptions in three levels: first, at a ceremonial level ■ a request for territorial asylia; second, designed to meet an immediate need for security from Cretan attacks (cf. our lemma no. 2157); and thrid, as intended to further the long-term objective of improving relations between Teos and the Cretan cities. With the second grant of asylia, the Cretans gave up 'old hunting grounds' but gained new ones as allies of the Teians. [K. overlooks an essential aspect of the second embassy to Crete: the Cretans had never inscribed the first grant of asylia (e.g., Rigsby, *Asylia* no. 159 LL. 16-18: παρεκάλεον δὲ ἁμὲ καὶ ἀναλγράψαι τὸ πρότερον δοθὲν ὑμῖν δόγμα περὶ τῆς ἀσυλίας), in the same way as they probably never inscribed the second grant either - or any other grant of asylia for that matter; although we know of 48 such decrees (from copies found at Teos and Mylasa), only two texts have ever been found on Crete (*I.Cret.* I.XVII.1 and II.III.16). Her translation of the formula ἀναγκαζόντων ἀποδόμεν τὸν ἔχοντα ('can force us to give up the goods') is wrong ('shall oblige those who possess the goods to return them'); see also our lemma no. 1336 bis, Chaniotis.]

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933. Crete. Language and script. F.Ghinatti, *MEP* 6 (2001) [2002] 35-142, presents a detailed study of the development of the alphabet on Crete from the 6th to the 2nd cent. B.C., connecting it with the peculiarities of the Cretan dialect(s) and with the gradual introduction of the koine; he discusses inter alia the diffusion of the Ionic alphabet (36-53), the various reprsentations of -ου (53-66), the use of iota adscriptum and subscriptum (66-78), the evolution of the forms of sigma (79-88) and alpha (88-102), late letterforms (108-116), and the dedicatory formulas (102-108: ἀρά, εὐξάμενος, εὐχή, εὐχῆς χάριν, κατ' ὄναρ, χαριστεῖον, χαριστήια, χαριστῆια, χαριστῆ(ι)ον, χαριστήριον, and their various combinations). On 128-142 photos of *I.Cret.* II.IV.2; II.III.5, 23; II.V.3; II.VIII.11; II.IX.1, 29; II.XI.5; II.XXIV.6/7; II.XXVI.8; III.IV.12; III.V.27; IV 20, 343.

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933 bis. Crete. Political institutions: iteration. S.Link, *Dike* 6 (2001) 139-149, discusses the regulation concerning iteration in office (*I.Cret.* IV 14 g-p; Meiggs-Lewis, *GHI*^{2} 2) and plausibly argues that the relevant restrictions had existed before the introduction of rotation of tribes (πυλά, σταρτός) in office holding; these regulation aimed at preventing the monopolization of power by a few families.

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934. Crete. Treaties of alliance: division of booty. After discussing previous interpretations of the passages concerning the division of booty in the treaties of alliance between Hierapytna and Prianos (*I.Cret.* III.III.4 = Chaniotis, *Verträge* no. 28) and between Gortyn and an anonymous polis (*I.Cret.* IV 180 = Chaniotis, *Verträge* no. 46), F.J.Fernández

Nieto, in *Symposion 1999* 355-370, critically examins the possibility of private military enterprises (ἰδίαι). For *I.Cret.* III.III.4 LL. 53-58 he proposes the following translation: 'y si los dioses quieren que tomemos algún bien del enemigo, sea en provecho público, mientras estamos en campagña (κοινᾶι ἐξοδούσαντες), sea en interés privado algunas personas de ambas ciudades (ἤ ἰδίαι τινὲς παρ' ἑκατέρων)...' [cf. *SEG* XLIX 1252, Chaniotis]. As regards the treaty between Gortyn and an anonymous city, he interprets τέλη as military units (368: 'contingente de tropas') [which is in theory possible, but clearly contradicted by the meaning of τέλος in Cretan treaties ('tax, duty, customs'); see the index in Chaniotis, *Verträge*, Chaniotis].

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935. Aptera. Epitaph of Philotera, Aristodama, and Selena, Hellenistic period. Limestone stele decorated with a series of corns on top; found in the west cemetery of Aptera. Ed.pr. V.Niniou-Kindeli, *AD* 52 B3 (1997) [2003] 1019: Φιλωτέρα, | Ἀριστοδάμα, | Σελένα | Σατύρω

[One cannot exclude the reading Φιλωτέρα | Ἀριστοδάμα, Ἀριστοδάμα being the genitive of Ἀριστοδάμας (cf. *LGPN* I, s.v.), not attested in Crete, Chaniotis].

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936. Axos. Funerary epigram of Aratios, 1st cent. B.C. *I.Cret.* II.v.49. M.Bile, in *L'épigramme* 128-130, reprints the text (French translation) and discusses the designation Ἀγεσίλας for Hades (L. 4) and the various forms of Persephone's name (here Φερσεφόνα).

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937. Dreros. Decree concerning iteration in office, late 7th cent. B.C. Meiggs-Lewis, *GHI*² 2; Koerner, *Gesetzestexte* 90; *Nomima* 81 (*SEG* XXVII 620). B.Forssman, in M.Fritz - S.Zeilfelder (edd.), *Novalis Indogermanica. Festschrift für Günter Neumann zum 80. Geburtstag* (Graz 2002) 157-168, reprints the text (161; German translation) and interprets the form ὀμõται (L. 4: ὀμõται δὲ κόσμος κοὶ δάμιοι κοὶ ἴκατι οἱ τᾶς πόλιος) not as nominative plural of ὀμότης, but as third person indicative future (ὀμõται = ὀμõνται, ὀμοῦνται; 'they shall take an oath'). He also explains the phrase θιός· ὃ λῷιον (L. 1) as a benediction ('Segensformel'; 'Gott! Was besser ist!'). In the phrase ὀπῆ δικάκσιε ἀϝτὸν ὀπῆλεν διπλεῖ (L. 2; 'von dem Maß aus gerechnet, wie er Strafen verhängt hat, doppelt so viel'), the adverb ὀπῆ was used instead of ὅσον because the penalties to which it refers are of different kinds.

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938. Gortyn. Inscriptions. *SEG* LI 1134. Continuing the discussion of letters written by F.Halherr and L.Pernier in 1914 concerning the presence of Archaic inscriptions inside the circular wall that makes up the 'Law Code', V.La Rosa, *Creta Antica* 3 (2002) 275-277, points out that other letters show that these inscriptions (*I.Cret.* IV 36, 73, 146/147, 152) were recovered in 1922 through the dismantling of the wall. *I.Cret.* IV 76 and 144 were found between 1925-27. The possibility of inscribed blocks remaining inside the wall cannot be excluded.

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939. Gortyn. Institutions: κόσμος and σταρτός. The question of whether the Gortynian κόσμοι were involved in lawsuits during their term in office is discussed by A.Maffi, in *Symposion 1999* 37-56, who argues that 'il kosmos era legittimato ad agire in giudizio immediatamente almeno per tutelare la propria persona e il propro patrimonio da attachi e offese'. See our lemmata nos. 940 bis and 941.

K.R.Kristensen, *C&M* 53 (2002) 65-75, confirms the communis opinio that the term σταρτός (*I.Cret.* IV 72 col. V LL. 5/6; IV 80; cf. *I.Cret.* I.XVIII.11; cf. σταρταγέτας in *I.Cret.* IV 80) designates the male members of the tribe (πυλά) [see more recently S.Link, *Das griechische Kreta* (Stuttgart 1994) 103 (the warriors of a tribe); cf. A.Mandalaki, *Κοινωνία καὶ οἰκονομία στὴν Κρήτη κατὰ τὴν ἀρχαϊκὴ καὶ τὴν κλασικὴ ἐποχή* (Herakleion 2004) 38, Chaniotis]. In a discussion of the names of Cretan tribes, she correctly interprets Ἀρχεία as the name of the tribe, but wrongly speculates that this tribal name is in the singular because 'the implicit word is startos and not pula' (67/68 note 9). [Ἀρχεία is not the only Cretan tribe in the singular (e.g., Καμιρίς in Hierapytna: *I.Cret.* III.II.1; Φαρκαρίς in Praisos: *I.Cret.* III.VI.8) and it cannot possibly refer to startos since it is feminine. For a discussion of this tribe see *SEG* XXXVIII 894, XLIII 604, and our lemma no. 942, Chaniotis.] Because of the lack of evidence for the names of Dorian tribes prior to the Hellenistic period, K. suspects that the use of Dorian nomenclature was the result of a conscious choice during the Hellenistic period in order to invent or revive ties with Sparta (70). [The fact that there is not a single city with all three Dorian tribes and that most tribal names are not the Dorian ones excludes a late artificial renaming of the tribes; see our lemma no. 941, Chaniotis].

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940. Gortyn. Law: Asylum of slaves. A.Maffi, in M.Dreher (ed.), *Das antike Asyl. Kultische Grundlagen, rechtliche Ausgestaltung und politische Funktion* (Cologne-Weimar-Vienna 2003) 15-36, comments on the early Gortynian laws which refer to slaves seeking asylum in temples (*I.Cret.* IV 41 LL. 6-17; 47 LL. 31-33; 72 col. I LL. 39-46). He observes that this phenomenon was widespread, but the relevant regulations are primarily concerned with free individuals with a claim to the slave than with the legal status of the suppliant slave. See also our lemma no. 940 bis.

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940 bis. Gortyn. Law, 5th cent. B.C. *I.Cret.* IV 41 (Koerner, *Gesetzestexte* no. 127; *Nomima* II 65); *SEG* L 899. In a study of the legal right of the κόσμος to become involved in lawsuits concerning his person and his property during his term in office, A.Maffi, *art.cit.* (cf. our lemma no. 939) 41-55, discusses in detail the clause referring to the slave of a kosmos (col. IV LL. 6-16; Italian translation; cf. col. II/II), arguing that this clause refers to a slave who has suffered bad treatment (ἐπιδιόμενος) and has sought asylum in a temple (ναεύων). [But does the term ναεύοντα (literally, 'to be in a temple') really refer to slaves who sought asylum in a temple? Why did the lawgiver not use the appropriate term (ἱκετεύω, ἱκέτης)? The term may refer to a disputed slave who was 'deposited' in a temple for the duration of a dispute (cf. ναόω in *I.Cret.* I.XIX.1 L. 24; 'bring to a temple'); for a different interpretation of ἐπιδιόμενος see *SEG* L 899, Chaniotis.] See also our lemma no. 941.

941. Gortyn. The 'Law Code', mid-5th cent. B.C. *I.Cret.* IV 72; *SEG* LII 858*. K.R.Kristensen, *C&M* 53 (2002) 75-80, tries to make sense of the passages concerning the marriage of an heiress with a man from her tribe (τᾶς πυλᾶς; col. VIII LL. 20-27, 30-33; cf. VII LL. 40-VIII L. 12; VIII LL. 47-52). She argues that the tribe offered a more suitable selection of potential bridegrooms than either the entire population of Gortyn or a smaller group (ἑταιρεία, ἀνδρεῖον); the tribe also included the ἀπόδρομοι. [For the possibility that the tribes played a part in inheritance and marriage because they were territorial units with military obligations, see A.Chaniotis, in E.Greco - M.Lombardo (edd.), *La Grande Iscrizione di Gortyna. Centoventi anni dopo la scoperta* (Athens 2005) 181-183, Chaniotis.] K. assumes that the tribe in question was that of the heiress' maternal relatives (78/79). [But he expression ὀπυιέθο τᾶς πυλᾶς means 'she shall marry someone from *her* tribe,' and this can only be the paternal tribe, Chaniotis.]

In a study of the legal right of the Gortynian κόσμος to be engaged in lawsuits during his term in office, A.Maffi, *art.cit.* (cf. our lemma no. 939) 37-41, discusses col. I LL. 51-55, favouring the interpretation of ἔ κοσμίοντος ἄλλος as referring to a representative of a kosmos (and not to a slave of a kosmos) [but an analogous clause in *I.Cret.* IV 41 col. IV LL. 10-12 (cf. our lemma no. 940 bis) refers to a slave of the kosmos; Maffi's view is rejected by G.Thür, in *Symposion* 1999 89 with note 110, Chaniotis]. G.Thür, in *Symposion 1999* 83-96, discusses col. I LL. 2-55, arguing that disputes over a slave (and other property) were not directly the subject of lawsuits. The legal procedure was introduced through a formal act of violence, i.e., through the seizure of the disputed slave (ἄγειν). This seizure lead to a lawsuit concerning the fine, during which the question of the property rights was cleared.

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942. Gortyn. Treaty of alliance between Gortyn, Hierapytna, and Priansos, late 3rd cent. B.C. (ca. 205-200 B.C.). Two joining fragments of a poros block, probably part of a cippus in the form of a stele consisting of four or five similar blocks; found reused in an early Christian basilica in Metropolis in 1992. Ed.pr. C.Kritzas, in *Epigraphica – Guarducci* 107-125 (ph.; Italian translation), with detailed commentary on the clauses which have close parallels in other Cretan treaties. The text of this treaty was already known from a second fragmentary copy in Venice, originally from Hierapytna, which now can be better restored (see our lemma no. 947). The two copies differ in a few details (ed.pr.): L. 3: ἐν δέ (ἐν δ', Venice); L. 7: Πριανσιεῦσι (Πριανσιεῦσιν, Venice); L. 14: Ἱεραπυτνίος (Ἰαραπυτνίονς, Venice); LL. 21-24 (omitted from the copy in Venice) [there were probably also differences in the invocation in L. 1 and in L. 10; see our lemma no. 947 app.cr. ad LL. 1 and 8/9, Chaniotis]. The dialect (e.g., L. 2: κορμιόντων; L. 17: ἀφαιλησῆθθαι) shows that the text was composed in Gortyn (ed.pr.). The most important information provided by the new text is that Gortyn delimited and guaranteed the territory of Priansos, probably after a war between Gortyn and Priansos or Hierapytna and Priansos (LL. 15-21; ed.pr.).

[Ἀγαθᾶι] θ̣ύ̣χ̣α̣ι̣ καὶ ἐπ̣[ὶ σωτηρίαι· Γόρτυνι μὲν ἐπὶ τῶν]
[-----] κορμιόντων τῶν σὺν ..άνδρωι τῶι [---------------ω]-
[νύμω, ἐν] δὲ Ἱεραπύτναι ἐπὶ τᾶς Ἀρχηίας τῶν σ[ὺν]
[------ τῶι] Μέντορος κορμιόντων, ἐμ Πριανσιοῖ δ[ὲ ἐπὶ]

[τῶν ..]σικαρτιδᾶν κορμιόντων τῶν σὺν <Α>ἰσίμ[ωι]
[τῶι] Ἀβρακος· τάδε ὤμοσαν οἱ Γορτύνιοι καὶ οἱ Ἱε-
[ρα]π̣ύτνιοι τοῖς Πριανσιεῦσι καὶ οἱ Πριανσιέες
[τ]οῖς Γορτυνίοις καὶ τοῖς Ἱεραπυτνίοις· συμμ[α]-
[χ]ησῆν ἀλλάλοις τὸν ἅπαντα χρόνον ἁπλό-
[ω]ς καὶ ἀδόλως καὶ ἐψῆθθαι τοῖς Γορτυνίοις vacat
[το]ὺς Πριανσιέας καὶ πολέμω καὶ ἰρήνας ὀπῦι κα παρ-
[κα]λ̣ίωντι καὶ πολεμησῆ̣ν ἀπὸ χώρας ὧι κα καὶ ὁ Γορτύ-
[νιο]ς καὶ ὁ Ἱεραπύτνιος· τὸν[ς] δὲ Γορτυνίος καὶ τὸνς
[Ἱε]ραπυτνίος μήτ' αὐτὸνς ἀ̣δ̣ι̣κ̣ησῆν τὸνς Πριανσι-
[έ]ανς, μήτ' ἄλλοις ἐπιτρα[ψῆν· καὶ] τὰν χώραν ἂν ὡρί-
ξαντο οἱ Γορτύνιοι πορτὶ τὸνς Πριανσιέας μήτ' αὐ-
τοὶ ἀφαιλησῆ<θ>θαι, μήτ' ἄ[λλοις] ἐπιτραψῆν· αἰ δέ
τίς κα ἀφαιλῆται ἢ πολεμ[ῆι τοῖς] Πριανσιεῦσι, βοαθησίον-
[τι] ο̣ἵ τε Γορτύνιοι κὠι Ἱερα[πύτν]ι[οι τ]οῖς Πριανσιεῦσι ἀ[δό]-
[λω]ς καὶ ἀπροφασίστως [καὶ κα]τὰ γᾶν καὶ κατὰ θά[λαθ]-
[θα]ν· κατὰ τὰ αὐτὰ δὲ καἴ τίς κα πολεμῆι τοῖς Γορτ̣υνίοι[ς]
[ἢ το]ῖς Ἱεραπυτνίοις, βοαθησάντ̣ων Πριανσιέες ἀδό-
[λως κ]αὶ ἀπροφασίστως καὶ κατὰ γ̣ᾶν καὶ κατὰ θάλα[θ]-
[θα]ν· ὧροι τᾶς χώρας· ἀπὸ θαλάθθας ἐς Πορώναν ποτα-
[μὸν – ca. 6 --]ΝΔΑΙ.Ν[..].ολοκῶνος δηράδα καὶ κα-
[τὰ Τ-------------]Ε...ν̣ειον κἠπὶ Σ.ΒΤ[.]
[----------]...[-----------------------------------]

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3. Ἀρχεία/Ἀρχηία (from a hero Ἀρχός or from ἀρχή?) is attested in Gortyn, Knossos, and Lyttos, ed.pr. || 5. initio, the Priansian tribe derived its name from a name composed with -κάρτης/κράτης (cf. the Priansian [Μνα]σικράτης or [Φρα]σικάρτης in *I.Cret.* II.III.8); perhaps [Πα]σ̣ι̣καρτιδᾶν; it may be the same as the tribe [–]τιδᾶν in Axos (*I.Cret.* II.V.28); if this tribe existed in two Cretan cities, it did not derive its name from a patronymic adjective, but rather from a deity; Πασικράτη/Πασικράτα is attested as an epithet of Demeter, Artemis, and Persephone, and Παγκράτης is an epithet of Herakles in Athens, ed.pr. ; in fine, ΛΙΣΙΜ, lapis || 10. this clause shows the predominant position of Gortyn in this alliance, ed.pr. [the copy in Venice probably mentioned the Hierapytnians as a second object of ἐψῆθθαι, where the Gortynian copy has a vacat (see our lemma no. 947), Chaniotis] || 17. ΑΦΑΙΛΗΣΗΟΘΑΙ, lapis || 24-27. the borders of the territory of Priansos are described in the fragmentary copy in Venice (LL. 16-32; cf. our lemma no. 947); the western border may have been the river Midris, in the east Keratokambos, and in the north the border of Arkades, ed.pr. || 24. Πορώνας from the verb πόρω?, ed.pr. || 25. perhaps Ὀλοκῶνος δηράδα (cf. the plant ὀλοκωνῖτις), ed.pr. || 26. Ἐ[πί]ν̣ειον?, ed.pr.

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943. Gortyn. Treaty between Gortyn and Knossos concerning the division of the territory of Rhaukos, ca. 166 B.C. *I.Cret.* IV 182; Chaniotis, *Verträge* no. 45. G.Marginesu, *Dike* 6 (2001) 151-160, reprints the text (Italian translation) and discusses the information it provides concerning the topography of the agora of Rhaukos.

944. Gortyn. Honorary inscription for A. Larcius Lepidus Suplicianus, ca. 67/68 A.D. *I.Cret.* IV 292. D.Erkelenz, *art.cit.* (cf. our lemma no. 2182) 213, discusses this monument in the context of monuments with quadrigae honoring senators and knights. It cannot be excluded that this monument consisted of more than three blocks supporting a quadriga, not a rider's statue. In this case, the inscription was along the long front of the monument.

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945. Gortyn. Honorary epigram for the governor Leontios, 5th cent. A.D. *I.Cret.* IV 325. M.Bile, in *L'épigramme* 137-141, reprints the text (French translation), discusses its vocabulary, in particular the word εἰθίδικος, and adduces *I.Cret.* IV 323 (French translation) as a parallel.

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946. Gortyn. Martyrium of the doctor Proxenos, 5th cent. A.D. *I.Cret.* IV 511; A.C.Bandy, *The Greek Christian Inscriptions of Crete* (Athens 1970) 47 no. 18. Republished by E.Samama, *op.cit.* (see our lemma no. 2191) 300 no. 179 (French translation).

[†] Προξέν[ου]
[μαρτ]ύρ<ι>ον, ἰατ[ροῦ]·
[Κ(ύρι)ε, βο]ήθι, ἁγίο δοῦλ[ῳ]
[σου]

1. [τῶ] Προξέν[ω], B. (dative), P.Gauthier (apud S.; Dorian genitive), and S. (either Dorian genitive or dative, dependent on βοήθει) [Dorian genitives (τῶ, Προξένω, ἰατρῶ) are impossible in this late period; one should simply restore [†] Προξέν[ου] ... ἰατ[ροῦ] (rather than [τοῦ] Προξέν[ου]) with a ligature of OY as in L. 3, and place a semicolon after ἰατ[ροῦ], Chaniotis] ‖ 2. [μαρτ]υρõν (participle), *I.Cret.*, B.; [μαρτ]ύρ<ι>ον, P.Gauthier apud S. ‖ 3. ἁγίο = ἁγίῳ; 'assiste ton pieux serviteur', S.

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947. Hierapytna. Treaty of alliance between Gortyn, Hierapytna, and Priansos, ca. 200 B.C. *I.Cret.* IV 174; Chaniotis, *Verträge* no. 27. The discovery of the Gortynian copy of this treaty (our lemma no. 942) makes many of the restorations proposed by earlier editors obsolete. It also confirms that the provenance of the Venice copy is Hierapytna, which was often looted by the Venetians; cf. C.Kritzas, *art.cit.* (see our lemma no. 942) 110, 120 note 4 [cf. app.cr. below aad LL. 8/9]. For the differences between the two copies see our lemma no. 942; the dialect in both copies is that of Gortyn. [We present a new edition of LL. 1-18, 61-65, and 78/79, based on the Gortynian copy, Chaniotis.]

[Θεὸς ἀγαθ]ός· [Τύχαι ἀγαθᾶι καὶ ἐπὶ σωτηρίαι· ——————————]
[.].MMEN..[.].Σ...[.]IK[—————————— τῶν σὺν ..άνδρωι τῶι —ω]-
ν̣ύμω, ἐν δ' Ἱεραπύτναι ἐπ[ὶ τᾶς Ἀρχηίας τῶν σὺν ——— τῶι Μέντο]-
ρος κορμιόντων, ἐν Πριανσι[οῖ δὲ ἐπὶ τῶν ..σικαρτιδᾶν κορμιόντων]
[τ]ῶν σὺν Αἰσίμωι τῶι Ἄβρα[κος· τάδε ὤμοσαν οἱ Γορτύνιοι καὶ οἱ Ἱερα]-
[π]ύτνιοι τοῖς Πριανσιεῦσιν κ[αὶ οἱ Πριανσιέες τοῖς Γορτυνίοις καὶ το]-
[ῖ]ς Ἱεραπυτνίοις· συμμαχη[σῆν ἀλλάλοις τὸν ἅπαντα χρόνον ἁπ]-

λόως καὶ ἀδόλως καὶ ἐψ[ῆθθαι τοῖς Γ]ορτυνίοις καὶ τοῖς Ἱεραπυτνί]-
[ο]ις καὶ πολέμω καὶ ἰρήνας ὀπ[ῦι κα π]αρκαλίωντι καὶ πολεμησῆν ἀ]-
[πὸ] χ̣ώρας ὧι κα καὶ ὁ Γορτύν[ιος καὶ ὁ Ἱεραπύτνιος· τὸνς δὲ Γορτυνί]-
[ο]ς καὶ τὸνς Ἱαραπυτνίονς [μήτ' αὐτὸνς ἀδικησῆν τὸνς Πριανσιέανς]
[μ]ήτε ἄλ[λοι]ς ἐπιτραψῆν· κ[αὶ τὰν χώραν ἃν ὡρίξαντο οἱ Γορτύ]-
[ν]ιοι πορτὶ τὸνς Πριανσιέα[ς μήτ' αὐτοὶ ἀφαιλησῆθθαι μήτ' ἄλλοις]
ἐπιτραψῆν· αἰ δέ τίς κα ἀ[φαιλῆται ἢ πολεμῆι τοῖς Πριανσιεῦσι, βοα]-
θησίοντι οἵ τε Γορτύνιοι κὠι [Ἱεραπύτνιοι τοῖς Πριανσιεῦσιν ἀδόλως]
[κ]ἀπροφασίστως καὶ κατὰ [γᾶν καὶ κατὰ θάλαθθαν· ὦροι τᾶς χώρ]-
[α]ς· ἀπὸ θαλάθθας ἐς Πορώ[ναν ποταμὸν -- ca. 6 -- ΝΔΑΙ .Ν..]-
[λο]κῶνος δηράδα καὶ κατὰ τ[—————— Ε..νειον κἠπὶ Σ.ΕΤ. —]
...
[ἦ μὰν συμμαχησῆν ἀλλάλοις]
[ἐς τὸν ἅ]π̣α̣ν̣τ̣α̣ χρόνον ἁπλό[ως κἀδόλως καὶ ἐψῆθθαι τοῖς]
{[ἐς τὸν ἅπαντα χρόνον ἁπλόως] κἀ[δόλ]ως καὶ ἐψῆθθαι τοῖς}
[Γορτυνίοις καὶ τοῖς Ἱαραπυτνίοις καὶ] πολέμω κ̣α̣ὶ̣ ἰρήνας ὀπῦι κα
[παρκαλίωντι] ...
...
[καὶ τὰν χώραν ἃν οἱ Γορτύνιοι ὡρίξα]ντο οὔτ' αὐτοὶ ἀφαιλ[ησόμεθα]
[οὔτ' ἄλλοις ἐπιτραψῶμεν] ...

1-2. [Ἀγαθᾶι] θ̣ύχ̣α̣ι̣ καὶ ἐπ̣[ὶ σωτηρίαι· Γόρτυνι μὲν ἐπὶ τῶν ——] κορμιόντων, Gortyn [the invocation in this copy was certainly longer; perhaps [Θεὸς ἀγαθ]ός· [Τύχαι ἀγαθᾶι καὶ ἐπὶ σωτηρίαι· κορμιόντων Γόρ|τυ]ν̣ι̣ μὲν [ἐπὶ τῶ]ν̣ [....]IK[—ων], Chaniotis] ‖ 5. [συνέθεντο], *I.Cret.*, *Verträge* ‖ 7. [τὸνς Πριανσιέας], *I.Cret.*, *Verträge* ‖ 8. ἐψ[ῆθθαι τοῖς Γορτυνίοις vacat, Gortyn ‖ 9. initio, IΣ is no longer visible, K. [but as one may infer from the space available in LL. 8 and 64, the Hierapytnian copy probably also mentioned the Hierapytnians as object of ἐψῆθθαι, Chaniotis] ‖ 10-14. [πορτὶ δὲ τὸνς Γορτυνίο|ν]ς καὶ τὸνς Ἱαραπυτνίονς [μήτε κακοτεχνησῆν αὐτοὺς οὐθὲν? μήτε | π]οτὲ ἄλ[λοι]ς ἐπιτραψῆν, κ[ατὰ ταὐτὰ δὲ καὶ οἱ Γορτύνιοι κὠι Ἱεραπύτ|ν]ιοι πορτὶ τὸνς Πριανσιέα[ς μήτε κακοτεχνησῆν αὐτοὺς ? μήτε ποτὲ ἄλλοις | ἐπιτραψῆν], *Verträge* (cf. *I.Cret.*) ‖ 13. [κ]αὶ οἱ Γορτύνιο<ι τὸν>ς Πριανσιέα[ς μηδὲν ἀφαιλήσεσθαι τᾶς χώρας μηδ' ἄλλοις ποτέ], Bergmann apud *I.Cret.* ‖ 14. ἀ[ποτάμνηται χώρας τᾶς Πριανσιέων], *I.Cret.*, *Verträge*; ἀ[φαιλῆται ἢ πολεμήσηι τοῖς Πριανσιεῦσι], Bergmann ‖ 15. in fine, [παντὶ σθένει], *I.Cret.*, *Verträge* ‖ 16. the Gortynian copy also refers to the reciprocal duty of the Priansians; in fine, [ὅροι τᾶς Πριανσί|ας], *I.Cret.*; [ὧροι τᾶς Πριανσί|ας], *Verträge* ‖ 61. συμμαχησῆν τοῖς Γορτυνίοις <καὶ τοῖς Ἱαραπυτνίοις>], *Verträge* ‖ 78. initio, Kritzas (p. 124 note 29); [τὰν δὲ χώραν, ἃν ἔχοντες τὰν συνθήκαν ἔθε]ντο, *Verträge*.

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948. Hierapytna. Epitaph of Boula, 1st cent. B.C. *I.Cret.* III.III.34. This inscription is from Lato. See our lemma no. 974.

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949. Inatos. Dedication to Elouthyia, 1st cent. B.C. Square stone found reused at Tsoutsouros (ancient Inatos), probably originally from the cult cave of Eileithyia. N.Platon,

Kretika Chronika 10 (1956) 421. In the publication of a wooden writing tablet found in the cult cave of Eileithyia, G.Papasavvas, *MDAI(A)* 118 (2003) [2004] 67-89, discusses the dedication of wax tablets (perhaps with the personal messages the worshippers) in sanctuaries (83-89) and reprints this text: Ἐλουθυίᾳ χαριστῆιον

950. Itanos. Funerary epigram for Leon, 2nd cent. B.C. *I.Cret.* III.IV.39. M.Bile, in *L'épigramme* 131-134, reprints the text (French translation) and discusses the hapax φοβεσάνορα (A L. 1), the rare ὁμέστιος (A L. 7), the name Θέννας (A L. 2), and the strong Homeric influence. B. assumes that the reference to the Νύμφαι Ὑδριάδες (A L. 7) does not reflect a real Cretan cult. [For Nymphs related to water in Crete see, however, A.Chaniotis, in J.Schäfer (ed.), *Amnisos* (Bonn 1992) 86/87, and K.Sporn, *Heiligtümer und Kulte* -- (cf. *SEG* LII 825) 389, Chaniotis.]

951. Kisamos. Christian epitaph of Persis, 5th cent. A.D. *SEG* L 916. D.Feissel, *BE* (2004) no. 517, reads in L. 2 Περσὶς ν̣έα̣ (E ΝΑ̣, *SEG*). The reference to the 'new Persis' is an allusion to Paul, *Rom.* 16.12.

952. Knossos. Mosaic inscriptions: signature and labels, 1st/3rd cent. A.D. In a survey of Roman mosaics in the Knossos valley, ed.pr. R.Sweetman, *ABSA* 98 (2003) 527-530 nos. 9 and 12 (ph.), presents two mosaics with inscriptions: 1) Ἀπολλινάρις | ἐποίει (found in 1951 in a bathhouse?; Poseidon in his chariot drawn by hippocamps surrounded by a geometric design; late 1st/early 2nd cent. A.D.; 527/529 no. 9; mentioned in various archaeological reports [hence in *LGPN* I, s.v., Chaniotis]); 2) [---]κλος, Σατορνῖλο[ς] (found in 1995 in a room-complex in the fields near the Villa Dionysos; representation of two boxers with their names written over their heads; late 2nd/early 3rd cent. A.D.; 529 no. 12).

2. Perhaps the Gortynian Σατορνῖνος, a victorious athlete (*I.Cret.* IV p. 28; 209 A.D.), ed.pr. (suggested to her by S.Paton and K.Wardle); his patron may have been the owner of the Knossian bathhouse (Wardle) [Satorninos was not a boxer, but winner in the stadion race (*Olympionikai* 170 no. 906), Chaniotis].

953. Kommos. Dedication to Poseidon, early 2nd cent. B.C. Two joining and six nonjoining fragments of a round limestone monument (altar or thymiaterion) consisting of a base and a columnar shaft; an inscription on three fragments of the base; found in the fill of Temple C. Mentioned by J.W.Shaw, *Hesperia* 49 (1980) 223 (ph.); J. and L.Robert, *BE* (1982) no. 274. Republished by D.Geagan, in *Kommos* IV 125/126 no. 75 (ph.), with comments on the cult of Poseidon in Crete; cf. I.Ferrari, *ASAA* 81 (2003) [2005] 645/646.

[τ]ῷ Ποτε[ιδᾶνι ---]σληοντ[---|μ[---]

[Ἀπ]έλλωνι?, *BE*; G. reports that in 1984 E.Csapo and M.Shaw read [--]ς λε̣οντ̣[--].

954. Kommos. Dedication to Zeus Phytalmios (?), Euangelos, and Athena, 2nd cent. B.C. Limestone plaque found southeast of Temple C. J.W.Shaw, *Hesperia* 49 (1980) 249/250. Republished by D.Geagan, in *Kommos* IV 126 no. 76 (ph.).

Τηνὶ̣ [Φυ]τ<α>υμί-
ωι
Εὐανγγέλωι
Ἀθαναίαι *v*

1-2. ΤΑΥΜΙΙΩΙ, lapis; restored by J.Mansfield apud G., sc. Φυτάλμιος, a common epithet of Poseidon, hitherto unattested in Crete || 3. the name of a divinity, rather than an epithet of Athena, G. [εὐαγγέλιοι is an epithet of the Dioskouroi; see *SEG* LII 1855, Chaniotis].

955. Kommos. Epitaph of Telemnastos and Kallistos (?), late 2nd/early 1st cent. B.C. Three joining fragments of a limestone plaque; with remains of red, blue, and white paint on the margin framing; remains of red paint alternating with black in the letters of L. 1, alternating with blue in LL. 2 and 3 (?); found in the area of Temple C. J.W.Shaw, *Hesperia* 49 (1980) 227. Republished by D.Geagan, in *Kommos* IV 126/127 no. 77 (ph.).

Τηλέμνα|στος, Κάλλισ|τος Νικία

1-2. Telemnastos is attested in Axos, Lappa, and Gortyn, ed.pr. [the man is a Gortynian, since in this period Kommos was in Gortynian territory; there are four attestations of the name in Gortyn in *LGPN* I, s.v., Chaniotis] || 2-3. Kallistos appears in another two cases between another name and a patronymic (*I.Cret.* I.XXIII.16: Ἀριστόφοος Κάλλιστος Ἀριστόφω; *I.Cret.* I.XXVIII.16: Ἄμνατος Κάλλιστος [---]ω); it may, therefore, be an attribute of Telemnastos (Τηλέμνα|στος, κάλλισ|τος), and not the name of a second son of Nikias, ed.pr. [*LGPN* I, s.v., mentions a still unpublished attestation of Kallistos as a personal name, Chaniotis].

956. Kommos. Epitaph of Gaius, 2nd cent. A.D. Two joining and five nonjoining fragments of a limestone circular basin or cult table; it is not clear whether the stone was used first as an epitaph and remodelled into a basin or vice versa; found in the area of Temple C. J.W.Shaw, *Hesperia* 49 (1980) 224. Republished by D.Geagan, in *Kommos* IV 127/128 no. 77 (ph.): Γάϊ ἐτέω̣ν [---, χαῖρε]

The vocative is unusual and the form ἐτέων (part of a metrical text?) unparalleled in Crete, G.

957. Kommos. Graffiti on vases, 8th-7th cent. B.C. 84 sherds of vases with signs, alphabetical graffiti, and a dipinto were found in the sanctuary at Kommos. Some of them have

already been published (see *SEG* XXVIII 745; XLI 762-767; XLIII 613; A.W.Johnston, *Hesperia* 62 [1993] 339-382). Edd.pr. E.Csapo - A.W.Johnston - D.Geagan, in *Kommos* IV 101-107 (introduction), 108-125 nos. 1-74, 128/129 nos. 79-84, 130/131 nos. 89-91, and 132 no. 95 (ph.; dr.), (re)publish them [it is not clear whether a symbol inscribed on a Levantine storage jar (1; ca. 900-850 B.C.) is Phoenician or Cypriot; nos. 2, 12/13, 15/16, 26, 28, 33, 36, 39, 41, 48, 51, 53, 56-59, 63-65, 70, 73, and 81 seem to be nonalphabetical marks]. The following texts have already been included in *SEG*: 19 (*SEG* XLI 762), 20 (*SEG* XLI 763), 21 (*SEG* XLI 765), 22 (*SEG* XLI 766), 24 (*SEG* XLI 764), 27 (*SEG* XLIII 613), 52 (*SEG* XLI 767), and 83 (*SEG* XXVIII 745). Most of the graffiti were engraved after firing. No. 71 is a dipinto. The vases are both Cretan and imported from Athens, Corinth?, Lakonia?, Mende, the Cyclades, Samos, Chios, Lesbos, Miletos, and Klazomenai. Most graffiti consist of single letters or abbreviations (nos. 3-8, 10/11, 14, 17/18, 22A, 23, 25, and 29 are interpreted as owner's marks, nos. 31/32, 34/35, 37/38, 40, 42-47, 49/50, 52, 54/55, 60-62, 66-69, 71/72, 74, 89-91, and 95 as commercial inscriptions). We present only a very small selection of texts: **1)** [--]ετρον ῃ[--] ← (8; Cretan cup; 7th cent. B.C.); **2)** ΑΒΓ̣[--] ← (9; Cretan cup; 7th cent. B.C.); **3)** [--]ολο̣.[--] (10; Cretan cup; 7th cent. B.C.); **4)** [--]ν̣ι (11; Cretan cup; 7th cent. B.C.); **5)** Νικαγόρο ἐ(μί) (17; Cretan jar; 7th cent. B.C.); **6)** ο̣ρνι.[--] ← (22A; Cretan cup; 7th cent. B.C.); **7)** [--]αι vac. | πα[--] (30; Cycladic large pot; 7th cent. B.C.); **XXX**: ΚΛΕ (47; Attic amphora; text engraved before firing; 7th cent. B.C.); **8)** hEP (52; Chian cup; 7th cent. B.C.); **9)** [-- ca. 8-9 --]Χ̣ Ι ΔΧ Ι̣ vacat (90; Mendean amphora; Classical period); **10)** ΚΝ̣Ο̣[--] (91; Cretan jar; text engraved before firing; Hellenistic period).

1. [μ]έτρον ἡ[μί]?; the text indicates the capacity of the vase, J. ‖ 2. an abecedarium, J. ‖ 3-4. perhaps [Ἀπ]όλο[νι] and [Ἀπόλλο]ν̣ι, J. [or [Ζη]νί, Chaniotis] ‖ 5. perhaps a man from Euboia, the Cyclades or Athens, J. ‖ 6. or Α̣ρνι.[--], J. ‖ 7. perhaps a dedication ■ a goddess (name in the dative in L. 1) by Pa- or Pha-, J. ‖ 9. (δ(έκα) χ(όες)?); perhaps a sum (e.g., 'ten choes and one kotyle'), C. ‖ 10. perhaps Κν̣ο̣[σ-], referring to the destination of the vase, C.

958. Kommos. Rhodian stamped amphora handles, 1st cent. B.C. Three stamped handles of Rhodian amphoras found in the sanctuary at Kommos; the stamps name potters. Edd.pr. E.Csapo - A.W.Johnston in *Kommos* IV 131/132 nos. 92-95 (ph.; dr.): **1)** Δίου (92; ca. 200 B.C.); **2)** Σωκράτευς torch (93; cf. *SEG* XXVIII 745; ca. 215-185 B.C.); **3)** Νικασίωνος rose and anchor (94; ca. 200-175 B.C.).

959. Kommos. Potter's signatures, 1st-2nd cent. A.D. Five fragments of mold-made lamps with signatures on their bases (1-4), a stamped terra sigilatta dish, and an impression on the base of a cooking dish (5). Ed.pr. E.Csapo in *Kommos* IV 132 nos. 96-102 (ph.; dr.). We do not present the Arretine dish (no. 99) with the Latin signature of L. Rasinius Pisanus and one of the lamps of the workshop of Romanensis (97): **1)** T (96; Cretan or Italian; 1st cent. A.D.); **2)** traces of letters (98; Knidian; 1st/2nd cent. A.D.); **3)** N°H (100; 2nd cent. A.D.); **4)** Γάμου (101; Cretan; 2nd cent. A.D.); **5)** Ο̣Υ̣[...]ΑΙ (102; 2nd cent. A.D.).

960. Kommos. Inscribed roof tiles, 1st cent. B.C.-2nd cent. A.D. Three clay roof tiles inscribed before firing; found in the sanctuary at Kommos. Ed.pr. E.Csapo in *Kommos* IV 129 nos. 85, 87/88 (ph.; dr.): **1)** ΑΜ̣.[--] (85; cf. *SEG* XXVIII 745; 1st cent. B.C.); **2)** C̣ (87; 1st/2nd cent. A.D.); **3)** E (85; 1st/2nd cent. A.D.).

961. Kommos. Inscribed lead bar, 1st cent. B.C. Lead bar; found in the sanctuary at Kommos. Ed.pr. E.Csapo in *Kommos* IV 129 no. 86 (ph.; dr.): ΛΕ[--]

962. Kydonia. Funerary epigram for Banao and her sister, 5th cent. A.D. *I.Cret.* II.x.21; A.C.Bandy, *The Greek Christian Inscriptions of Crete* (Athens 1970) 122 no. 93. M.Bile, in *L'épigramme* 135-137, republishes this epigram (French translation) and discusses the relationship of its expressions with those of contemporary Patristic sources and Homeric poetry.

963. Lato. Prosopography. V.Apostolakou, *Eulimene* 4 (2003) 81-133, presents a very useful prosopography of Latians on the basis of 73 inscriptions. Her catalogue contains 305 entries (279 complete, 26 fragmentary names), bearers of 181 different names. Each entry provides information about the inscription (editions, current inventory number, date, reference to *LGPN* I), family relationships, the offices helb by the individuals, and possible identifications. For the many inedita mentioned by A. see our lemmata nos. 964-973 [87 no. 22, 112 no. 12, and 117 no. 2 = *SEG* LII 871; the bibliographical reference *I.Cret.* I.XVI.7 should be added to 119 no. 7; for an omission see our lemma no. 976, Chaniotis].

964. Lato. Dedication to Aphrodite and Ares, after 113 B.C. *I.Cret.* I.xvi.30 (for the date and the historical context see Chaniotis, *Verträge* 331). V.Apostolakou, *art.cit.* (cf. our lemma no. 963) 123 note 94, points out that the name Ἀριστίων, restored in L. 3, is not attested in Lato and plausibly suggests restoring [Μνα]στίωνος.

965-973. Lato. Epitaphs. V.Apostolakou, *art.cit.* (our lemma no. 963) 84-124, gives the text (or part of the text) of nine unpublished epitaphs found in the area of Lato and Lato pros Kamara, the modern Agios Nikolaos. No description. Edd.pr. A.Martinez Fernandez - S.Apostolakou, *ZPE* 150 (2004) 43-47 (ph.; Spanish translation), publish the epitaphs which contain funerary epigrams (our lemmata nos. 965/966), providing parallels for the names and the formulations.

965: 86 no. 27, 101 no. 2. **Funerary epigram for Hiaron, late 3rd cent. B.C.** Marble block found in Potamos; inscribed on front and later turned into a vertical position and re-inscribed on one of the sides (our lemma no. 966).

[Ἰάρων Ἀριζάλ]ω, χαῖρε·
[υἱ]ὸν Ἀριζάλου φαύλ[α κόν]ις ἅδε καλύπτει,
[ξεῖ]νε· Ἰάρων ὁ θανών, ματρὶ λιπὼν στοναχὰς
[ἔφθιτ'·] ἐπ' εἰκοστῷ̣ι τελέσαντ' ἔτος ὃν πατρὶς ἅ-
[δε --------- δ]άκρυσεν σωφροσύνας ἕνεκεν

966: 98 no. 1, 122. **Funerary epigram for a Amphia, early 2nd cent. B.C.** On the same block as our lemma no. 965.

Ἀμ̣φ̣ία Ἡρα-
κλείδα, χρη-
στή, χαῖρε·
πέτρος ὅδ' αὐδᾷ σοι τὶς [κα]ὶ τ̣ίνος ο̣[ὖ]σα ὑπὸ τᾶ[ιδ]ε̣
γῆι κεῖ̣μα̣ι̣ στυγεροὺς μ̣α̣τρὶ λ̣ιποῦ̣σα γόους·
ἡ γὰρ ἄτεγκ[το]ς Μοῖ̣ρα γ' αἶ̣ψα̣ μ' ἀ̣π̣ήγαγ' ἄτεκνον
εἴκοσι χή⟨ν⟩ὸς ἐτῶ̣ν̣, ξεῖνε, ἐ̣[μ]οὶ δὲ γονεῖς
καὶ συνόμαιμ̣[ό]ς μ̣οι το̣ῦτο μ[νᾶμ' αὐ]τοὶ ἔτευξαν
τῆς πρὸς ἐ̣μὲ στοργῆς [το]ῖ̣ς ἐ̣π̣ιγι[γν]ο̣μέ-
νοις

1-3. Written with larger letters.

967: 85 no. 3, 119 no. 5. **Epitaph of Timola, 2nd cent. B.C.** Found at Stavros: Τιμόλα Ἀγαγλύτο

968: 86 no. 12, 111 no. 2. **Epitaph of Andrikos, 2nd cent. B.C.**: Ἀνδρικὸς Ὀνασίμω, χαῖρε

969: 97 no. 25, 108 no. 8, 119 no. 6. **Epitaph of the children of Mnastion, 2nd cent. B.C.** Probably from Agios Nikolaos: [---]ταγόρα, Τιμόλα καὶ Ἐχάνωρ οἱ Μναστίωνος

970: 84/85 no. 2, 91 no. 13, 97 no. 23, 100 no. 16. **Epitaph of Agaglytos and Euphrio, late 2nd. cent. B.C.** Probably from Agios Nikolaos: Ἀγάγλυτος Θιοφείδιος καὶ Εὐφριῶι Βύσχα

Close relatives of the kosmos Θιοφείδης Ἀγαγλύτω Βύσχω (*I.Cret.* I.XXII.2 L. 8), A.

971: 95 no. 1, 110 no. 2. **Epitaph of Elpis, 2nd/3rd cent. A.D.** Found at Lakonia: Νεικήτης Ἐλπὶ τῆι ἰδίαι συμβίωι μνήμης χάριν

972: 95 no. 6, 96 no. 16, 97 no. 20, 99 no. 4, 103 nos. 11/12, 108 no. 9, 122-124. **Epitaph of members of a family, 2nd/3rd cent. A.D.**: [---]ων Ἐνίπαν[τος, ---]λα

Εὐθυτίμο[υ, ---]ς καὶ Κλητώνυμος Μναστίωνος, Κλεόξενος Θαρσυφάνους, Εὐρύλα Κλεοξένου, Προθθῶι Μναστίωνος, [χαίρε]τε

Initio, perhaps [Μναστί]ων, A.

973: 97 no. 24, 121 no. 6. Mentioned by A.Martinez Fernandez - S.Apostolakou, *art.cit.* 150 (2004) 43 note 2. **Epitaph of Chreste and Epagathos, 3rd/4th cent. A.D.** Found in Potamos: Εὐφρόσυνος Χρήστην | τὴν ἰδίαν γυναῖκα μνήμης | χάριν· καὶ Ἐπάγαθον

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3. καὶ ἐπ' ἀγαθόν, A.; corrected by M.F.-A.

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974. Lato. Epitaph of Boula, 1st cent. B.C. *I.Cret.* III.III.34. V.Apostolakou, *art.cit.* (cf. our lemma no. 963) 88 no. 26 and 90 no. 8, points out that according to the inventory of the Museum of Herakleion the provenance of this inscription is Agios Nikolaos (ancient Lato pros Kamara).

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975. Lato. Loomweight, Hellenistic period. I.A.Sakellarakis, *AD* 20 B3 (1965) 564 (no text). Ed.pr. V.Apostolakou, *art.cit.* (our lemma no. 963) 111 no. 4 and 118 no. 10 [to be added to the catalogue of Cretan loomweights with names of women in A.Chaniotis, in Z.H.Archibald et alii (edd.), *Making, Moving, and Managing. The New World of Ancient Economies* (Oxford 2005) 95/96]: Σωτηρία Πάγωνος

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976. Lato. Loomweight, late Hellenistic/early Roman Imperial period. Clay loomweight with an inscription incised before firing; acquired by A.Evans in 1893, now in the Ashmolean Museum. J.Boardman, *The Cretan Collection in Oxford* (Oxford 1961) 128 no. 554 (ph.). This text has escaped the attention of *LGPN* I, V.Apostolakou (cf. our lemma no. 963), and A.Chaniotis, *art.cit.* (cf. our lemma no. 975): Εὐνῶ or Εὔνω

[Probably a hypocoristic form of Εὐνόα (*LGPN* II/IIIa, s.v.), rather than the genitive of Εὖνος, Chaniotis.]

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977. Lisos. Dedication to Asklepios, 3rd/2nd cent. B.C. Gold tablet, originally attached to an undetermined object; found in 1957 in the temple of Asklepios. Mentioned in *SEG* XLV 1319 (as Orphic lamella on the basis of a preliminary report). Ed.pr. A.Martínez Fernández, *ZPE* 145 (2003) 131/132 (ph.; dr.; Spanish translation).

Κ̣υ̣ρίῳ Ἀσκλη|πιῷ καὶ τῇ κυρί|ᾳ Ὑγείᾳ Κάνω|πος ἀνέ̣θ̣ηκα ὑ|π̣ὲρ σωτηρίας

2-3. The name Kanopos is attested in the Peloponnese, in Macedonia, Asia Minor, and Italy, ed.pr.; P.Gauthier, *BE* (2004), no. 254, plausibly suggests that Kanopos, whose name is not attested in Crete, was a foreigner perhaps expressing his gratitude for a safe journey; [the name of the dedicant, well attested in Egypt (cf. *SEG* XXXI 1303), suggests a man with some Egyptian connections; notice the lack of a patronymic, Chaniotis].

978. Mochlos. Potter's signature, late 2nd/early 1st cent. B.C. Fragment of an Ionian mouldmade bowl. Mentioned by N.Vogeikoff, in *Ε' Ἐπιστημονικὴ Συνάντηση γιὰ τὴν ἑλληνιστικὴ κεραμική. Χρονολογικὰ προβλήματα, κλειστὰ σύνολα, ἐργαστήρια* (Athens 2000) 72: Φίλωνος

On this workshop see *EAD* XXXI 247-251, V.

979. Phaistos. Metrical lex sacra of the temple of Megale Meter, 2nd cent. B.C. *I.Cret.* I.XXIII.3. Republished by M.Bile, in *L'épigramme* 125-128 (French translation), with comments on the language. She suggests interpreting the expression καὶ οἱ γενεὰν ὑπέχονται (LL. 3/4) as a reference to the fact that the worshippers of Μεγάλα Μάτηρ commit their descendants to uphold her cult and entrust them to her protection. Cf. our lemma no. 559.

980. Psychro ('Dictaean cave'). 'Eteocretan' inscription (forgery). [Allegedly] stone plate from the cave of Psychro with three lines of Greek letters and Linear A signs. S.Marinatos in E.Grumach (ed.), *Minoica. Festschrift zum 80. Geburtstag von Johannes Sundwall* (Berlin 1958) 226-231. M.Finkelberg, *Minos* 37/38 (2002/2003) 95-99 (ph.), adduces this text as evidence for the cult of Πασιφάη (cf. L. 3: Παρσιφαι). S.A.Alcock, *Archaeologies of the Greek Past. Landscape, Monuments, and Memories* (Cambridge 2002) 116/117 (ph.), refers to the same object as evidence for knowledge of Linear A signs in the Hellenistic period. However, C.Kritzas, in R.Gigli (ed.), *Μεγάλαι Νῆσοι. Studi dedicati a Giovanni Rizza per il suo ottantesimo compleanno* (Catania 2005) 255-261, demonstrates that this text is not written on a stone plate, but on clay. It is a modern forgery.

SICILY

981. Sicily. Alphabets and festivals. F.Ghinatti in *Quarte giornate -- elima* II 693-718, draws attention to the complexity of 'grecità' (ethnic; linguistic: dialects; institutional; religious) in western Sicily. He adduces inscriptions in great quantities in the first section of his study devoted to questions concerning the alphabets (693-705): differences with those used in the mother-cities from the outset, and the simultaneous use of 'red' and 'blue' signs in many cities (that the Greeks were conscious of this phenomenon appears e.g. from the lead tesserae from Kamarina (*SEG* XLI 778-795; XLII 846; LII 920*), where the red and blue alphabets were used by the grammateus of the same phratry for citizens of different origin). Numerous tables on 696-700 and 702-704, illustrate the geographical and chronological diffusion of red and blue complementary signs, especially for Ξ, Φ and Ψ; the data concerning the sampi (= ksi) used in Naxos, Gela and Himera are set out on 700-703; its introduction may be due to a secondary wave of colonization. G. underlines the variety of civic organization: brief discussion of *SEG* XLVII 1462 (area of Syracuse; tabular survey of civic subdivisions on 704), and of the πατρίαι on record inter alia in the Lex sacra from Selinous (see our lemma no. 1032). There is far less epigraphy in the second section, focusing on festivals without a manifest relationship with the alphabets (705-712): survival of pagan rituals in Christian ceremonies, especially in the cult of the Madonna delle Nevi which replaced that of Aphrodite in Eryx; commercial activities involved in these cults (on 709/710 bibliographical data concerning the export of stamped tiles from Tyndaris, Eryx and Rhegion to Lipara).

982. Sicily. Bouleuteria. H.P.Isler, in G.Fiorentini - M.Caltabiano - A.Calderone (edd.), *Archeologia del Mediterraneo. Studi in onore di Ernesto De Miro* (Rome 2003) 429-433, collects and briefly discusses the archaeological, literary and epigraphical evidence of βουλευτήρια in Sicily (*IG* XIV 952 *IGUR* 2: decree of Akragas; 1078 (a) (Addenda): honors for an administrator (?) of the bouleuteria in Sicily; 300-350 A.D.; its precise meaning at this late period remains unclear) [See also *SEG* L 1020: building inscription concerning the bouleuterion of Segesta, Tybout].

983. Sicily. 'Chalkidian' and 'Doric' law and civic subdivisions. Starting with the observation that Thucydides distinguishes the νόμιμα Χαλκιδικά (6.5; foundation of Himera) from the νόμιμα Δωρικά (6.4.3/4; foundation of Gela, which passed this 'Doric law' to Akragas) A.Brugnone in *Quarte giornate -- elima* I 77-84, wonders whether this distinction can be confirmed on the basis of inscriptions and other literary sources. The ὁμοσίπυοι, known as the only civic group for the Chalkidian cities from the legislation of Charondas (members of the oikos, presumably under some form of public control; Arist., *Pol.* 1252 b.14), and the hομοσέπυοι, known from the sacred law of the Megarian colony Selinous (see our lemma no. 1032; L. 3; perhaps members of the oikos to which the individual liable to purification belongs) seem to imply affinity rather than a difference between Chalkidian and Doric cities. From the law concerning redistribution of land *SEG* XXXVII 1427 it appears that φρατρίαι underlie the civic subdivision

of Himera (earliest attestation among the western colonies); they played the most important role in the publication of the law. For Sicilian Naxos civic denominations derived from a common ancestor (γένη?) are known: Ἀμφικλεῖδαι (*I.Délos* 320 B L. 14; cf. *SEG* XLVIII 1033), Πολλίδαι and Ἑρμῶνδαι (*SEG* XLVIII 953 A/B; B. follows M.L.Lazzarini (cf. *SEG* XLV 1472) in her interpretation of these objects as 'gettoni di riconoscimento' rather than sling bullets). By contrast Doric colonies like Syracuse (cf. inter alia Thuc. 6.100; *IGDS* 97), Kamarina (*SEG* XLI 778-795; XLII 846; LII 920*) and Akragas (*IG* XIV 952 = *IGDS* 185) have a subdivision in three φυλαί, apparently absent in the Chalkidian cities, where the oikoi, phratriai and ancestral groups may originally have been formed for cultic purposes and integrated into the political structures later. A new law from Himera shows that Chalkidian communities were in contact on matters of codification: see our lemma no. 1002.

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984. Sicily. Stamps of manufacturers on amphoras, tiles and bricks, Hellenistic period. Without much of an argument G.Manganaro in M.G.Angeli Bertinelli - A.Donati (edd.), *Serta antiqua et mediaevalia* VI. *Usi e abusi epigrafici. Atti del Colloquio Internazionale di Epigrafia Latina (Genova 20-22 settembre 2001)* (Rome 2003) 375-383, considers fiscal accounting the most important purpose of manufacturers' stamps on serially produced clay objects (mainly transport amphoras of the Hellenistic period): the stamps guaranteed that the manufacturers had met their fiscal obligations. After an introduction in which he denies such repetitive stamps the character of a proper epigraphical document (which should be unique), M. offers some thoughts on stamps from Rhodes (complex data serving the purpose of complete state control of the production of amphoras and their contents in a system of monopolisation and protectionism) and notably from Sicily: stamps on amphora handles always bear the names of manufacturers, never those of cities (ΕΛΩ, ΜΑΜΑΡ, and ΝΑΞΙΟΣ should be read as Ἑλώ(ριος), Μαμάρ(κου) and Νάξιος (ph.), probably genitive of Νάξις; for the latter stamp see *SEG* LI 1385; M. rejects F.Cordano's assignment to Naxos in spite of her recognition of a 'signor Naxios'). He also mentions and publishes photographs of other amphora stamps: ΦΙΛΩ, Ἀντάλ(λου) (?), ΑϹΚΛ, and ΩΠΙ (the latter is unparalleled [the ph. shows ΟΠΙ]). Finally M. draws attention to stamps on tiles or bricks which do record city names or buildings (e.g. those from Iaitas; see *SEG* XXVI 1066-1069), and publishes texts and photographs of the following inedita [no dates and indication of provenance or present whereabouts; rectangular stamps]: 1) Χ • Υ; 2) Κ • Τ; 3) ΑΕ; 4) ΝΕ; 5) Λευκίου | Μινάτου (the patronymic may be an Oscan name).

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985. Sicily. Stamps on lamps: the Agyrios lamp-makers' family, ca. 50 B.C.-150 A.D. Cf. *SEG* XXXVIII 920; XLVIII 1232 bis; XLIX 1263. G.Manganaro in *Epigraphica -- Guarducci* 135-140, publishes two inedita (see our lemmata nos. 989 and 1000) and lists the following known stamps on lamps: 1) Ἀγυρίου (ph.; also abbreviated variants up to a single A); 2) Πρόκ(λου) | Ἀγυρ(ίου) (ph.); 3) Ἀγυ(ρίου) | Που(πλίου); 4) Γαΐο(υ) | Ἀγυρίο(υ) (also abbreviated Γαΐου); 5) Πουπ(λίου) | Ἀγυ(ρίου) (also abbreviated Που(πλίου) | Ἀ(γυρίου); 6) Σεβ(ήρου) | Ἀ(γυρίου). Contra M.G.Bracciforti and R.J.A.Wilson (cf. *SEG* XLVIII), he argues that Ἀγύριος is an anthroponym, derived from the ethnic of Ἀγύριον and probably also recalling the name of that city's tyrant in the late 5th cent. B.C. (Ἄγυρις/Ἀγύριος) rather than being the ethnic itself. According to M., Agyrios (no. 1), probably the son of a Proklos on the assumption that Proklos (no. 2) was his oldest son and was named after his grandfather, founded a lamp workshop in the late 1st cent. B.C. in Katane (where several examples have been found; among the find-places Katane is the most important, and highly flourishing, city in the Roman period); the workshop was continued by the family during at least three generations up to the first half of the 2nd cent. A.D. (or perhaps each of the potters had his own workshop). Proklos (Proculus), Gaius, Pouplios (Publius) and Severus belong to the second generation, Agyrios son of Publius (no. 3) to the third.

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986. Akragas. For an inscription possibly from Akragas see our lemma no. 1039.

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987. Akragas (and Gela). The Archaic inscriptions. R.Arena, *Acme* 56.2 (2003) 245-250, comments on dialect and grammar in many inscriptions in Arena II^2 (cf. *SEG* LII 886). Names, grammatical forms and/or alphabet show that some dedicants on record in inscriptions from Gela are foreigners: Μάγἐς (Arena II^2 82; Ionia), Μέγας (37; Boiotia), Μέλισσος (80; 'origine sicionia'), and Φενφαι (86;'elima'?; A. now prefers reading Θενθαυ (genitive) and hesitatingly suggests interpreting this name as Τένθας, 'ghiottone', probably a nickname). Some Geloan texts include forms coïnciding with Aeolic ones, though A. prefers not to term them 'eolismi' (43, 45, 53); comment on the evolution of E into I. Discussion of the following names: Ἀγήσαρχος (108), Ἄγρυπνος (55), Ἀδεινίας (10 (b); A. strongly rejects the reading ἀ Δεινία in *IGDS* 146), Ἄκκα (113), Ἀτίτας (114), Ἀφενυ (84), Γελλώ (47; mythological name [A.'s long comment on 250 is a verbatim repetition of that in Arena II^2]), Γοργεῖος (34; adjective; periphrase of Γοργώ), Δαρχōνίδας (128), Δενδᾶς (123) Ϝαγιάδας (102), Ϝουλιάδας (14), Κύπρα (110), Κυραι (117), Νειάδας (43), Σίναρος (116), Σικύτας (21), Χάρις (109), and Χλευώ (115). For 87, classified among the non-Greek inscriptions, A. in Arena II^2 followed the interpretation of M.T.Manni Piraino, who read Ἴθοξα τὸ χεῦμ(α); he now suggests reading θωξάτō: imperative of the aorist of θώσσω (derived from θωρήσσω; cf. Hesychius s.v. θωξαι· μεθύσαι, πληρῶσαι): an invitation to drink excessively and at one draught; the meaning of the first sign remains unclear.

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988. Akragas (area of: Palma di Montechiaro). Commercial (?) grafffito on a vase, 5th cent. B.C. *SEG* XLVIII 1248. L.Agostiniani, *Kokalos* 45 (1999) [2003] 429/430 note 6, argues that this graffito, incised on an Attic black-glazed kotyle, is an Attic trademark: the number ΔΓΙΙ (17) is followed by a (semi-?) circular sign and preceded by a 'digramma sinistrorso' beginning with E (name Δειπίλō (for Δειφίλō) with the first three letters written sinistrorsum, G.Manganaro; cf. *SEG*).

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989. Akragas. City name on a lamp, ca. 100-150 A.D. Mentioned in *SEG* XXXVIII 920 and XLVIII 1232 bis. G.Manganaro, *art.cit.* (cf. our lemma no. 985) 135, publishes a photograph of this terracotta lamp, once in his possession and now in the museum of Agrigento. It has an otherwise unattested stamped inscription on the upper side: Ἀκρά(γαντος) above a crab (emblem of the city). Lamps of this type may have been manufactured by the city for use in public places like the gymnasium or the baths. In view of the absence of parallels R.J.A.Wilson (*art.cit.* in *SEG* XLIX 1263, 537 and note 67) suggested that the lamp is a forgery; contra M., who argues that this absence rather supports its authenticity [Undated by M.; W. (cf. *SEG* XXXVIII 920): 2nd cent. A.D.; production of this kind of stamped lamps in Sicily ranges from ca. 50 B.C. to 150 A.D. (cf. *SEG* XLVIII 1232 bis)].

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990. Comiso. Excorcistic amulet on a gold leaf, ca. 5th cent. A.D. Rectangular gold leaf found in 1988 in the garden of the thermal complex during excavations, on the surface level in a 3rd/4th cent. A.D. context. Edd.pr. G.Bevilacqua - F.De Romanis, *RAL* 14 (2003) 389-402 (color ph.; dr.; Italian translation), who provide parallels for all names and formulas; on the find context see G.Di Stefano, *ibid.* 373-387, especially 376/377 (ph.).

Ὀρκίζω σε τὸν μέ-
γαν θεὸν ζῶ(ν)τα, τὸ-
ν ἐπάνω τοῦ θεοῦ Σα-
4 βαω τὸν Ιαω, τὸν ἐπ-
άνω τοῦ Ịαω τὸν Ελοε-
ον, τὸν ἐπάνω τοῦ Ε-
λοεου τὸν Ελαν, τὸν
8 ἐπάνω τοῦ Ελαν
τὸν Μαρμαριω, τὸ-
ν ἐπάνω τοῦ Μαρ-
μαριω τὸν Ιακο-
12 βα, τὸν ἐπάνω τοῦ
Ιαβοχ τὸν Ων[.]α·
διαφύλαξον Σχ-
ύβον ὃν ἔτεκεν
16 Μαρυλλε[ῖ]να

Date: ca. 5th cent. A.D. (in spite of its 3rd/4th cent. A.D. find context) on the basis of the lettering and the formulas, edd.pr. || 1-2. μέγας θεός: the 'great cosmic god of magic', who can adopt various qualifications in accordance with various religious traditions; he is frequently called 'living' in amulets and exorcistic prayers, edd.pr. || 3-13. previously unattested ascending hierarchy of divine names (all Jewish), which evokes the ascendance to Heaven; the sequence, with regular repetitions, of seven divine names (Sabao, Iao, Eloeon, Elan, Marmario, Iakob (Iaboch), On(t?)a; seven: symbolic number in astrology or a reference to the seven heavens or the seven divine beings) seems to reflect oral recitation: a rhythmical incantation or musical hymn. For ἐπάνω in a more concise celestial hierarchy see *SEG* XLI 1530 LL. 1-6 and XLIX 2383 LL. 2-4, edd.pr. || 13. Ιαβοχ: anagrammatic form of Ιακοβ (LL. 11/12); either ΤΟΝΩΜΑ (for τὸ ὄνομα) or ΤΟΝΩΝΑ (for (Ἰ)ώνα or (Ἀ)ώνα) or, preferably, ΤΟΝΩΝ[.]Α: either τὸν Ὦν[τ]α, another epithet of Iao, in line with the preceding contents (D.Jordan apud edd.pr) or τὸν (ὄ)ν[τ]α ('he who is'), edd.pr. || 14-15. Σχύβος: previously unattested; cf. Σκύβος (only attested on an amphora from Pompeii: A. Sogliano, *NSA* 1896 434 no. 22), edd.pr. || 16. Μαρυλλεῖνα (diminutive of the cognomen Μάρυλλα; cf. also Μαρυλλίς: see *SEG* XLVII 1483 L. 5 and app.cr.): frequently on record in epitaphs from Rome (inter alia in the Jewish epitaph *CIJ*² 288 = *JIWE* II 537) and in Sicily, edd.pr. || the amulet is one of many others found in southeastern Sicily (bibliography on 400 note 36; three have been found at Comiso (inter alia *SEG* XVIII 414). They show elements (biblical citations, names of

divine beings) common to Jews and Christians; with three other examples, our exorcism seems to be rooted in Jewish tradition: two amulets in Hebrew-Aramaic (one from Sofiana) and *SEG* XXXI 844 (R.Kotansky, *Greek Magical Amulets* I (cf. *SEG* XLIV 1737) no. 33; *JIWE* I 159), edd.pr.

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991. Enna. Dedication to Demeter?, 3rd cent. B.C. *IGDS* 198; *SEG* XIV 598. In an article based on all sorts of evidence, G.Manganaro, *Epigraphica* 65 (2003) 9-18, studies Syrakusian colonial foundations on Sicily, especially that of Enna. He returns to his hypothesis that the cult of Demeter and Kore was transferred from Corinth on that occasion (*ArchClass* 17, 1965, 187-189) and, on 15-17, discusses *IGDS* 198 (ph.); after a survey of other previous readings, he supports his own text of 1965: Ἄρχος | Δάμα̣[τρι] | Ἐνναίων (Archos being the name of the dedicant), and strongly rejects W.Vollgraff's suggestion Ἀρχὸς | Δαμ[ατριαστᾶν] | Ἐνναίων (with archos interpreted as the 'head of the Damatriasts'; cf. *SEG* XIV), followed inter alia by *IGDS*.

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992. Entella. Decrees by the people of Entella and Nakona, 254-241 B.C.? *SEG* XXX 1117-1123; XXXV 999; LI 1185* (*IGDS* 204-212). A.Dössel, *Die Beilegung* -- (cf. our lemma no. 2202) 235-247, analyzes the process of civic reconciliation, unattested otherwise, on record in the Nakona decree (Ampolo (cf. *SEG* LI 1185) Nakona A = Nenci 3 = *SEG* XXX 1119 = *IGDS* 206; text and German translation) [For a summary of the procedures see *SEG* XXXII 914 on pp. 257/258]. This took place in a public ceremony outside court, after a stasis (cf. L. 10: διαφορά, synonym of stasis rather than a less stringent form of discord as maintained by I.Savalli: see *SEG* XXXII on p. 258) and following on the mediation by an embassy from Segesta. Essential is the creation of fictitious kinship groups called ἀδελφοθετίαι: a term (L. 33) synonymous to ἀδελφοὶ αἱρετοί (L. 20), meaning 'brotherhood' ('Zustand des Bruder-Seins, der Bruderschaft'; κατὰ τὰς ἀδελφοθετίας corresponds to the more frequent κατὰ φρατρίας or κατὰ φυλάς; 238/239 note 19) rather than 'adoption as a brother', 'fraternization'. The whole citizen body is re-organized in these groups of five, 30 of which consisted of two former rivals plus three 'neutral' citizens. They appear to have no role in civic life except for the pursuit of justice and friendship (LL. 19-21; cf. also LL. 5/6: ὁμονοοῦντας πολιτεύεσθαι as the ultimate purpose of the whole operation) and the celebration of an annual ἑορτή in the context of the sacrifices to the γενέτορες (the 'founding fathers' in general rather than specific family ancestors; cf. also our lemma no. 1032) and Ὁμόνοια (LL. 27-33). The emphatic exclusion of close relatives being assigned to the same ἀδελφοθετία (LL. 18/19 and 24/25) shows that the former opponents competing for political control of the city (L. 11: ὑπὲρ τῶν κοινῶν ἀγωνιζόμενοις) were two groups characterized by close family ties.

The Nakona decree is also discussed in the context of an article on 'Probleme der staatlichen Einheit in der griechischen Antike' by A.Eich, *ZPE* 149 (2004) 83-102, on 95-98; he underlines that the creation of artificial family ties (for which Arist., *Pol.* 3.10.1280 b 29ff. offers a striking parallel) was ideologically meant as a substitute for natural family relationship (cf. the analogy ἀδελφοθετία - υἱοθεσία: 'Berührungspunkte zur Adoption' (97) [but cf. above]); by the imperative for the new civic groups to live in justice and friendship they were invited to develop indivi-

dual cultic and festive statutes (cf. the 'spezifische Satzungen' of the Attic phratries and other Greek civic subdivisons); here, and in the other reform measures, 'greifen Zuneigungsgebot und Konformitätszwang ineinander' (98).

M.Corsaro in A.M.Corda (ed.), *Cultus splendore. Studi in onore di Giovanna Sotgiu* (Senorbì 2003) 373-396, returns to the Roman influences in these decrees, underlining the key role of the ἐπιμελητής (= praefectus) Tiberius Claudius (Nenci 4 = *SEG* XXX 1120 = *IGDS* 207 LL. 4/5) in the reorganization of Entella in the wake of the Roman conquest. His argument is in line with his previous analysis [summarized ■ length in *SEG* XXXII 914 on pp. 256/257]. Literary and epigraphical sources support the notion that civic reorganisations (synoikismos) are decided by victorious kings or their military representatives (cf. *Coll. Froehner* pp. 98-100; Robert, *Villes* 31-33; *I.Amyzon* no. 15; *SEG* XXV 445; XXXIX 1283). The two eponymous archons in 4/5 and 8/9 (*SEG* XXX 1120/1121, 1123, and XXXV 999; *IGDS* 207/208 and 211/212) are to be related to the Roman model of double offices (rather than to the influence of Campanians who settled in Entella) [see already *SEG* XXXII 914 on p. 255; cf. also XLVII 1418]; Segesta, mediator both in Entella and Nakona, was an ally of Rome since the beginning of the first Punic war. The decrees with the eponymous archons are likely to have preceded those with the eponymous hieromnamon (1/2 and 6; *SEG* XXX 1117/1118 and 1122; *IGDS* 204/205 and 209 [cf. also *SEG* XLIV 749]). Discussion of Roman intervention in the constitution of Messana and Akragas.

L.Dubois, *REG* 118 (2005) 222/223, rejects G.Nenci's revised reading of a male name Αἰσχύλις in Nenci 5 (Ampolo Entella A 1; *SEG* XXX 1121; *IGDS* 208) L. 25, preferring the old reading Αἰσχύλος (for N.'s reading see *SEG* XL 785 in fine, with erroneous accent: Αἰσχυλίς; as D. points out, the local demotic Σάννειος shows that we have a male name).

For the third decree cf. also our lemma no. 1029.

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993. Entella. Stamps on amphoras and tiles, Hellenistic period. C.Michelini, 'Entella fra III sec. a.C. e I sec. d.C. Note preliminari', in *Quarte giornate -- elima* II 933-972, offers a survey of the results of archaeological research at Entella. Brief discussions of Rhodian amphora stamps (*SEG* XLIX 1254) and stamped tiles (*SEG* XLV 1357*) on 942 and 944/945, respectively.

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994. Gela. Dialect. Under the title 'Gela come esponente della *Doris severior* in Sicilia', R.Arena, *Kokalos* 45 (1999) [2003] 449-456, presents brief comments especially on anomalous (i.e., in this context, mostly non-Doric) forms on record in Gela and other Sicilian places. He draws attention to the occurrence of both ἐμί/ἠμί (the expected form in an area of 'Doris severior'; Arena II^{2} 23 (b); 112; ph. of both) and εἰμί (Arena I^{2} 10 (ph.), assigned to Megara Hyblaia for that reason; Arena II^{2} 74 (ph.), perhaps not to be assigned to Gela; contra L.Agostiniani: see our lemma no. 995 sub 8); to Μενεκράτιος (under Cretan influence) instead of the expected Μενεκράτεος (Arena II^{2} 4 = *IvO* 142 = *LSAG* 278 no. 48; dr.); to digamma used for various reasons or substituted by an aspiration sign (Arena II^{2} 3 (ph.), 102 (ph.), 119 L. 5, 126 (11 A), the latter two from Kamarina); to the anomalous form γεγράβαται and the Ionic form Γῆρυς (both in Arena II^{2} 128, from Kamarina), the Ionic form Σίμε̄ (Arena II^{2} 118; area of Palermo), the Ionic genitive Μάγεο (Arena II^{2} 82; dr.; cf. also 59 and 80 (ph.); all three may be due to strangers); to the genitive 'Αδεινίαυ of the nominative 'Αδεινίας (Arena II^{2} 10 (b); dr.); to several remarkable forms in Arena II^{2} 45: βόλιμος; σπευδότερον; the name Καλεδίας (= Καλεσίας); to Γελ(λ)ο̄ι (Arena II^{2} 47 (dr.); to be connected with the mythical Γελλώ). On 454 A. repeats his argument concerning Arena II^{2} 77/78 (cf. *SEG* XLVII 1422 (2/3); see also our lemma no. 995 sub 7; ph.); to the lettering and the form κατελάζετο in Arena II^{2} 79 (perhaps to be assigned to Megara Hyblaia); to Σκύθας (Arena II^{2} 130; Kamarina) versus Σκύτας (Arena II^{2} 21; Gela); the latter form is perhaps also attested in Arena II^{2} 19 (read in *IGDS* 143 (b) [Λ]έπτος ho Σκύ[τα]; no restoration in Arena II^{2}; A. (1999) [2003] gives [λ]επτὸς ho Σκύ[τας] and notes, on 455 note 38, the reading [κλ]επτὸς ho σκύ[φος] by A.W.Johnston); to Arena II^{2} 52 (see *SEG* LII 886 on p. 299 initio for A.'s reading).

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995. Gela. Various archaic inscriptions. L.Agostiniani, *Kokalos* 45 (1999) [2003] 427-448, draws attention to the relatively large proportion of inscriptions found in Gela but alien to the local epigraphic tradition (partly collected in the section 'Iscrizioni greche non geloe' of Arena II^{2} (nos. 70-82), partly unnoticed). He comments on the following texts: **1)** *SEG* XXIX 852 (XLVIII 1237; dr.): Attic commercial marks rather than two incomprehensible 'Sicane' words (*SEG* XXIX) or scribblings by semi-literate Greeks (*SEG* XLVIII): **a)** letter A followed by three numerals: ΛΠΙ (= 16; Λ: symbol for δέκα; cf. *CVA* Gela 2, Tav. XL, nos. 3/4; dr.); **b)** ΠΥ followed by Λ (= 10); **2)** Arena II^{2} 62 (*SEG* XXIX 867; XLIX 1258; ph.): Attic commercial mark ΠΙΙΙ (8) rather than the ghost form πίη [as signalized also by A. himself, the same correction was independently made by A.W.Johnston: see *SEG* XLIX]; **3)** Arena II^{2} 8: commercial mark rather than a name Κιμ(ο)ς [A. does not give a specific reading]; **4)** Arena II^{2} 73 (a) (*LSAG* 77 no. 10 (a); *SEG* XVI 543): owner's mark written in Attica on an Attic SOS-amphora of the type also found in Kamarina (*SEG* XXXIX 1003); **5)** Arena II^{2} 80 (*IGDS* 144 (a); *SEG* XXIX 908; ph.): the form of E and Σ identify the alphabet as the Sikyonian (though written on an Attic kylix); **6)** Arena II^{2} 76 (*SEG* XVI 553; dr.): certainly (possibly, Arena) the Boiotian alphabet (form of A and Λ); the acclamation of women with the adjective καλή is frequent in Archaic Boiotia; cf. *IGDS* 87 from Syracuse (Arena V 94; *SEG* XXXVI 885; XXXVIII 971), also written in Boiotian alphabet (not signalized in *IGDS*) [A. refers to his article in *SE* 44 (1976) 306-311 (not mentioned in *IGDS*) in which he identified this text as Greek, reading μ(ο)ι Ταλονι instead of *IGDS*'s Μιτάλονι, but not to that of R.Arena in which the Boiotian character is also underlined: see *SEG* XXXVIII 971]; **7)** Arena II^{2} 77/78 (*IG* XIV 595/596; *IGDS* 17 (a/b); *LSAG*^{2} 248 nos. 20/21; *SEG* XLIX 1278*) (ph.): contra Arena, there is no reason to consider these inscriptions or the plates bearing them as forgeries; A. follows Arena (cf. *SEG* XLVII 1422 (2/3)) in interpreting the two names initio as male nominatives; Πεδιώ is a divine name rather than an anthroponym; the formula ('X questo dono (offre o simili) a Y') is unique and probably due to non-Greek influence; **8)** Arena II^{2} 15 (dr.), 74 (ph.), and 86 (dr.) (*SEG* XXIX 860 (*IGDS* 150), 872 (XLVII 1423), and 869, respectively): three owner's marks in the dative (rather than the usual genitive), due to indigenous influence; A. rejects the interpretation of 15 as a nominative plural in Arena and *IGDS*, and Arena's view that 74 should not be assigned to Gela on account of the form εἰμί (cf. *SEG* XLVII 1423 initio and our lemma no. 994); it is rather an 'incidenza selinuntino-megarese sugli usi grafici geloi'; 443; A. prefers the indigenous name [Ν]έν-

δαι to the Greek name [Δ]ένδαι) and the new reading of 74 by G.Manganaro (cf. *SEG* XLVII 1423 in fine) [A. expressed the same argument in several earlier publications; cf. most recently *SEG* LI 1194, Tybout].

For the Archaic inscriptions from Gela see also our lemma no. 987; for a later inscription possibly from Gela see our lemma no. 1039.

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996. Gela (area of: Bitalemi). Dedications to Demeter, 5th cent. B.C. *SEG* XLIV 751 bis; Arena II^2 46 (b/c). P.Orlandini, in *Archeologia del Mediterraneo* (cf. our lemma no. 982) 507-513 (ph.; dr.), republishes the vase fragments A (early 5th cent. B.C.; 5th cent., *SEG* [ph. and dr. show [Θ]εσμοφορ[--] instead of [Θε]σμοφορ[--]) and B (450-440 B.C.; undated, *SEG* [the ph. shows ΔΑΜΑΤ[--]: Δάματ[ρι] or Δάματ[ρος] instead of Δαμάτηρ, Tybout) and adds an unpublished graffito reading ΔΑΜ on a mid 5th cent. B.C. Attic skyphos already found in excavations of the 1960s. Together with the graffito mentioned in *SEG* XLIV 751 bis app.cr. (dr.) these texts confirm the identification of the sanctuary at Bitalemi as that of Demeter Thesmophoros, and show that the goddess was either invoked with her name (Δαμάτηρ) or with her epithet (Θεσμοφόρος). O. presents a survey of the results of excavation reports of and other studies concerning the sanctuary.

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997. Halaesae. Tabulae Halaesinae, 2nd/1st cent. B.C. *IG* XIV 352 (*IGDS* 196; *SEG* LII 917*). In his article mainly devoted to the Tabulae Heracleenses (cf. our lemma no. 1076) M.Corsaro in *Ambiente e paesaggio nella Magna Grecia. Atti del quarantaduesimo convegno di studi sulla Magna Grecia, 5-8 ottobre 2002* (Taranto 2003) 133-167, on 156-159 draws attention to this cadastral document, which he dates ca. 150-100 B.C., as an important source of information on the appearance and transformation of the landscape and rural areas of Sicily in the Roman period. The main picture is that of an area characterized by numerous water-courses (embedded in a system of canals and ditches) and the cultivation of olives and fruit; the κλᾶροι, geometrically defined at the moment of colonization, had gradually fragmented as a result of hereditary divisions, sales and leases; brief discussion of the methods of delimitation (except boundary stones or fruit trees inscribed with civic symbols with the same function, streets, rivers, brooks, walls and poles served as boundary markers, much in the same way as in Herakleia).

A.Prestianni Giallombardo, *ibid.* 171-178, presents a survey of previous interpretations of the term ῥίς [add now G.Scibona; see *SEG* LII; the same article now also in *Archeologia del Mediterraneo* (cf. our lemma no. 982) 599-603]; four ῥῖνες serve as fixed points in defining the extension of seven plots located along the river Ἅλαισος and underlying the walls (see *SEG* LII for further details). She reports to have found in situ, in the walls of Halaesae (Tusa, hill of S.Maria delle Palate), a small water outlet well above ground level: a single opening framed by two vertical blocks and a horizontal covering block; the latter slightly protrudes from the main wall body, which explains why the outlet was called 'nose' (or 'nostril'). For a more detailed description in the context of a full account of the organisation of the territory, with special attention to the water courses on record in the inscription and of their place on the actual site, see now ead., 'Ambiente e paesaggio nella Sicilia ellenistico-romana. I percorsi dell'acqua nel territorio di Halaesa Archonidea', *MEP* 9/10 (2004/2005) 229-248 (maps), especially 242-246; on 247/248 P.G. discusses and refutes Scibona's interpretation of ῥίς. For the deities and cults of Halaesae see ead., 'Divinità e culti in Halaesa Archonidea. Tra identità etnica e interazione culturale', in *Quarte giornate -- elima* III 1059-1103 (key words: Μειλιχιεῖον; Ἀδρανιεῖον; ἱερὸν τοῦ Ἀπόλλωνος). For an earlier study by P.G. on this subject see *SEG* XXXIV 935.

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998. Herbessos (Montagna di Marzo). Inscription on a gem, 5th cent. B.C. *SEG* XXXV 1010. For a precise replica of this stone on the bezel of a gold ring, possibly cast from it, see our lemma no. 2101 sub no. 47.

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999. Herbessos (Montagna di Marzo). Inscriptions on clay balls, 3rd/2nd cent. B.C. Clay balls pierced by a hole. Ed.pr. L.Guzzardi, *Kokalos* 45 (1999) [2003] 548-550 (dr.; cf. M.Sève, *BE* 2005 no. 108): **1)** Γλαῦκος | Νέωνος ΙΙΙΠ; **2)** Ἡρακλείδας | Δεινάρχου ΙΙΙΙΔ. G. argues that the balls are either dedications or a means of identification, the hole permitting them to be worn on a string around the neck (contra G.Manganaro (cf. *SEG* XLIX 1287), who hesitatingly interpreted these kinds of objects as sling bullets). A.M.Prestianni Giallombardo, *ibid.* 551-553, focuses on the numerals (referring to the civic rather than the military organization), arguing that their unusual order reflects spoken language (ΙΙΙΙΔ = τεσσαρεσκαίδεκα, 'four-teen') [but cf. S.: 'cela ne vaut pas pour 8' = ΙΙΙΠ || most numerals are noted in the inversed order in Sicily, Lazzarini].

1000. Herbessos? (Montagno di Marzo). Manufacturer's stamp, 50-150 A.D. Fragment of a terracotta lamp; stamp on the bottom; inscription along the rim; probably from Montagna di Marzo. Ed.pr. G.Manganaro, *art.cit.* (cf. our lemma no. 985) 135 (ph.).

Χρυ[σέρωτος]

For this type of stamp see R.J.A.Wilson, *art.cit.* (in *SEG* XLIX 1263) 536 and notes 62-64, where the potter's name is erroneously given as Χηρυσέρως [cf. *SEG* XLVIII 1232 bis in fine], M. || the present whereabouts of the object are unclear.

1001. Himera. Cults. M.Torelli, in *Archeologia del Mediterraneo* (cf. our lemma no. 982) 671-683, uses some inscriptions in his discussion of the cults on the akropolis of Himera, where three temples were built during the 6th cent. B.C. Temple (D) can be assigned to Ἀθήνη on the basis of two dedicatory graffiti on vases (Arena III 45 = *IGDS* 8 = *CEG* 392; Arena III 48; T. 672/673) and temple (C) to Ζεὺς Σωτήρ on the basis of an inscribed bronze bullet (Arena III 53 = *IGDS* 13; T. 677). Archaeological evidence, especially a baitylos in an open-air cult preceding the construction of temple (A), suggests that an armed Aphrodite of Phoenician-Cypriote origin was worshipped in temple (A/B); ((A) is the predecessor of (B)). T. argues that the cult of the armed goddess Ἐνυώ, paredros of Enyalios and assimilated to Aphrodite in Sicilian Naxos,

supports this view (Arena III 72; *SEG* XXXV 1014; XLVI 1267*; T. 676/677); relations among the Chalkidian cities Zankle, Naxos and Himera (the latter founded by Zankle) are also apparent from the contemporary introduction of highly similar coinage in the third quarter of the 6th cent. B.C.

1002. Himera. Fragment of a law, 550-500 B.C. Rectangular bronze tablet inscribed on both sides (A: interior; B: exterior); originally folded; now broken on the single, central fold; found in the plain of Himera; now in the Antiquarium of Himera. Mentioned by A.Brugnone in the article summarized in *SEG* XLV 1341 (1304/1305 note 48); ed.pr. ead., *art.cit.* (cf. our lemma no. 983) 83/84 (ph.).

A: [---]σδεh[---]
[---]εοπα[---]
[---]τοισε[---]
4 [---]οταλα[---]
[---]τουτα[---]
[---]στισαν[---]
[---]ναρα[---]
8 [---]σκεμ[---]

B: [---]προσγ[---]
[---]h[---]

A. Chalkidian alphabet; text engraved boustrophedon; traces in negative of some letters written on side (B) and subsequently erased || B. written top-down as compared to (A); the two lines either continue the text on (A) or are the sole remains of the text otherwise erased (cf. above ad A), ed.pr. || ed.pr. underlines the similarities with the bronze tablets bearing fragments of Chalkidian law from Monte S.Mauro (*SEG* IV 64; XXXVI 824; *IGDS* 15; *LSAG*[2] 247 no. 2) in lettering, appearance and contents (for our L. 4 cf. δύϝο τάλαντα in *SEG* IV 64 fr. 5 recto; for L. 6 ([hó]στις αν[--]) cf. hόστις in *SEG* IV 64 fr. 3 recto, 5 recto and verso, 10 verso and 12 verso, where it apparently specifies the various types of crime); the tablets were probably manufactured in the same workshop, which points to relations among the Chalkidian colonies and between the latter and their mother-city; on accepting a legal code, a community presumably imported a written copy from the polis where it was first adopted or which had become the center of its diffusion. See also our lemma no. 983.

1003. Iaitas (Monte Iato). Acculturation. In an article entitled 'Iaitia arcaica ed ellenistica e il contesto socio-politico siceliota di fine IV secolo', S.N.Consolo Langher, in *Quarte giornate -- elima* I 271-285, on 273 follows M.T.Manni Piraino (*Kokalos* 25, 1979, 303) in considering the form Ἱεραί stamped on tiles (*SEG* XXVI 1068/1069; XXIX 922 (b); XXX 1125 (a); XXXII 916; XXXIII 746; XLIV 754 on pp. 227/228 sub 7) as evidence for linguistic influence from Chalkidian Himera; Himera must have played an important role in the acculturation of Iaitas.

1004. Iaitas (Monte Iato). Recent finds. H.P.Isler, in *Quarte giornate -- elima* II 827-838, on 835/836 (ph.) briefly discusses some inscriptions found during recent excavations: see *SEG* XLVII 1429, XLVIII 1243, and L 1004.

1005. Iaitas (Monte Iato). Graffiti: names and erotic exclamations, ca. 3rd cent. B.C. Graffiti on a piece of stucco covering the western end of the north wall of the northern agora hall; hidden behind a podium built into the northwest corner of the hall in the 1st half of the 2nd cent. B.C. (terminus ante quem); now in the local depot. Ed.pr. H.Taeuber, *Tyche* 18 (2003) 189-200 nos. 1-19 (ph.; dr.; German translations); nos. 20/21 are drawings of a standing nude man seen from behind (Herakles?; cf. the nearby graffiti nos. 11 and 13 below) and a head in profile (caricature?), respectively. Date: ca. 3rd cent. B.C. on the basis of the lettering. Ed.pr. selected the graffiti presented below among many others which could not be interpreted either since they are casual, meaningless scribblings or because of their bad state of preservation. The order is roughly from left to right: 1) [--]πολλα Ἀσκ(--) (190 no. 1; possibly [Ἀ]πολλᾶ; Ἀσκ(ληπιόδωρος), vel sim., ed.pr.); 2) λα[ι]κάζε (190 no. 2; right of no. 1); 3) TI (190 no. 3; between A and K of no. 2, in much smaller letters); 4) πυγίζου (190/191 no. 4; above no. 2, covering its K and using the upper hasta of Z); 5) Λάλος πυγί(ζει) (191 no. 5; under no. 4; the third letter may also be X, Ψ, K or I; Λάιος or Λάκος cannot be excluded, ed.pr.); 6) Ὕλη (191 no. 6; covered by ΠY of no. 6, in much smaller letters; Y may also be read as I, 'doch ist ein Frauenname an dieser Stelle wahrscheinlicher als die isolierte Nennung einer Reiterschwadron'); 7) Χρέμων (191 no. 7; right of no. 5); 8) [--]ΕΠΙ[.]ΓΕΛ[.]ΑΚΤ[.]ΑϹΤΡΑ βωμῶν (192 no. 8; above the drawing no. 20; I may also be read as Y or P; ΕΛ may be Ω; K may be I; perhaps -αστρα βωμῶν ?; the meaning remains unclear, ed.pr.); 9) Ἄδρα(στος?) | Καλ(λ)ιπύγου παῖς (192 no. 9; right of the drawing no. 20; the first Y may also be read as E; initio: or another anthroponym, e.g. Ἀδρα(νίων); 'Adra(stos?), Sohn der (Aphrodite) Kallipygos', a pun underlining the beauty of the man, ed.pr., who also considers Ἀδρα(νός), eponymous hero of Adranon, who, however, is not known as a descendant of Aphrodite); 10) μύζεται ἀπὸ vacat (193 no. 10; right of the drawing no. 20; ' "er wird von ... gesaugt" (pass.) bzw. "er saugt von ..." (med.)': either in the previously unattested sense of λαικάζω (cf. above no. 2; for verbs of sexual intercourse ed.pr. refers to D.Bain's study summarized in *SEG* XLI 1876) or accompanying the drawing no. 21: a head possibly holding a blade in its mouth; ἀπό either refers to a person or to the stuff which is sucked, ed.pr., who refers to Xen., *An.* 4.5.27, on Armenian tribes sipping beer from a blade of straw (κάλαμος): λαβόντα εἰς τὸ στόμα μύζειν); 11) [--]χος Ἡρακλέα (193 no. 11; at the left margin, right of the foot of the man represented in drawing no. 20; perhaps πυγίζει should be understood, ed.pr.); 12) ΑΡΙΙΟϹΙΙ (194 no. 12; right of no. 11; O or Θ?; reading uncertain, ed.pr., who hesitatingly suggests Ἄρηος π(αῖς) (epic genitive of Ἄρης); 13) Ἡρακλῆς πυγίζεται (194 no. 13; right of no. 12); 14) Γερόντιο[ς] | χορε[υ]τούς (194/195 no. 14; upper left; 'Gerontios (scil. liebt o.ä., vielleicht πυγίζει) die Tänzer' [or a nominative: -τεύς?, Tybout]; most attestations of the rare name Γερόντιος date to the Roman Imperial or late antique period, ed.pr.); 15) Σάνων Γᾶρυν ἄν[τ]ικρυς πυγίζει (195 no. 15; under no. 14; perhaps some text is missing in fine; both rare names are attested for Magna Graecia: for Σάν(ν)ων see *IGDS* 124 (*SEG* XXXIX 1001); *SEG* XXXIII 781 (e); XXXIV 940; *IG* XIV 421 Col. I L. 30; Γᾶρυς is the previously unattested Doric variant of Γῆρυς, for which see *IGDS* 121 (*SEG* XXXVIII 940); ἄντικρυς: ' "direkt, unverhohlen", auch "unverzüglich" ', ed.pr., who translates: 'Sanon treibt mit Garys öffentlich Analverkehr' [rather something like 'straight on', 'outright', alluding to the force of the action]); 16) ἀπὸ Μαρσύα (195/196 no. 16; under no. 15; in fine perhaps a numeral: A or Λ = 1 or 30; a receipt?; for the name Μαρσύας in Iaitas cf. *SEG*

XLIV 754, ed.pr.); 17) Ζώπυρος κῖναιδός ἐστι καὶ πεπύγισται τριά[κις?] (196/197 no. 17; under no. 16; πεπύγισται is not completely certain; between I and C there seems to be another, somewhat curved vertical hasta, which cannot be assigned to any letter; in fine: or τριᾶ[ντος], i.e., '-- läßt sich für einen Triens anal nehmen' rather than '-- wurde dreimal anal genommen'); 18) ΙΕΡΑΚΟCC[...]Ν[...]Κ/[--] | ΜΑΛΑΝΒΑΙΤΠΙ[..]ΚΙ (197 no. 18; under no. 17; L. 1: I may also be read as T or M, K as N; perhaps Ἱέρακος (genitive of the anthroponym Ἱέραξ); L. 2: N may also be read as N, ΤΠ as ΠΙ; perhaps μάλαν βαίτην ('white shepherd's cloak')?, ed.pr.); 19) Λάκ(ων?) (197/198 no. 19; under no. 18; for Λάκων in Iaitas see *SEG* XXVI 1070 (5), ed.pr.).

1006. Kamarina (area of: Castiglione di Ragusa). Epitaph of Pyrinos, ca. 600 B.C. *SEG* XLIX 1273; LII 919. See now also G.Di Stefano, *Sicilia Archeologica* 36 (2003) [2004] 127-131 (ph.; text of F.Cordano), who again (cf. *SEG* LII 919) focuses on the iconography and style of the relief. On 131 brief comment on the inscription: the sculptor Skyllos may be a Greek or a native using a Greek name (incidentally echoing that of the sculptor Skyllis on record in Pliny, *N.H.* 36.9/10 and Paus. 2.15.1 and 2.22.5); the commissioner Pyrrhos belongs to the Greek (warrior?) elite emigrated to the indigenous centers in the Sicilian interior.

See now also G.Di Stefano, *Kokalos* 46 (2000) [2004] 17-23 (ph.) and, on the inscription, F.Cordano, *ibid.* 25-29 (for C.'s views see *SEG* LII 919).

1007. Katane. For stamped lamps possibly produced in Katane/Catina see our lemma no. 985.

1008. Leontinoi. Three dedications on vases, mid 7th-early 6th cent. and ca. 435-430 B.C. Graffiti on three vases found in a votive deposit during excavations of a sanctuary (probably of the Dioskouroi in view of the inscription no. 3 below) in the zone of Alaimo (ca. 1 km northwest of the old town); now in the museum of Lentini. Published together with other finds by ed.pr. G.Rizza, *RAL* 14 (2003) 537-567 (ph.; dr.); date: mid 7th-early 6th cent. B.C. (nos. 1/2) and ca. 435-430 B.C. (no. 3): 1) [Λ]εύκιος μ' [ἀνέθηκε | --]ō ἐξελ[ε|ύ]θερο[ς] (546/547; Ξ written ΧΣ (Σ with three hastae); the O in L. 2 initio may be a genitive ending; for the term ἐξελεύθερος in the late Archaic/early Classical period see *SEG* XXII 509 (Chios); ἐξελ[εύθερος -|--] | Θερο[--], ed.pr., who suggests that | Θερο[--] probably records the name of the family to which Leukios belonged [however, there are only two letters missing between LL. 2 and 3: ἐξελ[ε|ύ]θερο[ς], Lazzarini]; wall fragment of an Etruscan bucchero kantharos; graffito incised boustrophedon on the exterior); 2) [-- ἀν]έθηκε (548; wall fragment of an Etruscan bucchero vase; graffito sinistrorsum on the exterior); 3) [-- ἀν]έθηκεν : τοῖς Διοσκό[ροις] (548: majuscule text without restorations; fragments of an Attic red-figured krater by the Phiale Painter; graffito in large letters immediately above the foot; ca. 435-430 B.C.); see also id. in *Archeologia del Mediterraneo* (cf. our lemma no. 982) 579-590 (ph.; majuscule text without restorations on 579; ample

discussion of the mythological scene on the vase: the liberation of Hera as recorded by Pausanias 1.20.3) [For these texts see also G.Manganaro, *ZPE* 149 (2004) 62-64; cf. L.Dubois, *BE* (2005) no. 636].

1009. Leontinoi. Signature on a vase, mid 7th-early 6th cent. B.C. Coroplastic vase in the shape of a left foot with sandal (ex voto); graffito on the underside of the sole); find circumstances as in our lemma no. 1008; now in the museum of Lentini. Ed.pr. G.Rizza, *RAL* 14 (2003) 551/552 (ph.; dr.; majuscules): [--]ιτιμος μ' ἐποίεσε [cf. G.Manganaro, *ZPE* 149 (2004) 64].

1010. Lipara. Corpus. L.Bernabò-Brea, M.Cavalier, L.Campagna, *Meligunìs Lipára* XII: *Le iscrizioni lapidarie greche e latine delle isole eolie* (Palermo 2003) [henceforth: *I.Lipara*] (ph. of almost all texts), contains 800 inscriptions on stone (nos. 1-795 + 334 bis, 465 bis, 618 bis, 631 bis, and 699 (a)) and 65 on instrumentum. The pagan Greek inscriptions on stone (almost all local volcanic stone cut into rectangular stelai) include four dedications (nos. 1-4), 741 epitaphs (nos. 5-746), and one rock-cut inscription (no. 747; see our lemma no. 1023); nos. 748-787 are Latin texts, nos. 788-791 Greek Christian epitaphs (for no. 790 see our lemma no. 1022); no. 792 is a Latin Christian inscription; nos. 793/794 are inscriptions of dubious identification [both may be Greek]; no. 795 ('Addendum') is a Greek inscription in the Episcopal Palace [copied in 1779 and rediscovered in 1993; only LL. 1/2 have been read so far; material (marble) and content ("Αρχουσιν | [Σ]κρειβωνίοις Νωμεντανῷ καὶ Μοδέστῳ | ---) are untypical of Liparian epigraphy: a 'pierre errante'?, Tybout]. For the presentation of the epitaphs in a roughly chronological order we refer to our summary in the introduction to *SEG* LI 1202-1372. With the single exception of the long known epigram no. 376, the pagan epitaphs are very concise (and many are insignificant fragments): name, sometimes followed by the patronymic and/or χρηστέ, χαῖρε vel sim. (no. 446: τοῖς παράγουσι χαίρειν).

On the alphabet, dialect and onomastics of the Liparian islands see now L.Dubois, *REG* 118 (2005) 214-228 [henceforth: D.].

We mention some special names, mainly drawn from inscriptions not previously included in *SEG*: Ἄλυπος (no. 558), Ἀπάτη (no. 348), Ἀσπίς (no. 364), Ἀσχιένη(ς?) (no. 366), Ἀτάριος (Ἀτάρ. Βάσσος; no. 661), Αὔγη (Καλπορνία; no. 682), Αὐλιῆνα (Ἑλένα; no. 662 [or should Ἀλλιῆνα (for which cf. nos. 438, 656, and 659/660) be read?]), Αὐσωνέα (Αὐρηλία; no. 667), Αὐτρώνι(ο)ς (Λ. Αὐτρών. Φῆλιξ; no. 669), Γαλήνη (no. 334 bis), Δέλφις or Δελφίς (no. 144), Διάπυρος (no. 572), Δικαιύλις (no. 150), Δορκάς (no. 448), Ἔβη (no. 401), Ἐγλέκτη ([sc. Ἐκλέκτη]; no. 391), Ἐλευθερίς (nos. 395 and 678), Ἑκάλη (Πομπήϊα; no. 729), Ἔμπορος (no. 157), Ἐπιστήμη (no. 577), Εὔμουσα (no. 401), Εὐπώγων (no. 403), Εὔρτη (no. 163), Ζμύρνα? (no. 410), Ἡσυχώ (no. 587), Θεστία (no. 191), Ιεικοκουλα (no. 422), Ἰωρδάνιος (no. 791), Κανδιχ.ος (no. 597), Καρχηδόνιος (no. 207), Κισσώ (no. 433), Κοβοδιος? (no. 600), Κοϊντίων (no. 436), Κοννίων (no. 44), Κορίσκος (no. 439), Κοτογία (no. 440), Λαγίσκος (no. 442), Λάλος (no. 217), Λοίκιος (no. 447), Λύδα (nos. 220/221), Μάθαλα (no. 689), Μάρυλλα (no. 452), Μάτερις (no. 5; cf. D. 217) Μελανθώ (no. 228), Μελπομένη (no. 455), Μυρτιώ (no. 233), Νεαρχία (nos. 401 and 714), Νείκις (no. 243), Νεόπολις (no. 52), Ὀλβία (nos. 473 and 614), Πακυα(ς) (no. 617), Παναγώ (no. 618), Πασέα (no. 618 bis), Ῥοδία (no. 486), Ῥόθιος (no. 271), Σείγη (no. 493), Σίκολος (Πόπλ.

Κλώδιος; no. 693), Στάγων (no. 277), Στάκτη (no. 407), Σωτήρ (no. 498), Φιλίαρχος (no. 290), Φιλοφαντώ (no. 72), and Φιλωκώ (nos. 515, 714, and 743; cf. D. 224).

Information of other nature than onomastical is limited. Foreign ethnics on record are 'Ελεάτας (nos. 29 and 68), Καππάδοκες (no. 376), Μεσσάνιος (no. 50), 'Ολυθραῖος (no. 377; cf. D. 220/221), 'Ρόδιος (no. 387), and Συρακόσιος (no. 169); we also note an ἀπελεύθερος and an ἀπελευθέρα (nos. 397 and 459, respectively), two ἱέρειαι (nos. 506 and 684; for the latter see our lemma no. 1020), a φιλόλογος (no. 565), a χαλκεύς (no. 486), and ∎ woman qualified φιλοδέσποτος (no. 407); the γνώριμοι in no. 367 ('Ατιμήτου οἱ γνώριμοι) are perhaps those responsible for Atimetos' funeral (so D., 217 note 19); the age at death is given in nos. 352, 459, 503, 664, and 741 (also in the epigram no. 376, and in the Christian epitaphs nos. 789/790); the epitaphs are occasionally dedicated θεοῖς ἐπιτυμβίοις (no. 715) or καταχθονίοις (nos. 376, 459, and 503); no. 741 has the more exceptional θεοῖς οἰκείοις.

The following 182 texts (all epitaphs) are qualified as 'inedito': nos. 6/7, 14, 16, 19, 22, 25, 28, 30, 32, 34/35, 40, 46, 49, 52, 56/57, 69, 73/74, 77/78, 81, 83, 104, 108, 115, 118, 121, 126/127, 136, 142, 144, 151, 157/158, 162, 166-168, 181, 183, 191/192, 207/208, 210, 220/221, 232, 237/238, 243/244, 247, 250, 263, 265, 267, 272, 281, 283, 287, 290/291, 296, 301-303, 306, 309/310, 313, 315, 317-319, 322-325, 327, 329, 331/332, 334 bis, 343, 346, 348, 383-385, 395/396, 401 (b), 406/407, 409, 418, 422, 428, 434, 436, 447, 465 bis, 467, 472/473, 475, 477, 479/480, 483, 486, 508, 510, 519, 521, 524-526, 530, 532-534, 536, 538-540, 543/544, 547, 549/550, 554/555, 558, 561, 569, 575, 577, 585/586, 590, 594, 596/597, 602, 614/615, 617-618 bis, 625, 630/631, 634-637, 640, 642-644, 646/647, 649, 662, 667, 672, 682, 693, 695, 698, 711, 714, 721, 729, 735, and 745 (the inscription of uncertain identification no. 793 is equally an ineditum).

Other texts may be considered 'quasi-inedita', since they were only mentioned or included in lists of names without full text and further details, many in articles on Liparian onomastics by G.Manganaro (cf. *SEG* XLII 851, XLIX 1303, and LI 1182), in *LGPN* III A, or in various lemmata by L.Bernabò-Brea and/or M.Cavalier in G.Nenci - G.Vallet (edd.), *Bibliografia topografica della colonizzazione greca in Italia e nelle isole tirreniche*, s.v. 'Filicudi (isola)', 'Lipari (isola)', and 'Panarea' in vol. VII (Pisa-Rome 1989) 457-463, IX (*ibid.* 1991) 81-185, and XIII (*ibid.* 1994) 321-329, respectively. Consequently these texts have not previously been presented in *SEG*: nos. 10, 21, 24, 37/38, 48, 51, 53, 72, 82, 92, 113, 172, 202, 219, 228, 236, 241, 271, 277, 288,, 333/334, 366, 371, 424, 442, 468, 498, 502, 587, 656, 671, 697, 717, 739, and 741. We remind the reader that texts drawn from *Meligunìs Lipára* II, published in 1965, or from other publications prior to 1976 (notably G.Libertini, *Le isole Eolie nell'antichità greca e romana*, Florence 1921, and P.Orsi, *NSA* 1929, 61-101), are equally absent from *SEG* unless they have been republished after 1976: nos. 33, 63, 86, 89/90, 96/97, 117, 119/120, 124, 128, 131, 140, 147, 149, 161, 163, 165, 170, 178, 186, 188, 190, 217, 223, 231, 233, 249, 252, 255, 264, 270, 312, 335, 337, 340, 350, 352, 356, 359, 364/365, 368, 379, 390/391, 393/394, 404/405, 410, 413, 416, 420/421, 427, 429, 430, 433, 441, 448, 452, 455, 461, 463, 466, 470, 485, 492, 499, 505, 518, 527/528, 542, 545/546, 548, 563/564, 566/567, 571, 573, 580, 593, 599/600, 603, 608-611, 623, 628, 633, 638, 648, 659, 661, 669, 676, 678, 681, 685/686, 694, 696, 699/699 (a), 701/702, 704, 707, 715/716, 718, 727, 737/738, 746, and 795. Small fragments not reproduced in earlier volumes are nos. 129, 300, 304/305, 311, 320, 330, 487, 531, 537, 541, 551, 553, 589, and 621; no. 794 was also omitted on account of its dubious identification. For nos. 42, 75, 103, 173-175,

297, 307, 584, 684, and 736, unduly omitted in previous *SEG*-volumes, see our lemmata nos. 1011-1021.

In a separate chapter (493-502) B.B.-C.-C. discuss the inscriptions erected by (the) Liparians in Delphi, notably the dedications *F.Delphes* III 4 181-185 (*CEG* 832; *SEG* XLIV 429*; survey of previous scholarship concerning the text and the location of the monuments).

In 'Appendix I' (503-514) M.Fresi presents the dipinti and graffiti on vases (labels: 507/508 nos. 1-9; acclamations: 508 nos. 10-16; owners' inscriptions: 509/510 nos. 17-28; commercial inscriptions: 510/511 nos. 29-48; sympotic inscriptions: 511/512 nos. 49-51; dedications: 512 nos. 52/53; epitaph: 512/513 no. 54; texts of uncertain nature: 513 nos. 55-58; potter's signature: 513 no. 59; decorative pseudo-inscriptions: 513 nos. 60/61), and inscriptions on a bronze strigil (513/514 no. 62), a terracotta statuette (514 no. 63), a Roman lamp (514 no. 64) and a gold ring (514 no. 65); inedita: nos. 1, 37, 48-51, 55, and 58 [for stamps and inscriptions on amphoras, tiles and other objects, not included in the corpus, see *SEG* XXXIV 957 (no. 4), XXXV 1007/1008, XXXVII 765, XLI 820, XLIV 772 bis, XLV 1387, XLIX 1304 (nos. 3, 5, 7, 15, and 18-21), and L 1013]. 'Appendix II' (531-560; 'Le tradizioni genealogiche sull'eponimo degli *Ausones*') by A.Pagliara is based on literary sources.

The corpus includes full indices for the inscriptions on stone (485-491), but no concordance; we give a comparatio numerorum notably for *IG* and *SEG*.

A.Bérenger, *An.Ép.* (2003) [2006] nos. 784-797 reproduces the texts of 15 inedita: nos. 784-797 = *I.Lipara* 662, 667, 672 (where S.Follet apud B. suggests restoring in LL. 2/3 e.g. Φιλίσ|[του] or Φιλισ|[τίδου]), 682, 693, 695, 698, 409 + 711 (= B. 791 a/b), 714, 721, 729, 735, 759, and 760, respectively.

After discussing some vase inscriptions (215/216; Fresi's nos. 20-23 and 53; in the latter text, Εὐθύμᾱ ἐμὶ τõ 'Ι[αρο-] (name) or ἱ[αρέος] can be restored) L.Dubois, *art.cit.*, comments on many names on record in epitaphs: male names (217-221) in -ις, υς, -ᾶς, -ίσκος (no. 417 should perhaps be read 'Ηρα{ρ}ίσκου); composite names (in no. 143, Δαμαίνετος instead of Δαναίνετος should be read); nicknames: Βαλλίων (no. 20), Μυρώτας (no. 234), 'Ροδανός (no. 269; cf. also L.Dubois, *BE* 2005, no. 640), Τυρβάσιος (no. 504); ethnics used as names; female names (221-227) in -ις (composite names; hypercoristics; nicknames); names with complex suffix (in -αρίς, -υλίς; all names in -υλίς are female hypercoristics); names in -ώ, -ιον; composite names (in no. 383, Διοδώρας is a genitive in spite of χαῖρε; 'génitif de distraction' [but see also no. 381: Δημοκρίτου· χαῖρε, Lazzarini]); nicknames (in no. 448 read ⟨Δ⟩ορκάδος instead of Λορκάδος); names derived from abstracta; ethnics used as anthroponyms; metronymics (relatively numerous, which D. relates to the many attacks on the island from the late 5th cent. B.C. to the civil war between Augustus and Pompey); Doric dialect in names (227/228).

IG XIV	*I.Lipara*	*IG* XIV	*I.Lipara*	*IG* XIV	*I.Lipara*
383/384	87/88	390	581	397	493
385	556	391	572	398	629
386	560	392	206	399	631 bis
387	733	393	691	400	376
388	150	394	620		
389	397	395/396	723		

SEG	*I.Lipara*
XXXII	
920	[illegible]
921	29
922	68
923	169
924	387
925	377
926	p. 507 no. 2
XXXIV	
957 no. 1	8
no. 2	23
no. 3	234
no. 5	68
no. 6	733/734
958 no. 1	556
no. 2	93
no. 3	222
no. 4	211
no. 5	65
XXXVI	
848	788
849	791
XXXVIII	
944	734
XLI	
796	494
797	286
798	195
799	282
799 app.cr. (1)	595
app.cr. (2)	645
app.cr. (3)	605
800	256
801	214
802	146
803	198
804	268
805	476
806	18
807	70
808	26
809	59

SEG	*I.Lipara*
XLI	
810	39
811	58
812	598
813	583
814	677
815	588
816	626
817	730
818	357
819	201, 529
820 (105).	p. 508 no. 14
XLII	
852	3
853	2
854	388
855	4
856	209
857	377
858	169
859	734
860	234
861	5
862	23
863	p. 509 no. 23
864	no. 22
865	no. 20
866	no. 21
867	p. 512 no. 52
868	no. 53
XLIII	
626 no. 1	791
no. 2	788
no. 3	789
XLV	
1380	1
1381 no. 2	11
no. 3	15
no. 4	41
no. 5	95
no. 6	101
no. 7	100

SEG	*I.Lipara*
XLV	
1381 no. 8	109
no. 9	106
no. 10	111
no. 11	116
no. 12	308
no. 13	123
no. 14	125
no. 15	130
no. 16	134
nos. 17/18	138/139
no. 19	141
no. 20	145
no. 21	152
no. 22	156
no. 23	169
no. 24	170
nos. 25/26	184/185
no. 27	189
no. 28	194
no. 29	196
no. 30	200
no. 31	205
nos. 32/33	215/216
no. 34	218
nos. 35/36	224/225
no. 37	239
no. 38	235
no. 39 front	240
no. 39 back	328
no. 40	242
no. 41	245
no. 42	254
nos. 43/44	257/258
no. 45	269
no. 46	284
no. 47	289
nos. 48/49	292/293
nos. 50/51	298/299
no. 52	522
no. 53	344
no. 54	347

SEG	*I.Lipara*
XLV	
1381 no. 55	351
nos. 56/57	354/355
no. 58	358
no. 59	360
no. 60	362
no. 61	369
no. 62	719
no. 63	378
no. 64	380
no. 65	392
nos. 66/67	399/400
nos. 68/69	411/412
no. 70	740
no. 71	417
no. 72	423
no. 73	426
no. 74	687
no. 75	437
no. 76	445
no. 77	451
no. 78	456
no. 79	459
no. 80	481
nos. 81/82	488/489
no. 83	742
no. 84	504
no. 85	744
no. [illegible]	512
no. 87	517
no. 88	431
nos. 89/90	650/651
no. 91	660
no. 92	361
no. 93	388
no. 94	408
no. 95	414
no. 96	690
no. 97	692
no. 98	438
no. 99	703
no. 100	454

SEG	*I.Lipara*
XLV	
1381 no. 101	712
no. 102	713
no. 103	474
no. 104	728
no. 105	495
no. 106	720
no. 107	523
no. 108	664
no. 109	513
no. 113	705/706
1388	725
1389	509
XLIX	
1304 no. 1	2
no. 2	p. 512 no. 52
no. 4	p. 509 no. 20
no. 6	p. 512 no. 53
no. 8	p. 507 no. 8
no. 9	4
no. 10	pp. 509/510
	no. 26
no. 11	p. 509 no. 21
no. 12	p. 511 no. 40
no. 13	no. 41
no. 14	no. 42
no. 15	no. 43
no. 16	no. 44
no. 17	no. 45
no. 22	p. 509 no. 23
1305 no. 1	9
no. 2	12
no. 3	36
no. 4	27
no. 5	31
no. 6	43
no. 7	45
no. 8	54
no. 9	61
no. 10	64
no. 11	66
no. 12	60

SEG	*I.Lipara*
XLIX	
1305 no. 13	79
	(better reading in *SEG*)
no. 14	50
no. 15	80
no. 16	84
no. 17	143
no. 18	652
no. 19	689
no. 20	639
no. 21	440
	(better reading in *SEG*)
no. 22	47
no. 23	13
no. 24	44
no. 25	76
no. 26	20
1306	pp. 507/508
	no. 9
L	
1011	3
1012 no. 1	199
no. 2	112
no. 3	187
no. 4	604
no. 5	85
no. 6	246
no. 7	503
no. 8	62
no. 9	71
no. 10	425
LI	
1202	55
1203	67
1204	91
1205	94
1206/1207	98/99
1208	102
1209	105
1210	107
1211	110
1212	114

SEG LI	*I.Lipara*
1213/1214	132/133
1215	135
1216	137
1217	148
1218-1220	153-155
1221/1222	159/160
1223	164
1224/1225	176/177
1226/1227	179/180
1228	182
1229	193
1230	197
1231/1232	203/204
1233/1234	212/213
1235/1236	226/227
1237/1238	229/230
1239	248
1240	251
1241	253
1242-1245	259-262
1246	266
1247-1250	273-276
1251-1253	278-280
1254	285
1255/1256	294/295
1257	314
1258	316
1259	321
1260	326
1261	336
1262/1263	338/339
1264/1265	341/342
1266	345
1267	349
1268	353
1269	363
1270	367
1271	370
1272-1275	372-375
1276/1277	381/382
1278	386

SEG LI	*I.Lipara*
1279	390
1280	398
1281/1282	402/403
1283	415
1284	419
1285	432
1286	435
1287	439
1288/1289	443/444
1290	446
1291/1292	449/450
1293	453
1294/1295	457/458
1296	460
1297	462
1298/1299	464/465
1300	469
1301	471
1302	478
1303	482
1304	484
1305/1306	490/491
1307/1308	496/497
1309/1310	500/501
1311/1312	506/507
1313	511
1314-1316	514-516
1317 (see app.cr.!)	520
1318	535
1319	552
1320	557
1321	559
1322	562
1323	565
1324	568
1325	570
1326	574
1327	576
1328/1329	578/579
1330	582
1331/1332	591/592

SEG LI	*I.Lipara*
1333	601
1334/1335	606/607
1336/1337	612/613
1338	616
1339	619
1340	622
1341	624
1342	627
1343	632
1344	641
1345-1347	653-655 (better reading in *SEG* 1346)
1348/1349	657/658
1350	663
1351/1352	665/666
1353	668
1354	670 (better reading in *SEG*)
1355-1357	673-675
1358/1359	679/680
1360	683
1361	688
1362	700
1363-1365	708-710
1366	722
1367	724
1369	726
1370/1371	731/732 (other interpretation in *SEG* 1370)
1372	743
1373	p. 507 nos. 2, 7, 10, 12
1374	p. 509 nos. 17-19, 25, 28-33, 36
1375	pp. 513/514 no. 62
1376	p. 514 no. 65
GV	
1018	376
Kaibel, ***EG***	
640	376

1011-1021. Lipara. Epitaphs. In these lemmata we present 11 epitaphs which should have been included in previous volumes of *SEG* redivivum, since they were (re)published after 1976, but escaped our attention. The inscriptions appeared in majuscule texts in several volumes of the *Meligunìs Lipára* series: V: L.Bernabò-Brea, M.Cavalier, *Scavi nella necropoli greca di Lipari* (Rome 1991); VI: *Filicudi. Insediamenti dell'età del Bronzo* (Palermo 1991); VIII/1: L.Bernabò-Brea, M.Cavalier, *Salina. Ricerche archeologiche (1989-1993)* (Palermo 1995); XI 1/2: see *SEG* LI 1202-1372 on p. 380; see *ibid.* for the roughly chronological framework indicated by the terms Cippi, Stelai 'antiquiores', etc. Now republished in *I.Lipara* (ph. of all stones except no. 584, now lost) [we give the texts of *I.Lipara*].

Cippi

1011: *Mel. Lip.* V, 152 and 156; *I.Lipara* 42. **Epitaph of Kleandros:** Κλεάνδρῳ

1012: *Mel. Lip.* VI, 8/9; *I.Lipara* 75. **Epitaph of Phinta(s):** Φίντας

Stelai 'antiquiores'

1013: *Mel. Lip.* XI, 180; *I.Lipara* 103. **Epitaph of Apollonios.:** Ἀπολλωνίου

1014: *Mel. Lip.* VIII/1, 19; *I.Lipara* 173. **Epitaph of Zopyros:** Ζωπύρου

1015: *Mel. Lip.* XI, 145; *I.Lipara* 174. **Epitaph of Zopyra:** Ζωπύρα

1016: *Mel. Lip.* XI, 332; *I.Lipara* 175. **Epitaph of Zopyra:** Ζωπύρας

1017: *Mel.Lip.* VIII/1, 19; *I.Lipara* 297. **Epitaph of Philista(s?):** Φιλίστας

1018: *Mel.Lip.* VIII/1, 19; *I.Lipara* 307. **Epitaph of [--]is:** [--]τ̣ιδος or [--]γιδος

Perhaps [Φιλισ]τ̣ίδος, *Mel. Lip.*

Stele not assigned to the 'antiquiores' or 'recentiores'

1019: *Mel.Lip.* VIII/1, 19; *I.Lipara* 584. **Epitaph of Zoippos:** Ζωΐππου

Stelai with Roman *gentilicia*

1020: *Mel. Lip.* IX/1, 152; *I.Lipara* 684. **Epitaph of the priestess Cassia Maraia.**

Κασσίας Μαραίας | ἱερίας

1021: *Mel. Lip.* XI, 524; *I.Lipara* 736. **Epitaph of M. Rustius.**

M(ᾶρκε) 'Ρούστει, | χαῖρε

1022. Lipara. Christian epitaph, 431 A.D. Rectangular marble plaque; now in a private collection in Lipari. Ed.pr. A.Pagliara, *ZPE* 143 (2003) 135-137 (ph.); now also in *I.Lipara* 790 (ph.).

Ἐκοιμήθη ἐν ἠρήνι|η καὶ πίστι ἐτῶν | κε΄ XXV πρὸ ια΄ | καλανδῶν Μαρτι|ίων μετὰ τὴν ὑπατί|αν Θεοδοσίου τὸ ιγ΄ | καὶ Βαλεντι(νι)ανοῦ τὸ γ΄ | α κṭ γε ṿδ ρ̣ ιο̣

Two chi-rho monograms in the right margin (between LL. 2/3 and right of L. 6); horizontal strokes above the numerals in L. 3 (KE) and 6 (IΓ); X = K (L. 4 initio) or A (L. 7. second letter); letter forms (A, Δ and Λ with prolongated right hasta; Σ and Ω partly in square, partly in lunar shape) and christograms are similar to those in the epitaph of Proba (*I.Lipara* 789; *SEG* LII 922*), ed.pr. || 1-2. the same formula inter alia in the epitaph of Proba, ed.pr. || 3. indication of the age at death both in Greek and Latin || 3-7. date of death: February 19th, 431 A.D., ed.pr. || 7. TIANOY, lapis || 8. reading and meaning are uncertain, ed.pr.; perhaps the name of the deceased, G.Paci apud ed.pr.

1023. Liparian islands (Filicudi). Rock-cut inscription (name), not before the 1st cent. B.C. G.Libertini, *Le isole Eolie* -- (cf. our lemma no. 1010) 227/228 no. 61; *Meligunìs Lipára* VI (cf. our lemmata nos. 1011-1021) 9 and 14; now republished as *I.Lipara* 747 (dr.). We present the text since *Meligunìs Lipára* VI, published in 1991, escaped our attention.

Εὐκτήμων

1024. Megara Hyblaia. Dipinto on a vase, 625-600 B.C. *SEG* XXVI 1098; XXVII 654; *IGDS* 18; Arena I 14. G.Pugliese Carratelli, *art.cit.* (cf. our lemma no. 819) 309-311, points out that Ϙορύνθιος is not a variant of the ethnic Κορίνθιος (as registered in *SEG Consolidated Index for Volumes XXVI-XXXV*), but a personal name associated with the Messenian cult of Ἀπόλλων Κόρυνθος.

1025. Messana. Two dedications to Asklepios and Hygieia, reign of Augustus (?) / reign of Antoninus Pius. *SEG* XLII 870 (*I.Messana* 38; reign of Augustus?); *IG* XIV 402 (*IGR* I 484; *SEG* XLVI 1264; *I.Messana* ad 38; reign of Antoninus Pius); for both see *SEG* LII 1461 (cf. also LI 1380 on p. 393). I.Bitto in B.Gentili - A.Pinzone (edd.), *Messina e Reggio nell'antichità: storia, società, cultura* (Atti del Convegno della S.I.S.A.C. (Messina-Reggio Calabria 24-26 maggio 1999); Messina 2002) 127-139, argues that these stones come from Messana rather than Cilician Aigeai, as maintained for *IG* XIV 402 by L.Robert (*OMS* VII 225-275) and recently for both stones by J.-Y.Strasser (cf. *SEG* LII 1461 [yet unknown to B.]). B. traces the history of the two very similar columnar monuments in Messina as extant in early scholarship: *IG* XIV 402 (with a dedication to Antoninus Pius on the other side) is known from the early 17th

cent., when it was re-used in the Duomo; it was destroyed when the Duomo was severely damaged by a fire in 1943; according to G.Gualtherus it was made 'in lapide granito-siculo'; *SEG* XLII 870 (no text other than the dedication), not included in the corpora and hence unknown to Robert, was first described in 1755 by C.D.Gallo, together with its pendant *IG* XIV 402 (both stones appear in several local 19th and early 20th cent. publications); it was re-used in the rival church of S.Maria del Graffeo or della Cattolica at least since the early 18th cent. (now in the local Museo Regionale) and is sculpted from white Luni marble. The possibility that the latter text is a refined forgery made on the basis of *IG* XIV 402 by an expert (writing Σ instead of C and ΑΣΚΛΗΠΙΩΙ instead of -ΠΙΩ) cannot be excluded. Following G.Manganaro (cf. *SEG* XLVI 1264) B. rejects Robert's view that Messana knew no cult of Asklepios and Hygieia, 'Saviors and Protectors of the city': statues of the couple were found in the early 20th cent., and architectural elements belonging to the same find-context point to the existence of a sanctuary (1st/2nd cent. A.D., probably mid 2nd cent., which fits in with the presence of a dedication to Antoninus Pius on *IG* XIV 402; the cult may have entered a new and flourishing stage in the Antonine period); *IG* XIV 412, found in the same place, is a dedication reading Τρύγωνι (for Trygon as Asklepios' nurse cf. Paus. 8.25.1); as early as the 3rd cent. B.C. a vase was dedicated to Hygieia (*SEG* XLIV 773 bis: Ὑγιείας). B. collects literary and numismatic evidence for cults of Asklepios, Hygieia and the healing Apollo in Sicily in general and in nearby Rhegion, where they were particularly important as tutelary urban deities.

For the same argument in a more concise form see I.Bitto, *I.Messana* sub no. 38. The inscriptions are also briefly discussed in the context of an article on myths and cults in the area of the Street of Messina by G.Sfameni Gasparro, *Messina e Reggio* (cf. above) 329-350, on 348/349; like B. she supports Manganaro's views. In this study some other inscriptions are adduced; we mention *IG* XIV 612 (S.G. 344) and 617/618 (S.G. 342 with note 35), from Rhegion, and Arena V 45 and *SEG* XLIX 1357 (S.G. 349/350), from Lokroi Epizephyrioi.

1025 bis. Modica (area of: Contrada Treppiedi). Christian epitaph of Dionysa, 4th cent. A.D.? Local limestone plaque; found in 1985 in a hypogaeum southeast of the catacombs. Ed.pr. G.Di Stefano in E.Russo (ed.), *1983-1993: dieci anni di archeologia cristiana in Italia. Atti del VII Congresso Nazionale di Archeologia Cristiana (Cassino, 20-24 settembre 1993)* (Cassino 2003) II 887-889 (ph.).

Ἀπέθανε | Διόνυσα | πρ(ὸ) γ΄ καλ(ανδῶν) Φλε|βαρίων

Date: 4th cent. A.D.?, P. || 3-4. φλεβαρίων for φεβραρίων, P. [cf. also *SEG* XXXI 1655 for the development from Φεβρουάριος to Φλεβάριος, Pleket].

1026. Naxos. Graffiti on vases, 5th/4th cent. B.C. Fragments of pottery found in 2001 in the shipsheds (the vase graffito *IGDS* 1 = Arena III 75 = *SEG* XXXIV 965 (XXXV 1015) comes from the same site). Edd.pr. D.Blackman - M.C.Lentini, *ABSA* 98 (2003) 414, 425 nos. 18/19, and 426 nos. 25/26 (ph. of nos. 1-3; dr. of all): 1) [T]ερίλλō ἐμί καὶ Μọ[- ca. 10 -]EX[--]

(414 and 425 no. 18; Attic (?) cup skyphos; graffito on the zone above the foot [the ph. only clearly shows the letters ΛOEMI followed by another unclear letter; the two letters EX are above (somewhat left of) ΛO: the remains of what seems to be another, first line, Tybout || EX: X may also be Ξ, Lazzarini]; 460-450 B.C.); 2) Δεξίλης | Ἄνθō (414 and 425 no. 19; local bolsal cup; graffito on the inside; 440-425 B.C.); 3) χαῖρε (426 no. 25; local stemless cup; letters scratched in disorder on the inside [the ph. shows the letters required by XAIPE plus two more verticals; it is unclear whether the graffito has been preserved completely]; another graffito trademark [not specified; the very small dr. shows an unclear monogram] on the underside; 5th/4th cent. B.C.); 4) ΛΥ̣KE (426 no. 26; local stemless cup; graffito (trademark) on the underside; local stemless cup; ca. 425 B.C.).

1027. Panormos (and area). Stamps on amphoras and tiles, 4th-2nd cent. B.C. B.Garozzo in *Quarte giornate -- elima* II 557-683 (ph.; indices of names of manufacturers and eponymous officials on 629-637), (re)publishes the following stamps containing Greek texts, all of known types unless stated otherwise: five Rhodian (560-566 nos. 1-5) and three Greek-Italic amphora stamps (566-570 nos. 6-8) from Solunto; one stamp on a tile from Solunto (573 no. 12); one Rhodian amphora stamp from Terrasini (574-576 no. 13); one stamp on a tile from Carini (576-578 no. 14); 15 Rhodian (579-602 nos. 16-35) and one Knidian (602-604 no. 36) amphora stamps in the Mandralisca collection in the museum of Cefalù; one amphora stamp of unknown provenance in the same collection (604 no. 37: circular stamp Πίστου, unparalleled; the name is attested on rectangular stamps on amphoras from Knidos, Cyprus, Egypt, Syria and Greece; 4th/3rd cent. B.C.; local production can be excluded); six stamps on amphoras of the type MGS in the same collection (605-610 nos. 38-43; 605 no. 38: rectangular stamp Ἀλεξ[--?], unparalleled; 3rd cent. B.C.?; 607/608 no. 41: rectangular stamp Δωρο[--], unparalleled; 3rd/2nd cent. B.C.?; 608/609 no. 42: unframed stamp Νυμ(--); 3rd/2nd cent. B.C.?; the same abbreviated name is record on a stamp of another type on a MGS amphora from Kaulonia: see *SEG* LI 1408 (41)); five stamps on tiles in the same collection (614-618 nos. 50-54).

1028. Paternò (= Hybla Geleatis?). Owners' marks on silver vases, 3rd cent. B.C. On the occasion of the recent cleaning and restoration of its seven objects, G.Platz-Horster, *JdI* 118 (2003) 205-283, offers the first complete publication and an exhaustive study of the silver treasure found in 1909 in Paternò and acquired for the 'Königliche Museen zu Berlin' in 1911 and 1914 by Robert Zahn (now in the Antikensammlung of the Staatliche Museen). The treasure has been discussed in archaeological literature only (see especially A.Oliver, *Silver for the Gods. 800 Years of Greek and Roman Silver*, exhibition catalogue Toledo 1977, 58-61 and 65), with occasional reference to the inscriptions on six of the seven vases: a pyxis with a hinged lid in the shape of a Jacob's shell (octopus in relief on the lid; P.-H. 208-210 **no. 1**), two kylikes with omphalos (211/212 **no. 2** and 213-217 **no. 4**), a fluted beaker ('Riefelbecher'; 217-220 **no. 5**), a flat pyxis with a large handle ('Spulenpyxis'; 220-224 **no. 6**), and an egg bowl (224-232 **no. 7**). P.-H. assigns the vases to various dates in the 4th cent. B.C. on the basis of parallels with pottery forms, and argues that (with the possible exception of no. 5) they were probably manufactured in Apulia or Tarentum; the inscriptions, however, should probably be dated to the 3rd cent. B.C., testifying to

the treasure's subsequent later owners. The silver was probably buried under the constraints of Hannibal's expeditions to Italy (212-202 B.C.).

On 233/234, P.-H. presents a systematic survey of the inscriptions (punched unless stated otherwise; ph.; dr.; texts in majuscules). There are four main types, three of which are found on more than one vase: **1)** Παπέλου Κασινίου or Κασιννίου (**a:** on the bottom of no. 2, running clockwise in a circle; previously incised; a pendant piece of this 'Henkelschale' is in the British Museum, bearing the engraved inscription ΚΑΔΕ (implying that the two pieces had been separated before being inscribed); **b:** on the outer bottom ring of no. 5, running clockwise in a semi-circle; **c:** on the outside of no. 6, running around the pyxis as a 'gut sichtbarer Dekor'; **d:** incised on the bottom of no. 6: ΠΑΠΕ and T; **e:** on the bottom of no. 7, incised in careless letters [for this inscription, P.-H. gives ΠΑΠΕΛΟΥ[Τ?]ΚΑCINIOΥ, but from the dr. it appears that the T is not certain; either ΠΑΠΕΛΟ̣Υ̣Τ (?) or ΠΑΠΕΛΟΥ (?); in ΚΑCINIOΥ, CI seems to be a ligature; the second I is not visible, unless it is included in the preceding N]); **2)** Λόλλ(ί)ο(υ) [for this reading see the present lemma in fine] (**a:** at left under the hinge of no. 1; **b:** on the inner bottom ring of no. 1, running clockwise in a circle segment; **c:** on the bottom of no. 6); **3)** Τικίου (**a:** at right under the hinge of no. 1; **b:** on the inner bottom ring of no. 5, running clockwise in a circle segment; separated from ΛΟΛΛΟ (cf. above 2 b) by a horizontal stroke; previously incised; **4)** ΝΥΜ-ΣΑ (engraved on the bottom of no. 4). In summary: inscription (1) appears on four vases, (2) on three vases, twice in connection with (3); inscription (4) occurs once. The names Κασίννιος, Λόλλος, Πάπελος and Τίκιος have been included in *LGPN* III A, all with the sole reference to our silver hoard, while ΝΥΜ-ΣΑ and ΚΑΔΕ (on the London bowl) are not. P.-H. considers the names in inscriptions 1-4, punched or incised in different sizes, as those of four owners; Papelos may have been the first owner of (part of?) the pieces; Lollos should perhaps be related to the family of Quintus Lollius, the Roman landowner from Aetna on record in Cicero, *Verr.* 2.3.61-63; an earlier Loll(i)os, who lived near the finding place Paternò, may have been the second owner [rather the last owner, who buried the treasure].

On 240 C.de Simone comments on these names: Πάπελος Κασίν(ν)ιος (praenomen and gentilice) are names of Italic-Oscan derivation, also on record in Etruria; Papelos is a diminutive of Papo (cf. Latin Papus); for Kasinnios cf. Latin Casinius; Greek alphabet and Greek genitives point to a high degree of Hellenization. ΛΟΛΛΟ is best understood as *Loll(i)o(u) (I omitted per errorem), i.e., the genitive of *Loll(i)o(s) = Latin Lollius. ΤΙΚΙΟΥ remains unexplained. ΝΥΜ-ΣΑ is perhaps a form of the gentilice known in Latin as Numerius < Numasios; Num-sa should possibly understood as *Numisa [perhaps rather two abbreviated names, whether belonging to one or two persons; cf. the horizontal stroke separating 2 b from 3 b, Tybout].

1029. Segesta. Hellenisation, indigenous roots and elite families. S.De Vido in *Quarte giornate -- elima* I 367-402, presents on 397-401 a corpusculum of 15 Greek inscriptions [for an earlier corpusculum compiled by D.V. see *SEG* XLI 824], 13 of which come from Segesta: *IG* XIV 287 (*IGDS* 213); 288 I/II (*IGDS* 214 a/b); 290/291 (*IGDS* 215/216); *SEG* XLI 826, 827 (L 1019*), and 829; XLV 1392/1393 (XLVII 1452); L 1020; A.Salinas, *NSA* (1885) 54/55 (M.T. Manni Piraino, *Iscrizioni greche lapidarie del Museo di Palermo*, Palermo 1973, 73 no. 48); P.Marconi - M.Guarducci, *NSA* (1931) 397-399 (cf. *SEG* XLI 825 for the revised text of G.Nenci); *IG* XIV

282, recording a Segestan chiliarch, was found in Erice; *SEG* XXX 1119 is the third Entella decree (*IGDS* 206; Nenci III = Ampolo A (cf. *SEG* LI 1185; see our lemma no. 992)); three Segestan ambassadors are on record in LL. 6-8). After an inevitably fragmentary sketch of Segesta's vicissitudes in the political turmoils of the 4th-2nd cent. B.C. and of the flourishing development of public space during this period (bouleuterion; gymnasium; agora; theater) based on literary and archaeological sources, respectively, D.V. draws on these inscriptions to show that its institutions are fully Hellenized: they record the ἀγορανόμος, γυμνασίαρχος, ἱεροθύτας (probably the eponymous magistrate), ἱερομνάμων, ἱεροφύλαξ (perhaps subordinated to the hieromnamon), a priestess of Ἀφροδίτη Οὐρανία, and πρέσβεις. The magistracies must have been in the hands of a few elite families; though most of the more than 20 names on record in the inscriptions are Greek and well attested, some may point to the families' indigenous, possibly Elymean, roots: foremost Τίττελος (non-Greek name on record four times), probably Μινύρα, and possibly Ἀλείδας, Ἀπέλλιχος, Βίβακος and Δόσσις; among the demotics (cf. *SEG* XLVII 1412) Ἐρύσσιος and Πετρεῖνος may reveal an ancient Elymean substrate. In the wake of Nenci (cf. *SEG* XLI 825 in fine) D.V. tries to reconstruct family relationships in some detail, mainly on the basis of names occurring more than once like Ἀρτεμίδωρος (Ἀρτεμιδώρα), Διόδωρος and Τίττελος: 'esperimento - del tutto ipotetico - per così dire "genealogico"' (377), of which the author himself admits 'il carattere certamente aleatorio' (379) [For Segesta see also our lemma no. 54].

1030. Selinous. Archaic Selinous. F.De Angelis, *Megara Hyblaia and Selinous. The Development of Two Greek City-States in Archaic Sicily* (Oxford 2003), is largely based on archaeological, and to a lesser extent on literary evidence. In Part 2, on Selinous (101-199), four inscriptions are discussed at some length in chapter 7 on 'Society and Politics' (146-172): 1) dedication to Herakles from Poggioreale: Arena I^2 35 (*IGDS* 84; *SEG* XIX 615; XXXIV 968*): evidence for the penetration of Selinuntians deep into the hinterland in the earlier 6th cent. B.C.; contra S.De Vido (*art.cit.* in *SEG* XLVII 1451 in fine, 555; *Gli Elimi*, Pisa 1997, 129-139) and L.Gallo (in *Terze giornate -- elima* (cf. *SEG* L 993) 519/520), D.A. on 153/154 (text; translation) argues that Selinous aimed at territorial expansion; 2) treaty between Selinous and a group of exiles: *IvO* 22 (*SEG* XI 1179; *LSAG*^{2} 277 no. 36; Arena I^2 52; *IGDS* 28); D.A. on 160/161 follows the interpretation of D.Asheri (cf. *SEG* XXIX 403), and like A. thinks it 'unwise to try to attach specific historical reconstruction to this battered inscription' (161); 3) the dedication of the booty from Minoa (i.e., the Selinuntian foundation Herakleia Minoa) by Akragas recorded in the Lindian Chronicle: *I.Lindos* 2 (see our lemma no. 821); D.A. on 161/162 (text; translation) dates the capture of Herakleia Minoa between 505 and 488 B.C., and speculates on the shift in location of Selinous' eastern border resulting from losing this city and doubtless other parts of its territory; 4) dedication of 60 talents on the occasion of a victory, found in temple G: *IG* XIV 268 (*Syll.*^{3} 1122); D. on 167 points out that in view of its uncertain interpretation (talents representing the weight of the object in gold or its equivalent in silver?; for various interpretations cf. *SEG* XLIX 1328*; L 989) this text 'has very limited utility as a document for Selinous' financial situation'.

For a review see R.J.Evans, *Mnemosyne* 59 (2006) 614-617.

1031. Selinous. Selinous and the Elymeans. Starting from the observations of L.Agostiniani that on the one hand the Elymean alphabet was basically derived from the Seluntian, and on the other the Elymeans introduced the sequence EMI as a mechanical copy of Greek ἐμί, R.Arena in *Quarte giornate -- elima* I 57-60, observes that in Selinous the variants ἐμί and εἰμί alternate in the 6th cent. B.C. (against εἰμί exclusively in Megara Hyblaia [cf. also *SEG* XLVII 1423]): εἰμί occurs in the late 7th cent. (Arena I^2 16) and reappears at the end of the 6th cent. (Arena I^2 17 bis [on p. 100], 44, and 58); during the 6th cent. ἐμί prevails (Arena I^2 18, 20, 29, 35, and 43). A. assigns the form ἐμί to Rhodian influence (after the foundation of Akragas by Rhodian colonists in 580 B.C.) and supposes that the Elymeans took over the form in that period. He also adduces some examples of the reverse pattern, inter alia the frequent occurrence of names in -ις (e.g. Σέλινις in Arena I^2 23 and 30–31) which he considers the result of Sikel influence.

1032. Selinous. Sacred law, ca. 460-450 B.C. *SEG* XLIII 630; LII 932 bis*. L.Dubois, *CRAI* (2003) 105-125, reprints the text (dr.; French translation), summarizes its content and comments on the following subjects: the arrangement of the text on the tablet (a κύρβις?); the alphabet; the terms hομοσέπυος, αὐτορρέκτας, and ἐλάστερος (related to ἐλαύνω); the festival Ϙοτύττια and the Thracian origin of the cult of Κοτυττώ; the Olympic ἐκεχειρία; the cult of the Εὐμενίδες and Ζεὺς Εὐμενής (cf. the theophoric name Εὐμενίδοτος in Selinous and the month Εὐμενιδεῖος in Entella); the family character of the cult of Ζεὺς Μιλίχιος that was practiced in cult places of ancestors (ἐν Μύσϙο, ἐν Εὐθυδάμο). As regards the rites for the Τριτοπάτορες (A LL. 9-17; cf. the sacrifices for the γενέτορες in Nakona: *IGDS* 206 LL. 29–31; cf. our lemma no. 992), he finds parallels to the wine libation through an opening of the monument (A LL. 10/11: δι' ὀρόφο) in Pausanias (10.4.10: δι' ὀπῆς) and in the tomb of Kineas at Aï Khanoum; this offering differs from the sacrifice to the Τριτοπατρεῖς in Erchia (*LSCG* 18) which is νηφάλιος. D. discusses in some detail the reintegration rites (B LL. 1-13) that are analogous to those prescribed by the Cathartic law of Kyrene (*SEG* IX 72 LL. 110-142), the customs of the Eupatrides in Athens (Athen. 323 F 14 = *FgrHist* 356 F 1), and Plato (*Laws* 865 d). The reintegration rite is performed by the closest relative of the person who has been killed (who is the subject of δότω in B L. 4), but in B L. 6 the subject changes and the text refers to the homicide (ποταγορέσθο, hαιρέσθο, καθευδέτο). B LL. 7-9 refer to avenging spirits of foreigners (ξενικός), members of the family (πατρῶιος; cf. Apoll. Rh. 4.716/717), and to spirits appearing during hallucination (ἐπακουστός, ἐφορατός; cf. A.Giuliani, *Aevum* 72, 1998, 76, with reference to Hippocr., *Sacred disease* 1.40). In B L. 11 D. reads διορίξας, hαλὶ καὶ χρυσõι ἀπορρανάμενος (not διορίξας hαλί; 'qu'après avoir procédé à une délimitation, et à des aspersions d'eau de mer avec un récipient en or'). Ἐλάστερος in B L. 12, i.e., Zeus Elasteros who represents the angry spirits of the killed persons, receives a sacrifice (σφαζέτω ἐς γᾶν) that reflects the ambiguous nature of this god who is associated with chthonic and family cults.

A. Brugnone, *Kokalos* 45 (1999) [2003] 11-26, summarizes the information provided by this text for Greek rituals, in particular in the context of family cults (comparison with *IG* XII.3 377/378, 1316-1318; *LSCG Suppl.* 115 A LL. 21–25); she suggests interpreting the sacrifices to Μειλίχιος ἐν Μύσϙο and ἐν Εὐθυδάμο as cults of patriai (cf. similar cults of family groups in

IG XII.3 1316; XII.5 1027; *I.Lindos* 899-907). For a shorter version see *Sicilia Archeologica* 30 (1997) 121–131.

A.Dimartino, *ASNP* 8 (2003) [2006] 305-349, reprints the text (Italian translation), summarizes its content, and discusses the interpretation of several crucial passages. We summarize the most important of D.'s observations: References to ἀλάστωρ in literary sources support the assumption that ἐλάστερος was the evil spirit that had caused the manslaughter and not an avenging spirit (319-324) [but purification rituals are usually concerned with the effect, not the cause of a deed that produced miasma, Chaniotis]. The subject of [hυ]ποδεκόμενος (B LL. 3/4) is the killer himself (αὐτορέκτας), and not a purifier; it is also the killer that performs the purification rituals described in ■ LL. 4-7, for which D. adduces parallels from literary sources (325-329). Ἐπεί in the phrase ἐπεὶ κ' ἐλαστέρο ἀποκαθάρεται should be understood as 'after', not 'when' (329). The literary evidence on the evolution of archaic laws concerning manslaughter suggests that this text concerns itself with involuntary killing (μὴ ἐκ προνοίας; 334-345). Both sides of the document refer to rituals concerning the same individual, but the traditional order of the two sides should be reversed: the rituals on side B are of a private nature and were performed first, followed by the rituals described on side A (332-334 and 345-347).

1033. Selinous (?). Epitaph of Latinos, late 6 cent. B.C. *SEG* XLVIII 1252; XLIX 1342. G.Nenci, *Kokalos* 45 (1999) [2003] 3-9 (ph.), regards a Selinuntian provenance, suggested by edd.pr. as a possibility (cf. *SEG* XLVIII), as certain on account of the type of the limestone stele, the forms of Γ, E, Λ and P, the form ἐμί rather than εἰμί [see also our lemma no. 1031], and the repetition of ἐμί which has a perfect parallel in Arena I^2 74 as read by F.Cordano (see our lemma no. 1037). He dates it to the late 6th cent. B.C. (6th cent. (ca. 550-500?), edd.pr.) and argues, contra G.Manganaro (cf. *SEG* XLIX), that it is not a forgery. Observing that the patronymic is almost never absent in epitaphs from Selinous, N. interprets 'Ρε̄γίνō as a patronymic rather than an ethnic; double ἐμί is a means to express emphasis (the same applies to Arena I^2 74). The H before ἐμί is not a mason's error (Λατίνō {η} ἐμί, edd.pr.), but an aspiration sign used as a substitute for sigma (of Λατῖνος: the deceased is speaking rather than the gravestone) in intervocalic position as in Lakonian, Argive, Elean and Cypriotic; this explanation accounts for its absence before ἐμί in L. 2; the lakonism will be due to the provenance of the person who erected the epitaph. These views result in the following translation: 'Sono Latino. Sono figlio di Reggino' ('I am (the gravestone) of Latinos the Rhegian, I am', edd.pr.).

1033 bis. Syracuse. Titles used for Dionysios of Syracuse. See our lemma no. 83.

1033 ter. Syracuse. Honorary decree of the association of Dionysiac artists for Apollodotos, 1st cent. B.C. *IG* XIV 13 (cf. *SEG* L 1025). Republished by S.Aneziri, *Die Vereine* -- (see *SEG* LI 2279) 401 no. F3, who restores in L. 6 [ε]ὐεργέτην κατακα[λεῖν αὐτόν] (κατὰ κα[λοκαγαθίαν], *IG*).

1034. Tauromenion. Political institutions and magistrates. L.Del Monaco in M.L. Lazzarini - P.Lombardi (edd.), *L'Italia centro meridionale tra repubblica e primo impero: alcuni aspetti culturali e istituzionali. Giornata di studio - Roma 13 dicembre 2002* (Rome 2003) 33-48, offers some reflections on the political structure of the city in the Hellenistic-Roman period; brief discussion of the so-called cippus of the στραταγοί (*IG* XIV 421; ph.), especially of the formula στραταγοὶ διὰ πέντε ἐτέων ('strateghi dopo cinque anni'; obviously iteration of office was possible, but not year after year); brief remarks on the ἱεραμνάμονες, ταμίαι, σιτοφύλακες, σιτῶναι, the ῥέκτας (*IG* XIV 431), γυμνασίαρχοι, λαύραρχοι (from the period in which Tauromenion became first a municipium, later ■ colonia; equivalent of the vicomagistri), on the σιτώνιον ('corn-fund', nourished by individual citizens; surpluses are to be put ἐν ἐπιμονᾷ, possibly with a banker [on the Tauromenian σιτώνιον and the σιτοφύλακες see also *SEG* XLIX 1334]) and on the various sigla accompanying an individual's name plus patronymic in *IG* XIV 423-430 (cf. also *SEG* XXXVIII 973, XLVII 1462 (Syracuse), and LII 936 in fine; see also C.Antonetti, 'Sigle epigrafiche di Tauromenio', *Memorie Istituto Veneto (Classe di scienze morali)* 39, 3, 1985, 1-67; non vidimus). D.M. interprets the sigla as indications of territorial units ('distretto di residenza').

1035. Terravecchia di Grammichele (province of Catania). Various inscriptions, 5th cent. B.C. G.Manganaro, *ZPE* 144 (2003) 147-153, discusses five Greek inscriptions as evidence for the Hellenization 'in chiave calcidese' (149) of the Sikel indigenous population of Terravecchia di Grammichele in the 5th cent. B.C.: two new graffiti on Attic cups (see *SEG* LII 915 A/B, including M.'s readings and comments), a vase inscription long known (on 151/152 M. repeats his earlier reading and interpretation, for which see *SEG* XLVIII 1251), an incised bronze tablet (*SEG* XLII 884; on 152 M. repeats his earlier interpretation summarized in *SEG* XLV 1420), and an incised lead doll (briefly mentioned on 153; see *SEG* XLVII 1424 for M.'s reading and interpretation). In a long introduction M. points to the frequency of writing errors and incorrect forms in Greek Archaic graffiti in general, which are not the result of 'anellenicità' or 'interferenza linguistica'; examples are the phrase ἀρὰ κακάμι (also in truncated variants) in graffiti on kylikes found near sarcophagi from Herbessos (*SEG* XLIX 1288 (3-9)), κόλιξ for κύλιξ on a vase from Al Mina (*SEG* XVI 231; XXXV 1482), and orthographical and writing errors in two epitaphs from Kasmenai (*IGDS* 103/104 = *SEG* XLVI 1260 (1/2), with M.'s readings, repeated in the present publication); M. assigns *IGDS* 104, in Chalkidian alphabet, to a (family?) group of immigrants from Leontinoi (possibly from Euboia, a sub-colony of Leontinoi, destroyed by Gelon and probably to be localized in San Mauro di Caltagirone).

1036. Unknown provenance. Dedication to a polis, 5th cent. B.C. Tubular object with a square basis originally serving as the support of a statuette [the material is not mentioned; probably bronze]. Ed.pr. (on the basis of ph. and dr.) G.Manganaro, *ZPE* 144 (2003) 153-156 (ph.; dr.; Italian translation).

Δείφοβος : μ' ἔδōκέ : τοι Στιλαναῖος | τε̄ι Πόλι

'Deiphobos mi ha donato, qui, Stilanaios, alla Polis', ed.pr. || 1. Δείφοβος (=Δηΐφοβος): name of an Homeric hero, previously unattested elsewhere, ed.pr. || 1-2. for ἔδōκε, rarer than ἀνέθηκε, cf. e.g. *IGDS* 79 and M.L.Lazzarini, *Le formule delle dediche votive nella Grecia arcaica* (Rome 1976) 295 no. 824, ed.pr. || 2. Στιλαναῖος: previously unattested ethnic; E or A omitted before Λ, yielding the toponym *Στιελάνη or *Στιαλάνα which is presumably also found on a 5th cent. B.C. series of coins with the legends Στιελαναίōν, Στια(λαναίōν) and Στι(αλαναίōν); probably a city in the area of the Etna; our object may have been dedicated in a sanctuary recently excavated in Francavilla (near Randazzo), where a coin with the legend ΣΤΙ was found, ed.pr., with detailed comment on similar emissions from other places.

1037. Unknown provenance (Selinous?). Epitaph (?) of Kallikrates, late 6th cent. B.C. *IGDS* 217; Arena I[2] 74 and Add. on p. 1120; *SEG* XXIX 941. After re-examination of the vase F.Cordano apud G.Nenci, *art.cit.* (cf. our lemma no. 1033) 7/8, reads [ε̄μὶ] Καλ⟨λ⟩ικράτεος Μένναρος ε̄μί ('Sono (il figlio) di Kallikratos [read Kallikrates]. Sono Mennaro' instead of τᾶς Καλ(λ)ικράτεος, Μενναρο̄ς ε̄μί (*IGDS*: 'J'appartiens à Mennarô, la fille de Kallikratès'; nominative: Μενναρώ; *SEG*: Μενναδο̄ς or Μενναρο̄ς) or τᾶς Καλ(λ)ικράτεος Μεννάδος ε̄μί (Arena; nominative: Μεννάς or perhaps Μενναδο̄ι) or τᾶς Καλικράτεος Μένναρος ε̄μί (ed.pr. V. Tusa, who translated 'Sono Mennaros, figlio di Kalikratos'; cf. *SEG*). N., who adduces this inscription of unknown provenance as a parallel for the epitaph in our lemma no. 1033 which he also assigns to Selinous, terms it 'una iscrizione graffita selinuntina' [without explanation], and argues that it is an epitaph rather than an owner's inscription (the vase served as an ash urn according to Tusa) [In Add. p. 120 Arena suggests reading {ε̄μί} Καλ(λ)ικράτεος μὲν ᾶδος ε̄μί?].

1038. Unknown provenance. Judicial defixio, 500-450 B.C. Rectangular lead tablet; letters on incised guide-lines; now in the private museum of P.Veneroso in Sciacca. Ed.pr. G.Manganaro, *REG* 116 (2003) 685-689 (ph.; dr.; Italian translation); republished by L.Bettarini, *ZPE* 151 (2005) 253-258. We give B.'s text, which he claims to be more in line with the Doric dialect and the formulary of judicial defixiones.

[------] : K (?)
[γράφω ?] Ἡέρμōνα ἐπὶ λάθαι ⟨αἴ⟩ τι ἐπιφέρει
[ε̄ ἔργον] ε̄ {h} ⟨ἔ⟩πος καὶ Κάνον καὶ Σίκōνα vacat
4 [------] λάθαν ποιε̄σ⟨ι⟩ος vacat
[------]ṿ ⟨h⟩όσ(σ)οι σύ(ν)δικοι· ἐπίλασιν πᾶσι

Date: 500-450, perhaps 475-450 B.C., on the basis of the lettering, inter alia the closed H (chet), B. || M. assigns the tablet to Selinous on the basis of the alphabet; strongly rejected by B.: 'In realtà di propriamente selinuntino questo alfabeto non ha nulla' (253); the most characteristic letter is the alpha with central dot (three times out of four in L. 3), used not only in Selinous but also in the areas of Gela/Akragas, Kamarina, Akrai, Himera, Katane and Etna. All other letters occur throughout Sicily in the 6th/5th cent. B.C.; consequently the question of provenance must be left open, B. || translation: '[...] K (?) [Registro] Hermon perché dimentichi qualunque cosa adduca contro, [sia atti processuali] sia testimonianza orale e Kanos e Sikon [...] oblio dell'adozione

[...] tutti quelli che sono assistenti in giudizio. Oblio a tutti' || [Θ(εοῖσι)] : Κ(αταχθονίοισι) | [ἐπικαλέω?] Ἡέρμōνα ἐπιλα(θέσ)θαι τι ἐπιφέρει | [ε̄ ἔργον] ε̄ ἔπος Κάνον καὶ Σίκōνα vacat | [λαβέσθαι] λάθαν ποιε̄σος vacat || [πάθοιεν?] νόσōι (οἱ) σύ(ν)δικοι ἐπίλασιν πᾶσι, M., who translates: '(Agli Dei) Inferi (chiedo) che Hermon dimentichi quanto adduce contro (sia atti processuali) sia testimonianza orale e Kanos e Sikon (abbiano) dimenticanza dell'adozione. (Soffrano) per malattia i difensori in giudizio dimenticanza per ogni cosa'. The defixio is aimed against the witnesses summoned to court in order to testify against the writer of the text, a relative of a deceased person, on behalf of an adoptive son, M., followed by B. || 1. abbreviation of unknown nature, B., who points out that M.'s reading [Θ(εοῖσι)] : Κ(αταχθονίοισι), equivalent of the Latin D(is) M(anibus), would require a much later date (Roman Imperial period); the early 2nd cent. B.C. defixio *SEG* XLVII 1443 (A) has παρὰ καταχθονίοισι θεοῖσι in the text, not as an invocation preceding the curse || 2. or ἀπο-/κατα-/ἐγγράφω, B.; ΕΠΙΛΑΘΑΙΤΙ, tablet || 3. Κάνος seems to be an Italic name, corresponding to the Latin cognomen Canus, B. || 4. ΠΟΙΕΣΟΣ, tablet || 5. ΝΟΣΟΙΣΥΔΙΚΟΙ; the only other attestation of ἐπίλασις is Pind., *Pyth.* 1.46, B.

1039. Unknown provenance. Dedication or adoption of Ariston's three daughters, late 4th cent. B.C. Rectangular bronze tablet; at left and right a hole; inscriptions incised on the front (A) and back (B), probably by different hands; now in a private collection in America. Ed.pr. R.Wachter, *ZPE* 142 (2003) 53-63 (ph.; German translation; ample linguistic commentary); see also L.Dubois, *BE* (2003) no. 649 and (2005) no. 639, G.Manganaro, *REG* 116 (2003) 688/689, J.Méndez Dosuna, *ZPE* 151 (2005) 87-90, and J.Mylonopoulos, *EBGR* (2003) [2006] no. 180.

A: Θυγατέρας ἐθήκατο Ἀρίστōν Ηᾱ-
γήτορος Θέσταν, Χάροσσαν,
Ἀνταλλ-
ίδα· θεᾱρὸς Σōσίᾱς Ηᾱγίᾱ, hιαροθύτ-
4 ᾱς Πλείσταρχος Μένōνος, ἀποφῦλιοι
Λῦσις Ἑρμαίō, Νυμφάρᾱτος Ἀλκαμ-
ένεος, Μένᾱς Πσιφύρō

B: θεōι Ἀνδρέᾱς Ἔξᾱκō

'Red' alphabet with 'classical eastern Greek' Γ, Δ, Λ (but R for P); later forms of eta (open H) and theta (with a dot); however, the old closed H (chet) is used at the beginning of words ('Anlaut'): Ηᾱγήτορος, Ηᾱγίᾱ and hιαροθύτας; Ψ is rendered by ΠΣ rather than the usual ΦΣ. This previously unattested combination provides a terminus post quem of 450 B.C. Analysis of the Doric dialect leaves the following possible places of provenance: eastern Argolis, the (non-psilotic) islands, and some colonies in the West, especially Rhodes and its colonies. Alphabet, dialect and onomastics (see below) point to Akragas and Gela as the most probable candidates, ed.pr., who adds 'Persönlich favorisiere ich Gela' (63); Manganaro mentions Gela, Akragas, Himera and Selinous on the basis of the alphabet || A. 1. ἐθήκατο: 'consecrated', 'dedicated', ed.pr.; skeptical D., who points out that there are no examples of τίθεμαι in this sense || 2. Θέστᾱ: rare name, attested in Sicily (Plut., *Dion* 21; perhaps *IGDS* 164); Manganaro points to attestations in the Agrigentinian area of Licata, in Lokroi Epizephyrioi, and to the male variants Θέστων, Θεστίας, Θέστωρ and Θέστιος; Χάροσσα: previously unattested (cf. the male variant Χάροψ); cf. χαροπός (association with the 'bright-eyed' Athena), ed.pr. || 2-3. Ἀνταλλίς (cf. the male variant Ἄνταλλος): rare name, popular in Sicily (L.Robert, *Hellenica* XI-XII, Paris 1960, 208 note 2; *SEG* XXXIX 1001/1002; XLI 836; XLVII 1463 L. 11), ed.pr.; Manganaro reads Π rather than N, which would yield the

previously unattested name 'Απταλλίς ‖ 3. θεᾱρός: in view of the 'mobile' character of this office (sacred ambassador) Sosias may have brought the three girls ('vielleicht seine jüngeren Cousinen'; rejected by Manganaro) from the place where they lived to ■ sanctuary elsewhere; the absence of ethnics suggests that this action took place within one polis, ed.pr. ‖ 3-4. the hιαροθύτᾱς is the (eponymous?) official of the sanctuary who accepted the girls; on record especially for Rhodes (Lindos) and its Sicilian colonies and the central Peloponnese; mostly attested in collegia, the oldest examples, especially in Sicily, record ■ single hierothytes attached to the sanctuary of the main deity of the polis, ed.pr., referring to the study of J.Winand (cf. *SEG* XL 1717) ‖ 4-6. ἀποφύλιοι = οἱ ἀπὸ φυλᾶν, three representatives of the three Doric phylai. They may be the three phylarchs (i.e. one presiding over the council, and two incoming presidents), ed.pr.; rejected by Manganaro, who reckons Andreas son of Exakos on side (B) among the apophylioi (written on the back since there was no room left in A L. 6) and argues that the four men were members of the phylai of the city (not necessarily three) acting as witnesses to the consecration of Ariston's daughters ‖ 6. Πσίφυρος: so far only the female variant (Ψ(ε)ιφύρα) is attested, ed.pr. ‖ B. Ἔξᾱκος: rare name (cf. the more frequent 'Εξηκίᾱς), ed.pr. [but see also 'Εξάκεστος (*IGDS* 35, 98, 140) and 'Εξακεστίδας (*IGDS* 48), Lazzarini] ‖ the dedication in the presence of many officials probably means that the three daughters, members of an elite family, were handed over to the deity (known locally; probably Athena, inter alia on the analogy with the Lokrian Maidens: *IG* IX 1^2 706) for a sort of temple service, possibly in the sense of a 'rite de passage' which they underwent as representatives of all girls of their age class, ed.pr.; contra Méndez Dosa, who with Dubois rejects translating ἐθήκατο with 'dedicated', vel sim. He argues that we have an act of adoption, and presents examples of the expression υἱὸν (θυγατέρα, παῖδα) τινα τίθεσθαι ('to adopt (oneself) a son') from literature. Ariston adopts three sisters under the protection of the deity, who is likely to be the deity of the phyle to which he belongs and into which the three sisters are to be inscribed. The apophylioi are the representatives of this single phyle rather than those of the three Doric phylai. Méndez Dosa points to the role of civic subdivisions in adoptions in Crete (Gortyn Law: *I.Cret.* IV 72 Col. X-XI) and Athens (Isaeus 2.17 and 7.13). No document similar to ours is known so far, but some testaments from Magna Graecia equally inscribed on bronze tablets offer close parallels: *IG* XIV 636 = *IGDGG* II 93 = Arena IV 51 = *Syll.*^{3} 1214 = *LSAG*^{2} 261 no. 28 (Petelia); *SEG* IV 71 = *IGDGG* II 100 = Arena IV 52 = *LSAG*^{2} 261 no. 29 (Kaulonia); Arena V 50 = *LSAG* 286 no. 3 (Lokroi Epizephyrioi); *SEG* IV 75 = *IGDGG* II 94 = Arena IV 53 = *LSAG*^{2} 261 no. 30 (Krimisa) [in case of an adoption one would expect the name of the natural father (φύσει + name); the adoption of daughters is very rare, of three at the same time hard to explain (cf. *SEG* XLIII 522), Chaniotis]. As an alternative hypothesis, Mylonopoulos suggests that Ariston dedicated statues or statuettes of his daughters, with the bronze tablet attached to the base; inscription (B) would then record the acceptance and registration of the votive by a representative of the sanctuary. The theoros and the apophylioi may represent a delegation of officials who accompanied the girls (or the statues) to an important sanctuary.

SARDINIA

1040. Sardinia. Christian Greek inscriptions. Continuing his survey of Greek inscriptions in Sardinia (cf. *SEG* LII 940 for the pagan texts), G.Marginesu, *PP* 58 (2003) 372-396 (dr.; text; Italian translation; bibliography; commentary), republishes five early Christian Greek inscriptions from Sardinia: all epitaphs, ranging from the 4th to the 6th cent. A.D. Four of these are also included in A.M.Corda, *Le iscrizioni cristiane della Sardegna anteriori al VII secolo* (Rome

1999; ph.); cf. D.Feissel, *BE* (2002) no. 645: **1)** *SEG* XXXVIII 976 (Wessel, *IGCVO* 287); Grugua (area of: Buggerru); epigram; 4th/5th cent. A.D.; M. 375-378 no. 1; in L. 3 read σύνβιν for σύνβιον; **2)** *SEG* XXXVIII 981 = XLII 891 (Corda, *op.cit.*, 208 no. TUR013); Turris Libisonis; 4th/5th cent. A.D.; M. 378-380 no. 2; following F. and contra C. and previous editors, M. argues that [-- ἐπ]ηδημησάσῃ τὸν κόσμο(ν) refers to life on earth rather than in Heaven, and suggests restoring something like [ὀλίγον δ' ἐπ]ηδημησάσῃ; in L. 2 M. reads ἔ̣τ̣(η) or ἔ̣τ̣(εσι) instead of ἔτεσι; **3)** *SEG* XXXVIII 977 (Wessel, *IGCVO* 28; Corda, *op.cit.*, 49/50 no. CAR005); Karales; 4th/5th cent. A.D.; M. 380-385 no. 3; the text has 'un vago e confuso andamento metrico' (M. 384); for this epitaph of a young woman ἐκ Φρυγίης, M. points to possibly Phrygian influences in onomastics ('Αμμία), linguistics (omission of ny in internal position; iotacism) and formulas (ἀφαιρέω; τύμβος); C. reads in LL. 2/3 μο[ῖ]|ρ' ἡ ⟨δ⟩ιοπτεύσασα instead of μοί|ρη δ̣ιοπτεύσασα and in L. 4 in fine δ' ἐπ' instead of δ' ἐτ'; **4)** *SEG* XXXVIII 983 (Corda, *op.cit.*, 85/86 no. CAR049; published as a 10th/11th cent. ineditum by A.Guillou, *Recueil* -- (cf. *SEG* XLVI 1302) no. 227 [in XLVI 1302, the reference to *SEG* XXXVIII should be added to the comparatio numerorum]); unknown provenance; 5th/6th (probably 6th) cent. A.D.; M. 385-387 no. 4, who gives two uncertain letters in a line (L. 1) preceding the text as presented in *SEG*: [--]ι̣ ε̣ [--] (possibly Κύρ]ι̣ε̣); following D.Feissel, M. reads and restores in LL. 2/3 ['Ενθάδε κεῖται ὁ̣ ἐν] ὁσίᾳ τῇ [μνήμῃ - name/title -] | ζήσας; he omits the lacunas in LL. 3/4 initio, and reads in L. 4 μη(νὶ) Νο(εμβρίου), ἰ(ν)δ(ικτιῶνος) θ' instead of μην(ὶ) 'Ι⟨α⟩(νουαρίου) θ'; **5)** *SEG* XXXVIII 982 (Corda 73/74 no. CAR034); unknown provenance: Karales?; 5th/6th (probably 6th) cent. A.D.; M. 387-391 no. 5, who reads in L. 1 μνήσθητη instead of μνήσθητι, and in LL. 6/7 τὸ λάρνακη τοῦτο (for τῷ λάρνακι τούτῳ; 'dativus incommodi') instead of τὸ λαρνάκη τοῦτο (for τὸ λαρνάκι(ον) τοῦτο)). This very small corpusculum (five Greek against 212 Latin texts in Corda, *op.cit.*), diverse in provenance, linguistics and formulas, reflects the absence of a Greek epigraphic culture in early Christian Sardinia.

Partly drawing on L.Pani Ermini, *Museo Archeologico Nazionale di Cagliari. Catalogo dei materiali paleocristiani e altomedioevali* (Rome 1981), R.Coroneo, in *Cultus Splendore* (cf. our lemma no. 992) 347-372, publishes 30 lemmata on early Christian/medieval Greek inscriptions from Sardinia; 17 are in Guillou's corpus, the other 13 are not, because they were either published after the appearance of the corpus (1996) or were missed by G. (he did not consult P.E.'s catalogue). Each of C.'s entries features a drawing, indications of present whereabouts, dimensions, provenance, date, and an updated bibliography. The five inscriptions (possibly) prior to 800 A.D., the chronological limit observed by *SEG*, are C. 352/353 nos. 5-8 (= above nos. 1, 3, 4, and 5, respectively) and 361 no. 25 (= Guillou no. 230). Cf. D.Feissel, *BE* (2006) no. 568, for some remarks on no. 21 (ineditum; 10th cent. A.D.?).

1041. S. Nicolò Gerrei (area of: Santu Iaci; 50 km northeast of Cagliari). Trilingual dedication to Asklepios Merre, 1st cent. B.C. *IG* XIV 608; *SEG* L 1030 (*IGR* I 511; *CIL* I^2 2226; *ILS* 1874; *CIS* I 1 143). M.Pittau in *Cultus splendore* (cf. our lemma no. 992) 773-776, comments on the toponym Macomer ('city of Merre') (maqum Merre in Punic); Merre is the proto-Sardic deity honored in our inscription. Cf. S.Dardaine, *An.Ép.* (2003) [2006] no. 798.

1042. Sulci. Greek Jewish inscription translated into Latin. *CIL* X 1449*; *JIWE* I 174. H.Solin in *Cultus splendore* -- (cf. our lemma no. 992) 909-914, argues that this inscription is the Latin translation (period of L.Muratori) of an originally Greek inscription. Non vidimus; cf. S.Dardaine *An.Ép.* (2003) [2006] no. 798.

1043. Villasimius. (area of: Secca dei Berni). Dedication to Zeus?, 3rd cent. B.C.? Rectangular bronze handle with palmette decoration and incised inscription; found by a private person in the sea in the area called 'Secca dei Berni'; now in the possession of the Soprintendenza. Ed.pr. D.Salvi, *Bollettino di Archeologia* 41/42 (1996) [2002] 237/238 (ph.).

ΔΙΟΣΟΔΥΝ

Hellenistic period, ed.pr. [the letter forms (N with uneven hastae; small O above the line; Σ with divergent hastae; no apices) point to the 3rd cent. B.C. || the ph. seems to show ΔΙΟΣΟΛΥΝ: Διὸς Ὀλυν(κίου)?, Tybout || perhaps also part of Π is visible, Lazzarini].

1044. Villasimius (area of: Serpentara). Inscription on a lead anchor, 1st cent. B.C.? Lead anchor found in the sea near the island of Serpentara. Mentioned by D.Salvi, *Bollettino di Archeologia* 41/42 (1996) [2002] 238 (text in majuscules): Σώτιρα

Expression of the hope for protection and safety, S., who on 239 note 3 lists some anchors with Latin inscriptions, equally found along the coast of southern Sardinia [epithet of a goddess of good luck or victory used as the name of a ship; for Σώτ(ε)ιρα and other epithets on anchors see *SEG* XLIV 1679, where 'Σώτιρα ■ Cagliari' will refer to our anchor; the epithet without specification is frequently found on bronze strigils: see e.g. *SEG* XLIX 1267 (2) and 1348 (3); LI 1375, Tybout].

ITALY

1045. Italy. Glass handle. For an inscribed glass handle possibly from Italy see our lemma no. 2125 sub (31).

1046. Italy. Jewish inscriptions: corpus. In a review of *JIWE* I and II (cf. *SEG* XLIII 636), H.Solin, *Gnomon* 75 (2003) 429-433, mentions the following Greek inscriptions not included in these corpora: *SEG* XLIV 818; A.Ferrua, *RAC* 51 (1975) 362 (fragment said to come from the catacomb of Vigna Randanini, Rome, known from a manuscript: ἡ κύμ[ησις -- σο?]υ, vel sim.); an unpublished inscription seen by S. in Fondi in 1988: ἐνθάδε κεῖται Ἰούδας (this text, however, may well be a forgery made in Rome); another ineditum read by S. on the Via Appia north of Terracina in 1987 ending with the word ΙΟΥΔΑΙΕΙC (the last letter may also be Ω: unusual spelling of the dative of the ethnic Ἰουδαῖος?). In *JIWE* II 65 (*CIJ* 444), S. rejects the reading Καρ[ητῶ?]σα, preferring Καρ[ῶ]σα or Καρ[ίτω]σα (i.e., the Greek name Χαρίτωσα, with the not unusual replacement of X by K); in *JIWE* II 523 (*CIJ* 14) L. 2, S. reads [Γο]ργονία from the photograph in *CIJ* ([..]ργο[..]ạ, *JIWE*; [Γο]ργονί(α), *CIJ*).

1047. Italy. Jewish inscriptions. G.Lacerenza in M.Perani (ed.), *I beni culturali ebraici in Italia. Situazione attuale, problemi, prospettive e progetti per il futuro. Atti del Convegno Internazionale, Ravenna, 22-24 maggio 2001* (Ravenna 2003) 71-92, presents ■ survey of the ca. 800 Jewish inscriptions found in Italy so far, with special attention to their state of publication, present whereabouts, language, information contained, and typology. Cf. M.-Y.Perrin, *An.Ép.* (2003) [2006] no. 268.

1048. Italy. Manuscript source for inscriptions. L.Toneatto in *Cultus splendore* -- (cf. our lemma no. 992) 931-952, describes the manuscript Vat. lat. 3896, f° 218v-232r, once owned by Angelo Colocci (1474-1549), which offers 20 texts (18 in Latin, one in Greek, and one bilingual) but is never adduced as a source in the corpora. The Greek texts are *IG* XIV 1092 (*CIL* VI 10091; *IGUR* 1566; *IGR* I 167; bilingual (Greek/Latin) honorary inscription for Q. Iulius Miletus; after 204 A.D.; cf. our lemma no. 1103; T. 944 no. 14) and 2273 (*IGR* I 477; region of Pisa; epitaph of Epaphras; undated; T. 942/943 no. 12). Cf. S.Dardaine, *An.Ép.* (2003) [2006] no. 29.

1049. Adria. Inscriptions on vases, 5th cent. B.C. C.Antonetti, *'Frammenti greci iscritti da Adria e iscrizioni greche di Altino'* in *AKEO. I tempi della scrittura. Veneti antichi. Alfabeti e documenti (Catalogo della Mostra di Montebelluna, Museo di Storia Naturale e Archeologia* 3/12/2001-26/5/2002; Cornuda 2002) 169-174 nos. 9-11 (ph.; dr.), republishes *CIG* IV p. XIII, 3 (*IGDGG* I 72; A. 169/170 no. 9; ph.; dr.), *SEG* XXXVIII 986 (*CIG* 8340; *IGDGG* I 70; A. 170/171 no. 10; ph.; dr.), XXXV 1023 (*CIG* 8504; *IGDGG* I 74; A. 172 no. 11) [For no. 12 (inscription on a ring) see *SEG* LII 945; on 174 no. 13 (ph.) A. republishes *SEG* XLVI 435]. In M.A.Angeli Bertinelli - A.Donati (edd.), *Serta Antiqua et Mediaevalia* VII (Rome 2005) 122-128, Antonetti presents a survey of the Greek inscriptions on vases found in Adria. In an Appendix on 135-141 she presents again the above-mentioned three texts (the fragments 9-11 in Antonetti 2002) and also *SEG* XXVIII 772, with excellent photos and commentary. In *SEG* XXXVIII 986 she prefers to read ἐνέθεμ{ι} (the iota 'è sicura'); ἐνέθεμ is an archaic aorist of ἐντίθημι: 'Tychon l'ha posto (dentro), Tychon ha consacrato ad Apollo'; for ἐντίθημι A. refers to Homer, *Od.* 5.166. In *SEG* XXVIII 772 (*CIG* 8341; *IGDGG* I 71) she prefers reading in fine Ἔρι (= Εἴρι = Εἴριδι): we have a dedication to Iris by a woman called Σώμ (cf. the male name Σῶν; in *IGDGG* Ἔρι (dative of Ἔρις) is read; A. argues that the cult of Iris is connected with that of Apollo). For *IGDGG* I 72 A. suggests that the name Σόλειος is derived from the Cypriote city Soloi. As to *SEG* XXXV 1023, A. tends to interpret the text as an inventory of the number of σκύφοι (L. 3) in a ship's cargo: a "'bordereau' contabile" (141). The text is Doric; therefore the final H in L. 2 is

an aspirate rather than an eta. She rejects Mambella's theory (see *SEG* XXXV) about a Syracusan presence in Adria. In the epigraphy of Adria both the Aeginetan and the Attic alphabet occur.

For a complete survey of vase inscriptions from Adria see G.Colonna, *RSA* 4 (1974) 1-21.

1050. Altinum. Greek inscriptions. C.Antonetti, *Studi Trentini di Scienze Storiche* 82 (2003) 95-103, studies the three Greek inscriptions found in Altinum (for a 'pierre errante' from Messenia see *SEG* XLVI 435). A.'s views on *SEG* L 1034 and LII 945 are in line with those expressed in her editions (see *ibid.*; additional comment on ἐδώκηv for ἔδωκεν: H for E develops in bilingual contexts, especially in Egypt in the 2nd cent. A.D.; examples from the Syro-Palestinian area are also known; however, the origin of the dedicant cannot be established on these criteria). Special attention is given to the inscribed balance presented in our lemma no. 1051 (see *ibid.*). In the introduction A. hints at the different socio-historical conditions and chronology of the presence of Greeks in Adria, Altinum, Aquileia and Concordia, resulting in Greek epigraphical corpora differing in size and partly thematically [For ceramic cups produced at Altinum, some with Greek marks, see M.P.Lavizzari Pedrazzini, *Produzioni* – (cf. our lemma no. 1051) 207-225].

1051. Altinum. Inscriptions on a balance, late 1st cent. A.D. Arm of a bronze balance with punched inscriptions on both sides (A/B); in the center two caducei; chance find from the 1980s. Edd.pr. A.Savio - T.Lucchelli in G.Cresci Marrone - M.Tirelli (edd.), *Produzioni, merci e commerci in Altino preromana e romana. Atti del convegno Venezia 12-14 dicembre 2001* (Rome 2003) 363-373 (illegible ph.). Cf. S.Dardaine, *An.Ép.* (2003) [2006] no. 700. See also C.Antonetti, *art.cit.* (cf. our lemma no. 1050) 98-103.

A: 1) Σεμιδάλεος ιβ′ ς′ (?) Δ′ Γ′ [.] LΔ′
2) Ἀττικαὶ [-?] ις′ κ′ κΔ′ Λ′ Μ′ Ν′ Ξ′ [Ο′] Π′ ϙ′ Ρ′ Ρκ′ Ρμ′ Ρξ′

B: 1) Ὀνγκίαι λείτραι (uncia) (duae unciae) (tres unciae) (quattuor unciae) (sex unciae) (novem unciae) (libra) (libra semilibra) (duae librae)
2) Πτολεμαεικαὶ [Δ′] ς′ Η′ ι′ ιβ′ ις′ κ′ [κΔ′] Λ′ Μ′ Ν′ Ξ′ Ο′ Π′ ϙ′ Ρ′ Ρκ′ Ρμ′ Ρξ′ Ρπ′ C′

Indication of four weight systems and their respective marks: **A 1.** 'commercial' system based on fractions of a choinix ($^1/40$ or $^1/48$ of an artaba, measure of capacity) of σεμίδαλις ('fior di farina'; 'wheat flour'); marks: $^1/12$, $^1/6$ (?), $^1/4$, $^1/3$, $^1/2$, and $^3/4$, i.e., from 0.05 to 0. 737 liter, implying a maximum weight of ca. 600 g of floor, edd.pr.; σεμιδάλεος: perhaps a nominative (orthographic variant of σεμίδαλις) in view of the fact that the other units are all indicated in the nominative, A., who points out that σεμίδαλις is considered a rare product of Phoenician provenance in some fragments of Athenian comedians and that it is prominent almost only in Jewish sacrificial ritual || **2.** Greek system based on the light Attic drachme (4.366 g); marks: [--], 16, 20, 24, 30, 40, 50, 60, 70, 80, 90, 100, 120, 140, 160, implying weights from [35] to 698.56 g, edd.pr. || **B 1.** Roman system based on the uncia (27 g) and the libra; marks: 1, 2, 3, 4, 6, 9 uncia, 1, $1^1/2$, 2 libra, implying weights from 27 to 654 g, edd.pr. || **2.** Graeco-Egyptian system based on the Ptolemaic drachme (3.56 g); marks: 4, 6 (an episemon), 8, 10, 12, 16, 20, 24, 30, 40, 50, 60, 70, 80, 90, 100, 120, 140, 160, 180, 200, implying weights from 21 to 712 g, edd.pr. || the balance has a mobile suspension point rather than mobile counterweights, as is more usual; it probably belonged to an Egyptian resident of Altinum at the end of the 1st cent. A.D., edd.pr.; according to A., the balance is likely to have been made in a Jewish community in Egypt (cf. above ad A 1).

1052. Ancona. Epitaphs, 2nd/1st cent. B.C. F.Colivicchi, *La necropoli di Ancona (IV-I sec. a.C.). Una comunità italica fra ellenismo e romanizzazione* (Naples 2002) 64-76 nos. S 2-S 15 (bibliography; texts in majuscules), republishes fourteen inscribed funerary stelai now in the Museo Archeologico Nazionale delle Marche at Ancona unless stated otherwise: *SEG* XXVI 1125 (71/72 no. 10; ph.), 1126 (C. 70 no. 8; ph.), 1127, (C. 69/70 no. 7; ph.), 1128 (C. 70/71 no. 9; ph.), 1129 (C. 64/65 no. 2; ph.), 1130 (C. 66/67 no. 4; ph.; G.Manganaro, *ZPE* 142, 2003, 136/137, suggests restoring in L. 1 [Κλε]ιτία), 1131 (C. 65/66 no. 3; ph.), and 1132 (XLIII 639; 74/75 no. 12; ph.); *CIG* 6469 (C. 75 no. 14); Pfuhl-Möbius 896 (C. 67/68 no. 5; ph.; dr.; no text [we read from the ph. and dr. Τῆτα Σωσιπόλιος | χρηστή, χαῖρε; G.Manganaro, *ZPE* 142 (2003) 136, renders the name as Τίτα Σωσιπόλεως, considering Τίτα a probably Greek name (cf. Τιτώ in Samos and Τίτας in Sicily); the square letters point to the Roman Imperial period, confirming P.-M.s view that the inscription was engraved *in rasura* in secondary use, Tybout]) and 1686 (C. 73/74 no. 11; ph.; ['Α]ντιφιλο[...]; 'Α]ντίφιλος, P.-M.); *IG* II² 5443 (C. 75/76 no. 15) is an Attic stele transported to Ancona before 1675 and now lost (cf. also Manganaro, *l.c.* 137 note 23); for nos. 6 and 13 see our lemmata nos. 1053/1054.

In an article on relations of Brundisium and Ancona especially with Delphi and Illyria G.Manganaro, *art.cit.* (cf. our lemma no. 484) 136-138, reflects on some names on record in these epitaphs and other documents from or testifying to Ancona, inter alia Ἄρβεντα (perhaps Illyrian) and Roman names like Γάϊος, Γ. Καίσιος (with the ethnic Ἀνκωνίτης, on record in Illyria: *I.Épidamne* 20), Τέρσενα (see our lemma no. 1056), and Τίτιος (our lemma no. 1058). The bulk of the names, however, is Greek, and M. concludes that Ancona remained, at least to the late 2nd cent. B.C., basically a Greek city, though with occasional Roman and other foreign influence; contra F.Colivicchi, *Ostraka* 9, 1 (2000) 135-142, who argued in favor of a strong Roman and Italic indigenous cultural component; see now also C., *op.cit.* 463-467, who in addition to the Roman names mentioned above considers, unlike M., the names Ἄρβεντα, Τίτα (cf. above), Τίτελος (also attested in Selinous, M.) 'italici ... o specificamente latini' (465).

1053-1054. Ancona. Epitaphs, 2nd/1st B.C. Two epitaphs previously mentioned in archaeological literature only; now in the Museo Archeologico Nazionale delle Marche at Ancona Ed.pr. F.Colivicchi, *op.cit.* (cf. our lemma no. 1052; ph.; texts in majucules).

1053: 68/69 no. S 6 (ph.). **Epitaph of Aspasia.** Rectangular limestone stele; rosette in the triangular pediment; in a recessed niche a relief representing a standing woman clad in a chiton and himation at left and a smaller standing figure (servant?) at right; inscription below; found in 1982 (re-used in a Roman tomb). Mentioned by M.Landolfi, *Fasti Archaeologici* 34/35 (1979/1980) no. 6707 (B); id., *SE* 51 (1983) 468

(ph.); id. in *EAA* Suppl. II (1971-1994) 224; S.Sebastiani, *Ancona. Forma e urbanistica* (Rome 1996) 23 (ph.), 92, and 114.

Ἀσπασία | Πρώτου χρη|στή, χαῖρε

2-3. ΧΡΗΣΤΕ, ed.pr. [the ph. seems to show the expected χρηστή; , Lazzarini].

1054: 75 no. S 13. **Epitaph of Apollonidas.** Rectangular marble stele without a relief; triangular pediment with three akroteria; found in 1908. Mentioned by G.Pellegrini, *NSA* (1910) 363/364; I.Dall'Osso, *Guida illustrata del Museo Nazionale di Ancona* (Ancona 1915) 374; N.Alfieri, *Atti e Memorie della Deputazione di Storia Patria per le Marche* 5, 2 (1938) 220 no. 3; D.Baldoni - E.Mazzacuva in *Atti dell'Accademia delle Scienze dell'Istituto di Bologna. Classe di Scienze Morali. Rendiconti* 57 (1978-1979) 185 note 48. Cf. G.Manganaro, *ZPE* 142 (2003) 13.

Ἀπολλωνίδα, χαῖρε

1055. Ancona. Inscriptions on silver objects, 2nd/1st cent. B.C. F.Colivicchi, *op.cit.* (cf. our lemma no. 1052), includes five silver objects with punched inscriptions previously recorded in archaeological and/or inaccessible publications only. We read the inscriptions nos. 1-3 from the dr. (no texts given by C.); for nos. 4/5 we give the [probably deficient] texts as presented by C. (no dr.): 1) Ζωπίωνος ΙΖϚ (C. 189 no. 27.2; small cup with inscription on the outside along the rim; N.Alfieri, *Atti e Memorie della Deputazione di Storia Patria per le Marche* 5, 2, 1938, 224 no. 13 [the last three signs may perhaps represent a number denoting that this cup was 'no. 17' of Zopion's series, Tybout]); 2) ΗΦ•ΒΙ•Ο•ΛΙ (or N?) •ΟΓ•ΙΙ•C•ΤΙΙ (C. 226 no. 33.7; cup with two handles; inscription running in a circle under the foot; P.Wuilleumier, *Tarente des origines à la conquête romaine*, Paris 1939, 361; M.Moretti, *Ancona*, Rome 1945, Pl. VIII (b); H.Küthmann, *JRGZ* 5, 1958, 106; M.Landolfi-P.Quiri in *Capolavori ∎ restauri. Catalogo della mostra di Firenze 1986-1987*, Florence 1986, 251/252 no. 21 B [the inscription probably denotes the weight, with ΟΓ representing ὀγ(κία)]); 3) ΗΦ•ΙΙ•ΟΓ•ΙΙΙ• - unclear signs - (C. 226-228 no. 33.8; small jug with one handle in the shape of a comic actor; inscription running in a circle under the foot); 4) Β Ο.ΗΙ CΙΙ[-] (C. 207/208 no. 30.4; small jug; inscription running in a circle (?) under the foot; Moretti, *op.cit.*, Pl. IX (b)); 5) Γς ε. ΟΓ· : GΔ (sic) (C. 287/288 no. 46.6; small jug with one handle; inscription under the foot; apparently not mentioned in previous publications).

1056. Ancona. Inscription on a gold ring, 2nd/1st cent. B.C. Punched inscription on a gold ring. N.Alfieri, *Atti e Memorie della Deputazione di Storia Patria per le Marche* 5.2 (1938) 225 no. 14. Republished by F.Colivicchi, *op.cit.* (cf. our lemma no. 1052) 285/286 no. 46.3: Τέρσενα. Cf. also G.Manganaro, *ZPE* 142 (2003) 136 (non-Greek name).

1057. Ancona. Amphora stamps, 2nd/1st cent. B.C. F.Colivicchi, *op.cit.* (cf. our lemma no. 1052), republishes three amphora stamps: 1) *SEG* XXVI 1133 (C. 114/115 no. 12.3; Rhodian; early 2nd cent. B.C.); 2) 1134 (L 1035) (C. 133/134 no. 17.3; Rhodian; ca. 150 B.C.); 3) 1135 (C. 117/118 no. 13.4; Knidian; 188-186 B.C.). New stamps: 4) (a) ἐπὶ Α[--] | Δαλίου (b) Ἀνδρονί|κου (C. 210/211; published from a note in an archive; now lost; Rhodian; 150-100 B.C.); 5) (a) [-]ΟΣ caduceus; (b) [-]τ[-] | Δαλίου (C. 249/250 no. 36.3; Rhodian; undated).

For the Rhodian stamps from Ancona see also F.Cordano, *Picus* 12/13 (1992/1993) 189-193.

1058. Ancona. Graffito on an amphora, 2nd/1st cent. B.C. Graffito on the shoulder of a Rhodian amphora. Mentioned by F.Colivicchi, *op.cit.* (cf. our lemma no. 1052) 331: Τιτίου. Cf. G.Manganaro, *ZPE* 142 (2003) 136 (Roman name).

1059. Ancona. Stamp on a lamp, late 2nd/1st cent. B.C. Black gray glazed clay lamp; relief stamp on the bottom (exterior). Ed.pr. F.Colivicchi, *op.cit.* (cf. our lemma no. 1052) 260/261 no. 41.2 (dr.): ΜΕΡΗΓ

1060-1062. Antium. Three epitaphs, 3rd cent. A.D. **/ undated.** H.Solin, *Epigraphica* 65 (2003) 105-109 nos. 1-3 (ph.), publishes two inedita (nos. 1 and 3) and comments on *IG* XIV 1958 on the basis of a ph. (no. 2); the latter came to Antium as a 'pierre errante' under unknown circumstances at an unknown date; no. 3 is possibly not from Antium either.

1060: 105/106 no. 1. **Fragment of an epitaph, ca. 3rd cent.** A.D. Marble block; found in 1988 built into a house in Via Asserope and said to have been found nearby.

---|[--]ΠΑ.[--|--] ἐγγον[--|--]εβιο.[--]

2. A form of ἔγγονος/ἔγγονοι, S. || 3. a name like Τρέβιος, Εὐσέβιος or Ἀρέβιος, S.

1061: 106/107 no. 2. **Epitaph of L. Postumius Crescens, his wife Petrousidia Kosmia, and their relatives and freedmen, undated [Roman Imperial period].** *IG* XIV 1958. S. publishes a photocopy of a lost photograph of the stone (found in Marino in 1819) made in the 1980s at Nettuno; the stone is lost since 1989; the ph. shows a rectangular block, presumably of marble, with the text in a recessed field with moulded frame; it shows that *IG*'s text is entirely correct; punctuation between the words except in the last two lines; initio hedera between Θ and Κ.

1062: 107-109 no. 3. **Epitaph of Claudius Gorgos, 3rd cent.** A.D. Stone plaque with inscription in an incised tabula ansata; incised dog chasing a hare between LL. 6 and 7; lost since 1989; text read on the basis of a photocopy of a lost photograph of the stone made in the 1980s at Nettuno; perhaps found together with *IG* XIV 1958 at

Marino (see the preceding lemma), though the provenance remains unknown; Rome is another possible candidate.

Θ(εοῖς) κ(αταχθονίοις)· | Κλαύδιος Ἐρωτίων | καὶ Κλαυδία Ἱππονόη | Κλαυδίῳ Γόργῳ || ἀδελφῷ καὶ συγ|[ενεῖ ἐ]ποίησαν | [ζήσαν]τι ἔτη {ἔτη} λ'

2. Ἐρωτίων: rare name in Rome as well as in Greece, S., with a list of epigraphical attestations on 108/109 note 156 (where S. rejects restoring [Ἐρ]ωτίων in *IG* I^3 124, as suggested in *LGPN* II s.v., on 160) || 3. Ἱππονόη: previously unattested as an anthroponym; for the homonymous Nereid see Hes., *Theog.* 251, and Apollod., *Bibl.* 1.127; the male variant Ἱππόνοος is equally rare; cf. *SEG* XXXIV 487 (Atrax; 2nd/3rd cent. A.D.), S., with further onomastic comment || 4. Γόργος: common in Greece, but rare in Rome except for Gorgonius/-ia which becomes popular in Christian onomastics, S. || [5-6. there seems to be room for another gamma: συγ|[γενεῖ, Lazzarini].

1063-1065. Antium (area of: Torre Astura). Three fragments, 3rd cent. A.D. Three fragmentary inscriptions found in the 1980s/1990s in the coastal area of Torre Astura; now in a private collection at Borgo Bogdora. Ed.pr. H.Solin, *Epigraphica* 65 (2003) 109-111 nos. 4-6 (ph.); among the archaeological remains at Torre Astura is a villa identified as one of Cicero's, which later became imperial property; S. hints at the possibility that the authors of these scraps were servile members of the imperial entourage of eastern origin.

1063: 109 no. 4. **Fragment:** ---ι[--]χίου or [--]κίου [---]

Probably the end of a name in -χιος or -κιος, ed.pr.

1064: 109 no. 5. **Fragment.** Fragment of terracotta ware: Εὐφ[--]

Probably the beginning of a name, ed.pr.

1065: 109-111 no. 6. **Scholarly or magical exercise?** Fragment of a tile; inscription incised horizontally (A), vertically from bottom to top (B), and vertically from top to bottom (C).

A: [---] Ζ Η Θ Κ Λ Μ Ν Ξ Ο Π [--?|--] Φ Χ Ψ Ω | [--]ης | [--]άνης ||
[Ἀ]νόπτης | Μέτρης | Φλάκος
B: ΠΕΛΟΜΟCΟ [---?]
C: ΠΕΛΑΚ

A. 1-2. Alphabet with the first five letters and those between Π and Φ missing (the latter either in LL. 1/2 or all in L. 2 initio), ed.pr. [the iota is also omitted, Stroud] || 6. Ἀνόπτης: name of Cappadocian origin popular in Roman onomastics; or [Πα]νόκτης, less preferably in view of its rarity, ed.pr. || 6. Μέτρης: perhaps standing for Μίθρης; Φλάκος = Flaccus, ed.pr. || B/C. writing exercises without sense?, ed.pr.

1066. Apulia. Inscription on a vase, ca. 380 B.C. J.R.Green in *Essays William Slater* 178-184, studies a theater scene of Old Comedy on an Apulian red-figured krater in the Virginia Museum of Fine Arts at Richmond: a slave purifies another slave, who is marked with the letters ΣΘΕ on his forehead and is seated on clothes apparently stolen from an old man. This scene may have been inspired by a comedy of the late 5th cent. B.C. dealing with the impoverished (?) tragic poet Σθένελος (cf. Aristoph., *Wasps* 1313).

1067. Apulia. Ruvo (now in Naples). Names on the Pronomos Vase, ca. 400 B.C. See our lemma no. 263.

1068. Aquileia. Museum Guide. G.Lettich, *Itinerari epigrafici aquileiesi. Guida alle epigrafi esposte nel Museo Archeologico Nazionale di Aquileia* (Trieste 2003), offers texts, Italian translations and bibliography of and brief explanatory notes on 469 [nos. 1-468 and no. 133 bis as an addendum on p. XXII] inscriptions (ph. of many; indices of names and emperors; concordances; maps of find-places). The overwhelming majority are in Latin (464 against five in Greek). The Greek inscriptions are nos. 203 (*I.Aquileia* 211), 218 (ph.; *IG* XIV 2337; *I.Aquileia* 264), 238 (ph.; *I.Aquileia* 234; *SIRIS* 613; dedication by Ἀρνοῦφις ἱερογραμματεὺς τῆς Αἰγύπτου), 289 (*IG* XIV 2343; *I.Aquileia* 491; *CIL* V 868; Samama, *Les médecins* -- (cf. our lemma no. 2191) no. 498), and 295 (ph.; *IG* XIV 2342; *I.Aquileia* 710; *GV* 675; *SEG* LII 947: the well-known funerary epigram for the mime Βασσίλλα).

1069. Aquileia. Orientals in Aquileia. L.Boffo in G.Cuscito (ed.), *Aquileia dalle origini alla costituzione del ducato longobardo: storia - amministrazione - società. Atti della XXXIII settimana di studi aquileiesi, Aquileia, 25-27 Aprile 2002* (Trieste 2003) 529-558, studies the presence of Orientals in Aquileia [for the significance of Greek inscriptions for the subject cf. already the studies by B. mentioned in *SEG* L 1036 and LII 946].

1070. Caere. The vase of Aristhonotos, ca. 675-650 B.C. *LSAG*^{2} 241 no. 24; Arena III p. 116 no. A 2; *SEG* XXIX 946*. Two studies focus on this vase as an example of Greek/Etruscan cross-cultural interaction. The inscription is discussed only briefly by C.Dougherty in C.Dougherty - L.Kurke (edd.), *The Cultures Within Ancient Greek Culture. Contact, Conflict, Collaboration* (Cambridge 2003) 35-56 (39; cf. the 'hypothetical profile' of this Greek potter living in Caere drawn in the section 'The production of the Aristonothos krater' on 50-52).

V.Izzet in K.Lomas (ed.), *Greek Identity in the Western Mediterranean. Papers in Honour of Brian Shefton* (Leiden-Boston 2004) 191-210, on 194-198 comments on the inscription, con-

sidering it meaningful that Aristhonotos 'signs his name in the narrative centre of the blinding scene' [Polyphemus]: 'the point at which the onomastic inscription is inserted is that at which Odysseus' namelessness is crucial for the outcome of the story' and 'the inscription itself should be read as an act of blinding, and, paradoxically the act of reading the inscription blinds the reader' (195). Ἀριστόνοθος is ■ curious name, not only because it is unique, but also since among names beginning with Ἀριστο- this is the only one to convey a negative meaning (oxymoronically: 'noble bastard'); it is likely not to be the real name of the potter, who may have intended to 'blind' the Etruscan owner of the vessel by making this joke. I. finds support for these views in the scenes on the vase, arguing that the 'elements of illegitimacy raised in the name and inscription, are imposed, in the pictorial scenes, on a set of characters whose own status is uncertain and questionable'; as a result 'the question "who is Aristonothos" has many possible answers: the painter, Odysseus, Polyphemus, and even the Etruscan owner of the pot (...) Who is legitimate? Who is barbarian, and who is civilised?' (198) [These constructs, curious in themselves, are seriously hampered by the observations of R.Wachter, *Non-Attic Greek Vase Inscriptions* (cf. *SEG* LI 2359) 29/30, who reads Ἀριστόνοφος, rejecting the traditional interpretation that Φ stands for Θ, and argues that this name is probably an error for Ἀρίστονφος (= Ἀρίστομφος: unattested, but cf. Ἐπόμφης, Κλιόμφας) - 'we shall have to assume ■ mistake anyway' (29); W. points out that the form ἐποίσεν (for ἐποίξσεν) is another error, Tybout || Should the name be Ἀριστόνοθος, it is paralleled in its positive connotation by Νοθοκάρτης (see *SEG* LII 827), Chaniotis].

1070 bis. Caere (area of: Statua). Amulet on a gold leaf, 3rd/early 4th cent. A.D. Rectangular gold leaf, originally folded; found at the mansio of Statua (between the 20th and 21st mile of the Via Aurelia). Edd.pr. G.Bevilacqua - R.Cosentino, *RPAA* 72 (1999/2000) [2001] 211-219 (ph.; dr.).

αλβαβλαναθαναλ | αβλαναθαναλβα | αβλαναθαν | λαθαναλμαθαν

Palindrome αβλαναθαναλβα (divine name of solar character both used independently and as an epithet) very frequent in Greek and Aramaic documents; in pure form in L. 2, and in variants in the other lines; anagrams and inversions are frequent in magic texts, edd.pr., who refer to other variants of the term, comment on its possible meaning and point out that it is unclear whether or not our amulet was found in a funerary context.

1071. Clusium. Epitaph of Franklos, late 4th/early 5th cent. A.D. *SEG* XV 627; cf. XLVII 2323. Republished in V.Cipollone, *Inscriptiones Christianae Italiae septimo saeculo antiquiores XI. Regio VII. Clusium* (Bari 2003) [2004] 108-110 no. 58 (ph.; no new readings). See also E.Pack in G.Paolucci (ed.), *I Romani di Chiusi* (Rome 1988) 65/66 and C.Pietri in *Spania. Estudis d'Antiguitat Tardana oferts en homenatge al professor Pere de Palol i Salellas* (Barcelona 1996) (non vidimus) [*SEG* XV 627 is the only Greek text in this volume; for christograms and ΑΩ-symbols in Latin texts see nos. 39/40, 58/59, and 64/65].

1072. Concordia. Christian epitaphs, 4th/5th cent. A.D. *IG* XIV 2324-2336 (*SEG* XXX 1149; XXXIII 761; XXXVI 910). See G.Lettich, 'Le epigrafi tardoantiche di Concordia', in C.G.Mor - P.Nonis (edd.), *La Chiesa concordiese 389-1989*, vol. 1 (Fiume 1989) 198-202 (non vidimus); G.Scarpat, 'Note linguistiche alle iscrizioni sepolcrali di Concordia', *ibid.* 209-221 (non vidimus); G.Cresci, 'Lo stanziomento militare, la fabbrica di frecce e la communità di commercianti orientali nella Concordia tardo antica', in P.Croce da Villa - E.Di Filippo Balestrazzi (edd.), *Concordia Sagittaria. Tremila anni di storia* (Concordia Sagittaria 2001) 248/249 (non vidimus).

1073. Cumae. Dedication to Hera (graffito on a vase), early 6th cent. B.C. *LSAG*² 240 no. 6; Arena III 18; *IGDGG* I 15; cf. *SEG* XL 817 (in fine) and XLII 897; Guarducci, *EG* I, 218. J.Szilágyi in S.Buzzi et alii (edd.), *Zona archeologica. Festschrift für Hans Peter Isler zum 60. Geburtstag* (Bonn 2001) 404, and id., *Antik Tanulmányok* 45 (2001) 22/23 (in Hungarian; non vidimus), points out that the vase fragment bearing this dedication, once in the collection of the Prince of Sayn-Wittgenstein-Berleburg and long held to be lost, is now in the Akademisches Kunstmuseum in Bonn. Cf. G.Sacco, *art.cit.* (cf. our lemma no. 1074) 262 (ph.; dr.); on 265 S. argues that the highly similar graffito on a vase fragment in the Museum in Baranello (dr.; *SEG* XL 817), assigned to Cumae on the basis of its analogy with our inscription, is a forgery modelled after the latter: both read ΤΕΣΗΕΡΕ (in very similar ductus), though on the Baranello vase there is ample room for the final -Σ which got lost on the Bonn fragment.

1074. Cumae. Graffiti (and one dipinto) on vases, 6th-3rd cent. B.C. Sixteen graffiti incised after firing and one dipinto on vase fragments found in or near the fortifications (nos. 1-13) and in the habitation areas (nos. 14-17). Edd.pr. L.Del Verme - G.Sacco, *Annali di Archeologia e Storia Antica* 9/10 (2002/2003) 251-270. Trademarks consisting of 1-3 letters or signs, except for nos. 1, 3, 8/9, and 11; the latter are interpreted by S. on 258-269. 1) [--]υρυς (perhaps preceded by a vertical hasta) (ph.; dr.; D.V. 252 no. 1; S. 258-260; local amphora; inscription sinistrorsum on the lip; Euboian-Cumaian alphabet; name, e.g. [Π]ύρυς, [Βλέπ]υρυς, [Σάτ]υρυς; owner's mark or dedication (possibly preceded by the name of a deity in the dative), S., with ample comment on nominative and genitive forms with -υ- instead of -ο- in west Euboian dialect; 650-500 B.C.); 2) cross-shaped sign (ph.; D.V. 252/253 no. 2; imitation Corinthian kantharos; sign on the bottom, exterior; 6th cent. B.C.); 3) ΗΕ (ph.; D.V. 253 no. 3; S. 261-266; black-glazed Attic cup; inscription on the standing-ring; Hέ(ρε) [A.Chaniotis, *EBGR* (2003) [2006] no. 38, prefers the genitive Hέ(ρες)]; cf. *SEG* XLII 897/898 for similar graffiti from Cumae, S., who also refers to graffiti abbreviating Hera's name from Poseidonia (*SEG* XLII 918 (3)) and Velia (dr.; *SEG* L 1071 in fine), and to two other inscriptions concerning Hera from Cumae: *LSAG*² 240 no. 5 (Arena III 26; *IGDGG* I 14; *SEG* XL 816; oracle) and the dedication in our lemma no. 1073; discussion of the location of the Hera sanctuary; late 6th cent. B.C.); 4) horizontal hasta followed by Ε (?) (dr.; 253 no. 4; bucchero cup; inscription on the foot, exterior; Archaic period); 5) *ΙΙΙ (ph.; D.V. 254 no. 5; local transport amphora; inscription on the handle; Archaic period); 6) cross-shaped signs (dr.; D.V. 254 no. 6; black-glazed local cup; signs on the bottom, interior and exterior; undated); 7) ΗΓ or ΗΤ (dr.; D.V. 254 no. 7; black-glazed Campana A patera; inscription

1080. Neapolis. The λαυκελάρχης. Cf. *SEG* XLIV 815. P.Le Roux in *Armée et maintien de l'ordre sous l'Empire* (Cycle de Conférences; Paris 2002) 17-51, on 41/42 suggests interpreting the λαυκελάρχης, on record in the inscriptions mentioned in *SEG* XLIV 815, as commander in the fight against brigands. Non vidimus; cf. P.Le Roux, *An.Ép.* (2003) [2006] no. 80.

1081. Neapolis. Trademarks and other inscriptions on Attic vases in the National Museum, late 6th/earlyb5th cent. B.C. N.Valenza Mele, *Corpus Vasorum Antiquorum* Italia fasc. 69 / Napoli fasc. 5 - Raccolta Cumana (Rome 1995), contains the following inscriptions on Attic black-figured vases (dr.) [all edita; we give concise references and omit some mince fragments and sequences of letters without sense]: **1)** 15/16 Tav. 6.1/2 (cf. *Trademarks* Type 17 E [this vase not mentioned in *Trademarks* or *Trademarks* Addenda]); **2)** 20 Tav. 16.1-3 (= *Trademarks* 102 Type 16 B (V) no. 30; 116 Type 3 D no. 15; 151 Type 1 F no. 14; 155 Type 7 F no. 4); **3)** 22/23 Tav. 21.1-3 (= *Trademarks* 125 Type 3 E (III) no. 31; **4)** 24/25 Tav. 26.1/2 (= *Trademarks* 88 Type 40 A no. 1); **5)** 25/26 Tav. 29.1/2 (= *Trademarks* 72 Type 5 A no. 10); **6)** 26 Tav. 30.1/2 (= *Trademarks* 105 Type 20 B no. 1); **7)** 30 Tav. 39.1/2 (= *Trademarks* 177 Subsidiary List 1 no. 27); **8)** 33 Tav. 43.1/2 (cf. *Trademarks* Type 11 E (I) [this vase not mentioned in *Trademarks* or *Trademarks* Addenda]); **9)** 34 Tav. 45.1/2 (= *Trademarks* 99 Type 13 B no. 15); **10)** 35 Tav. 47.1/2 (= *ABV* 678; labels; καλός-exclamation); **11)** 38 Tav. 52.4-6 (= *Trademarks* 90 Type 2 B (IV) no. 19); **12)** 44/45 Tav. 61.1-3 (= *Trademarks* Type 17 E [this vase not mentioned in *Trademarks* or *Trademarks* Addenda]); **13)** 45/46 Tav. 63.1/2 (= *Trademarks* 104 Type 18 B no. 15).

M.Borriello, *Corpus Vasorum Antiquorum* Italia fasc. 71 / Napoli fasc. 6 - Collezione Spinelli 2 (Rome 2003), contains the following three trademarks on Attic black-figured vases (dr.): **1)** 27/28 Tav. 27.2/3 (= *Trademarks* 121 Type 8 D no. 43); **2)** 28/29 Tav. 28.2 (= *Trademarks* 59 note 6; Type 20 B); **3)** 36/37 Tav. 44: ΑΡΙΓ (ineditum; cf. *Trademarks* Type 9 E).

1082-1083. Ostia. Inscriptions on two cippi, undated. Two cippi found in 1940 in the 'Domus di Giove Fulminatore'; still visible in situ. Quoting from the unpublished 1940 excavation report, S.Lorenzatti, *Bollettino di Archeologia* 49/50 (1998) [2002] 79 note 2, presents the texts (in majuscules) on these stones, which have no relation to the stratification of the house.

1082: Dedication to Zeus Kataibates: Διὶ | Καταιβάτηι

The house was erroneously called 'di Giove Fulminatore' (instead of 'Discendente') on the basis of this find, L. [for Ζεὺς Κατα(ι)βάτης cf. *SEG* XVII 406 (Chios); XXVI 136 (XXXIII 147; LL. 10 and 25; Thorikos); XLIII 296 (Thessaly) and 562 (Kos); XLVI 621 (Thessaly) and 705 (Macedonia); XLVII 674 (Thessaly); the dedication in Ostia is likely to have been imported from Greece, Tybout].

1083: Inscription of unknown character. We present the text in the disposition given by L.

[---]Ε[---]
ΕΖΟΧ[---]
ΕΛΛΑΔΙΟCΧ[---]Ν[---]
4 CΤΡΑΤΙΑ
'a d(estra) si legge anche' ΠΑΛΕΝ

[2. ἔξοχ[ος --], Lazzarini || 3. Ἑλλάδιος (name), Tybout || 4. Στρατία (name) rather than στρατιά, Tybout].

1084. Pithekoussai. Inscription on Nestor's cup, ca. 720-690 B.C. *SEG* XIV 604 (XLVIII 1278*; *CEG* 454; *IGDGG* I 2; *LSAG*[2] 239 no. 1). P.Lombardi in *Epigraphica -- Guarducci* 65-79 (ph.; dr.), presents a survey of previous interpretations of this famous inscription. She analyzes the description of the cup of Nestor in the Iliad (11.623ff.) and traces its influence in later Greek literature. L. argues that the inscription expresses the opposition between on the one hand Nestor's cup, which offered good drinking (cf. the rare term εὔποτος: 'da buona bevuta') in the company of long-standing friends as a comfort of soul and body, and on the other the modest cup from Pithekoussai which, however, promises loss of the drinker's senses by the aphrodisiac power of its contents. The contrast is expressed by the pronoun τõδε in L. 2, and is accentuated by the particle γε which L. restores in L. 1: Νέστορος τ̣[ό γ'] εὔποτ[ον] ποτέριον. She translates: 'Coppa da buona bevuta, quella di Nestore, chi invece da questa coppa berrà, lui prenderà Himeros, (quello) di Afrodite dalla bella corona'.

1085. Pompeii. 'Vulgar' Latin and Greek in graffiti and other inscriptions. Continuing the studies of V.Väänänen, *Le latin vulgaire des inscriptions pompéiennes* (Paris 1937), F.Biville in H.Solin, M.Leiwo, H.Halla-aho (edd.), *Latin vulgaire - latin tardif* VI. *Actes du VI*[e] *colloque international sur le latin vulgaire et tardif, Helsinki, 29 août-2 septembre 2000* (Hildesheim 2003) 219-235, comments on the language in the inscriptions (mostly graffiti on walls; also wax tablets) from Pompeii. Quoting many Greek, Latin and bilingual texts (often with French translations), B. focuses on two main topics: 1) the cultural and socio-linguistical context: Greek background and acculturation (grecisms in Latin texts); degree of literacy: school exercises in Greek and Latin (Greek alphabet: *CIL* IV 5461; Greek verses memorized: *CIL* IV 2400 (a) = *AP* 16.387 (c) (palindrome in Greek and Latin letters); *CIL* IV 3407); cosmopolitic, especially Oriental onomastics (slaves; freedmen; foreigners; merchants; e.g. Θράσων (master) and Ἥλιος (slave) in *CIL* IV 5037); problems of transcription of Greek into Latin and of orthography (cf. the invocation of Herakles as protector of houses: ὁ τοῦ Διὸς παῖς καλλίνεικος Ἡρακλῆς ἐνθάδαι κατοικεῖ· μηδὲν εἰσειαίτω κακόμ; *CIL* IV 733); **2)** bilingualism and 'code-switching': prevalence of Latin; dating by the Roman calendar, but week-days are often expressed in the Greek-Oriental fashion (*CIL* IV 5202: Θεῶν ἡμέρας· Κρόνου, Ἡλίου, Σελήνης, Ἄρεως, Ἑρμοῦ, Διός, Ἀφροδείτης); several types of bilingual documents, ranging from the

full doubling of texts to the addition of a single word in Greek; switching of language within ■ document; Greek texts in Latin letters and vice-versa; mixing up of language-codes and hybrid forms (with *CIL* IV 3340 (32) as an outstanding example); development of a contact language (the 'Greco-Latin'), with its own standards and structures [cf. *SEG* LII 754].

1086. Pompeii. Indication of contents on a medicine bottle, 3rd/2nd cent. B.C. Small black-glazed medicine bottle; in an oval frame inscription above a monogram, flanked by two small omphaloi; stamped on the belly before firing; found in 1997 in a residual digging context in the Foro Triangolare. Ed.pr. G.Vallarino, *AC* 54 (2003) 351-361 (ph.; dr.).

λύκιον | monogram

For medicine bottles stamped λύκιον (a collyrium [eyewash; cf. *SEG* L 1722]), found in many places in the middle and eastern Mediterranean, see the study of L.Taborelli - S.M.Marengo summarized in *SEG* XLVIII 2141 [add *SEG* LI 901]; the shape of our bottle resembles that of T.-M.'s 'Sicilian' type (with examples ranging from the late 4th to the early 2nd cent. B.C.), and the lettering seems to be close to that on a bottle from Mineo inscribed Νικία | λυκίου (ph.; dr.; T.-B., *art.cit.* 223 and 260). The Pompeii bottle was probably imported with its contents from Sicily. Two bottles with completely identical stamps (from the same matrix) found in Kamiros and Lilybaeum (ph. of both; T.-M., *art.cit.* 230 and fig. 17/18; Lilybaeum: *SEG* XXVI 1078; Ἰάσονος | λυκίου; they may have been made either in Rhodes, or Marsala or an unknown place) show that bottles produced by the same manufacturer were used in different places and hence could also be traded over long distances. The omphaloi, also attested on some other bottles, refer to the (Delphic) cult of Apollo and serve the purpose of guaranteeing the quality of the contents. The somewhat damaged monogram (stylized; at least including Y above M) either conceals the name of the manufacturer or the place of production or some qualification of λύκιον (for a monogram indicating the contents on a lead medicine bottle found near Tarentum see *SEG* XXXI 881 = XLII 956 no. 64 = LI 1412 no. 10: ἀψίνθιον rather than ψύλλιον; ph.), ed.pr. who prefers the third alternative and hesitatingly suggests reading διάσμυ(ρνον): 'prepared with myrrh', a word known from literary sources and ostraka, and from Latin oculists' stamps from Gaul reading collyrium diasmyrnes, which seems to be the translation of λύκιον διάσμυρνον; for a collyrium beginning with δια- see *IG* XIV 2576 (10) (glass perfume bottle; διακ[.]δ[..]ν, which according to V. should be restored as διακ[ώ]δ[υο]ν).

1087. Poseidonia. Dedications on silver plaques, ca. 550 B.C. Arena IV 19 (*LSAG*2 260 nos. 3; *SEG* XII 412; XLVIII 1280*); Arena IV 20/21 (*LSAG*2 457 G; *SEG* XXXII 1027 and 1026; XLVIII 1280*). N.F.Parise, *Incidenza dell'antico. Dialoghi di storia greca* 1 (2003) 121-124, comments on the units of weight used at Poseidonia, which can be extrapolated from the actual weights of three of these plaques. For Arena IV 20, P. follows A.M.Ardovino's specification (cf. Arena IV p. 46 note 6): 111,5339 g = 15 staters of 7.4355 g = 30 drachmas of 3.777 g = 180 obols of 0.9196 g (according to the basic equivalence of 1 stater = 2 drachmas = 12 obols). For Arena IV 19, the weight of 570.8 g implies an equivalence of 75 staters of 7.6106 g (or 150 drachmas or 900 obols of 3.8053 or 0.6342 g, respectively). The same system (with 7.76 g - according to the value standardized later - as the weight of one stater) underlies the weight of both

objects, and also allows us to understand the 17.056 g of Arena IV 21: 17.46 = 27 obols (or 2.25 staters of 4.5 drachmas); at the same time, 17.46 represents 3 x 5.82 g: an unit of Oriental origin serving as the drachma in all monetary issues of the foundations of Chalkis in the west; it is the equivalent of one third of the Euboic tetradrachm. Consequently 9 Poseidonian staters = 4 Euboic tetradrachms: (7.76 g x 9) = (17.46 g x 4) = 69.84 g. All these units fit into ■ single 'mixed system', in which the proportion 3 : 4 is crucial, allowing the reduction of weights either to the 'Phoenician' standard of 7.76 g or to that of 5.82 g used for the Chalkidian drachma.

1088. Poseidonia (area of: Pontecagnano). Owner's graffito on a vase, late 6th cent. B.C. *SEG* XXXIV 1019 (XLII 934); Arena IV 30; *IGDGG* II 31; *LSAG*2 457 H. R.Arena, *Acme* 56.1 (2003) 82, repeats (cf. Arena IV) his comments on the name Στρίνπων (cf. the gentilicium Stremponius in *CIL* X 226, from Grumentum in Lucania; Italic root stremp-; Στρίνπων for Στρένπων under Aeolic influence).

1089. Poseidonia (area of: Fratte di Salerno). Erotic acclamations on a vase, 480-470 B.C. *SEG* XXXVII 817; Arena IV 33; *IGDGG* II 28. R.Arena, *Acme* 56.1 (2003) 80-82, comments on some dialectal characteristics and on the names in this graffito, both an eloquent evidence of the mixture of peoples (Greek; Etruscan; Latin: for Νιξώ cf. Nixa) in this region. As to ἥραται (B in fine) as opposed to ἔραται preceding twice in the Achaean tradition, A. considers the possibility that H reflects 'il valore aperto che assumeva ■ davanti a /r/' [but see L.Dubois, *IGDGG* II, who explains H as a writing error, Tybout]. For a more concise version of this note see id., *Studia Minora Facultatis Philosophicae Universitatis Brunensis* 6/7 (2001/2002) 23/24.

1090. Puteoli. Dedication by the city of Kibyra, ca. 138 A.D. *CIG* 5852; *IG* XIV 829; *IGR* I 418; *OGIS* 497; *SEG* XLIV 823 (incorporating readings by S.Follet). After ■ brief introduction on the increasing number of Greek inscriptions in the 2nd cent. A.D. and the connection between Puteoli and many cities from Asia Minor, P.Lombardi in *L'Italia centro meridionale* (cf. our lemma no. 1034) 11-31, focuses on this text, which she examined in the archaeological museum of Naples together with the lower part of the relief above the inscription (ph.; Italian translation); the relief shows an eagle and a seated person (probably Zeus Soter Olympios) both placed on a base. L. presents the following text (L. 1 on the cornice between the relief and the main inscription).

['Α]γαθῆι τύχηι · Ζεὺς Σω[τὴρ 'Ολύμπιος?]·
ἡ Κιβυρατῶν πόλις, ἄποικος Λ[ακεδαιμονίων],
συγγενὶς 'Αθηναίων καὶ φι[λέλλην, νῦν δὴ]
4 αὐτὴ τοῦ κοινοῦ τῆς 'Ελλάδος [σύνεδρος, σὺν]
ἐνδόξοις οὖσα καὶ μεγάλαις [τῆς 'Ασίας πόλε]-
σιν διά τε τὸ γένος τὸ 'Ελληνι[κὸν καὶ διὰ τὴν]
πρὸς 'Ρωμαίους ἐκ παλαιοῦ φι[λίαν καὶ συμμαχί]-
8 αν καὶ διὰ τὸ εὐξῆσθαι τειμαῖ[ς ἐξαιρέταις ὑπὸ]

θεοῦ 'Αδριανοῦ, ἀνέθηκε τὴν [εἰκόνα καὶ τὸ δό]-
γμα [το]ῦ Πανελληνίου ἐνγράψ[ασα ταὐτὰ?]
ΚΑ (or Ε?) [-3-4-]ΠΑΣ (?) [-4-5-]Π[---------]
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1. Σω[τήρ], all previous editions || 2. Λ[ακεδαιμονίων καὶ] *IGR, OGIS, SEG* || 3. καὶ φί[λ -- καὶ], *IG*; καὶ φι[λορωμαῖος καὶ], *IGR, OGIS*; καὶ φί[λη, μετέχουσα καὶ], *SEG* || 4. the 'koinon of Hellas' is the Panhellenion, L.; [ἐν ταῖς μάλιστα], *IG, IGR, OGIS*; [συνεδρίου, ἐν ταῖς], *SEG* [ἐν is preferable to σύν, Chaniotis] || 6. τὸ γένος 'Ελληνι[κὸν καὶ διὰ τὴν], *IG, IGR*; τὸ γένος 'Ελληνι[κὸν ὂν καὶ τὴν], *OGIS*; τὸ γένος τὸ 'Ελληνι[κὸν καὶ διὰ τὴν], *SEG* || 7. φι[λίαν καὶ εὔνοι], *IG, IGR, OGIS*; φι[λίαν τε καὶ εὔνοι], *SEG* || 8. τειμαῖ[ς μεγάλαις ὑπὸ], *IG, IGR, OGIS*; τειμαῖ[ς ἐξαιρέτοις ὑπὸ], *SEG* [Follet's ἐξαιρέτοις is to be preferred to L.'s ἐξαιρέταις] || 9. ἀνέθηκε τῆι [-- δό], *IG, IGR*; ἀνέθηκε τῆι [θεᾶι ?, κατὰ τὸ δό], *OGIS*, SEG || 10. ἐνγρα[--], *IG, IGR*; ἐνγρα[φεῖσα εἰς τοὺς Πανέλληνας], *OGIS*; ἐνγρα[φεῖσα εἰς τὸ συνέδριον], *SEG* || 11. not in previous editions || following Follet (see *SEG* app.cr.), L. argues that in LL. 9/10 the Kibyran gift of a statue of Hadrian for the Olympieion in Athens was mentioned and that the city dedicated the present base, which mentioned that statue and the corresponding decree of the Panhellenes, [redacted] the new emperor Antoninus Pius on the occasion of the celebration of the Εὐσέβεια, founded in honor of Hadrian and taking place in Puteoli.

1090 bis. Rhegion. Dedication of weapons in Olympia. See our lemma no. 428.

1091. Rhegion. Greek inscriptions in the Roman period. M.Buonocore, *Bollettino della Badia greca di Grottaferrata* 45 (1991) 229-254 (map of Regio III), presents a corpusculum of 28 inscriptions (24 from Rhegion; two from Hipponion, and two from Lokroi Epizephyrioi) testifying to the persistent use of Greek in all categories of inscriptions (public/private; pagan /Christian) from 89 B.C., when Rhegion became a municipium, to the 7th cent. A.D. Most of them were already republished and/or commented upon in id., *Supplementa Italica* 5 (Rome 1989; cf. *SEG* XL 853 [below: *SI*]). On 230/231 B. repeats his comments on the Rhegian magistrates (cf. *SEG* XL 855). For B.'s new readings see the references to *SEG* XL below [we add the references to these texts in *SEG*-volumes published later than B.'s article, which should have been included in *SEG* XLI; for the prytany see also our lemma no. 1092]. Texts and bibiography of and commentary on the following inscriptions: **1-3)** *IG* XIV 617-619 (*IGR* I 469-471; cf. *SEG* XL 855; B. 238-240 nos. 2-4; ph. of nos. 2/3 [cf. *SEG* XLIII 1254 and our lemma no. 1092]); **4-5)** *IG* XIV 620/621 (cf. *SEG* XL 855; B. 240/241 nos. 5/6; ph. of no. 5 [cf. *SEG* XLIII 1254 and our lemma no. 1092]); **6)** *IG* XIV 623 (B. 246 no. 15); **7)** *IG* XIV 624 (cf. SEG XXXIX 1037; *SI* p. 46; B. 245 no. 12; ph.); **8)** *IG* XIV 625 (*SEG* XXXV 1031; XL 841; 253 no. 26; ph.; from Lokroi Epizephyrioi); **9)** *IG* XIV 626 (*SEG* XXXI 861; *CIL* X 11; M. 246/247 no. 16; ph.; dr.; bilingual [cf. *SEG* XLIII 1244, XLV 1436, and L 1051 and 1055]); **10)** *IG* XIV 627 (B. 246 no. 14); **11)** *IG* XIV 628 (*SEG* XXXI 862; XL 861; *SI* pp. 46/47; Wessel, *IGCVO* 692; B. 251 no. 23; dr.); **12)** *IG* XIV 629 (*SEG* XIII 469; XXXVII 793; Wessel, *IGCVO* 129; B. 251/252 no. 24; ph. [A.Guillou, *Recueil* (cf. *SEG* XLVI 1302) no. 132; cf. *SEG* LI 1181]); **13)** *IG* XIV 633 (*SEG* I 421; cf. XXXIX 1037; CIJ^2 639 (a); Wessel, *IGCVO* 75;

B. 254 no. 28; from Hipponion); **14)** *IG* XIV 634 (cf. *SEG* XXXIX 1037; B. 254 no. 27; ph.; from Hipponion); **15)** *IG* XIV 2405 (46) (*SEG* XL 864; Wessel, *IGCVO* 149; *SI* p. 47; B. 250/251 no. 22; ph.); **16)** *SEG* I 418 (IV 69; XL 854; *SI* no. 11; B. 237/238 no. 1; dr. [cf. *SEG* XLVII 2277 sub (13)]); **17-19)** *SEG* XXIX 987-989 (cf. XL 855; *SI* nos. 12-14; B. 241-243 nos. 7-9; ph. of all [cf. *SEG* XLIII 1254]); **20)** *SEG* XXXII 1018 (B. 252/253 no. 25; ph.; dr.; from Lokroi Epizephyrioi); **21)** *SEG* XXXIX 1062 (B. 243/244 no. 10; ph.; see our lemma no. 1093); **22)** *SEG* XL 856 (*SI* no. 22; B. 245 no. 11; ph.); **23)** *SEG* XL 857 (*SI* no. 20; B. 245/246 no. 13; ph.); **24)** *SEG* XL 858 (*SI* no. 37; B. 247/248 no. 17; dr. [cf. *SEG* L 1739]); **25)** *SEG* XL 859 (CIJ^2 635 (b); *SI* no. 35; B. 249 no. 20; ph. [cf. *SEG* XLV 1436]); **26)** *SEG* XL 860 (*SI* no. 36; B. 249/250 no. 21; ph.); **27/28)** *SEG* XL 862/863 (*SI* nos. 31 and 28, respectively [in *SEG* XL 863 read 71/72 no. 28 (ph.) instead of 74 (ph.)]; B. 248/249 nos. 18/19; ph. of both).

1092. Rhegion. The prytany in the Hellenistic and Roman period. L.D'Amore in *L'Italia centro meridionale* (cf. our lemma no. 1034) 49-59, argues that in the Roman period, when Rhegium was a municipium, the πρύτανις (and his colleagues the συμπρυτάνεις) no longer was the politically powerful eponymous magistrate but an official with mainly religious and symbolic functions. She compares *IG* XIV 617-621 (ph. of 617-620; sacrificial catalogues mentioning the πρύτανις, the συμπρυτάνεις and a host of subordinate cultic functionaries) with inscriptions from Akarnania, Epeiros and Illyria, in which the πρύτανις, together with colleagues and subordinate cultic specialists, fulfill similar religious duties (cf. e.g. *IG* IX^2.1 212, 247-250; *SEG* XXVI 694; XXXII 1651 (8); XLII 543 bis and ter). Texts from Asia Minor confirm the picture of prytaneis involved in cultic activities. Further reflections on the ἄρχων πενταετηρικός and ἀγορανόμος: possibly functionaries concerned with the control of the panegyreis which were celebrated in honor of the deities worshipped in the prytaneion (earlier interpretations: ἄρχων πενταετηρικός = quattuorvir quinquennalis; ἀγορανόμος = quattuorvir aedilis). In short: in the Roman municipium we see 'sopravvivenze elleniche cultuali e culturali' (56).

1093. Rhegion (area of: Occhio di Pellaro). Inscription on a tile, late 1st cent. B.C./early 1st cent. A.D. *SEG* XXXIX 1062. Republished by M.Buonocore, *art.cit.* (cf. our lemma no. 1091) 243/244 no. 10 (ph.), with the following new readings: in (B) L. 1 ῎Ανθου {Ρη} 'Ρηγείνου χεὶρ κεραμέῶς· 'Ερμέρως· instead of ῎Ανθου {Ρη} 'Ρηγείνου χεὶρ· κεραμεὺς 'Ερμέρως·; in (B) L. 3 Αἰσωπιτάνα κεραμίς (with κεραμίς as the female equivalent of κεραμεύς and the preceding Αἰσωπιτάνα as the proper name of this female potter) instead of αἰσωπιτάνα κεραμίς; in (C) L. 3 ΚΑΡΤΑΤΑΣ instead of ΚΑΤΤΑΓ; in L. 5 Πριμο(γένης) instead of Πριμο. He interprets (A) as the name of the deceased, and (B/C; in smaller letters) as mutual bantering of the kind the potters may have exchanged during work, and translates: 'Mano di ῎Ανθος reggino (è colui che materialmente ha inciso il testo) cermista; 'Ερμέρως; salve Φάλακρος; Σωτήριχος dissoluto e falso fornaciaio; Πριμογένης acquisto mal riuscito; ceramista Αἰσωπιτάνα. È infatti di Πριμογένης, il mal comprato ...'. B. dates the text to the turn of the 1st cent. B.C./1st cent. A.D., perhaps to the reign of Tiberius.

Rejected by F.Mosino in *Messina e Reggio* (cf. our lemma no. 1025) 314-317 (ph.), who repeats and elaborates upon his interpretation summarized in *SEG* XXXIX 1062 app.cr.: the tile bears the epitaph of the slave-potter Clemens set up by his fellow-slaves making bad jokes at the expense of the deceased; it is the 'speaking tile' which is qualified as αἰσωπιτάνα κεραμίς. He stresses the mix of Greek and Latin in onomastics and vocabulary (πριμογένη represents Latin primigenius; μάλεμπτε = malempte: 'mal comprato'), characteristic of the late Republican/ early Roman Imperial period when Latin was penetrating into the Greek speaking community of Rhegion. New is M.'s suggestion that Κλήμης is a Christian name, which would fit in with the Tiberian date not excluded by B.; he supposes that the insults were directed against Clemens' faith, with the terms σωτήριχος and primigenius alluding to 'Cristo salvatore' and to the 'primigenitura del cristiano in Cristo' (317), respectively. Contra M.-Y.Perrin, *An.Ép.* (2003) [2006] no. 553, who considers the Christian connection improbable on account of the early date [M.'s main onomastical argument is the absence of Clemens as a nomen (not as a cognomen) in Solin-Salomies, *Repertorium*; but see e.g. the references listed s.v. Κλήμης in the Consolidated Indices of *SEG* for vols. XXVI-XXXV and XXXVI-XLV: no explicitly Christian inscriptions, while some are explicitly pagan (see especially *SEG* XXXVII 1538 and XXXIX 1565). Tybout].

1094. Rome. For an inscription possibly from Rome see our lemma no. 1062. For bilingual inscriptions from Rome see see our lemma no. 2186. For Greek names in Rome see our lemma no. 2195. For women involved in mysteries in Rome see our lemma no. 2251.

1095. Rome. Foreigners. J.Dresken-Weiland, *RQ* 98 (2003) 18-34, studies Latin and Greek epitaphs from Rome recording provenances outside Italy (Imperial period). Using and occasionally nuancing D.Noy's monograph (cf. *SEG* L 1056), she discusses: **1)** the provenance and profession of foreigners (20-29); special attention to pagan civil immigrants (N.'s 'Group B'), coming primarily from Asia Minor and known inter alia as senators, physicians, philosophers, poets, athletes, marble-traders from inscriptions and/or literary sources; in late antiquity, Constantinople became the prime destination for emigrants from Asia Minor (cf. *SEG* XLV 849); next come Spain and Gaul, equally bringing senatorial families, intellectuals, soldiers and traders (olive oil; wine; garum; textiles) to Rome; the third group of pagan civil immigrants comes from Africa (soldiers, craftsmen, traders, mainly in grain); persons from Greece are underrepresented in inscriptions; as to N.'s 'Group C' (mainly civil immigrants from the southern and eastern Mediterranean, both Christians and pagans), Syrians prevail from the 2nd cent. A.D.; among the non-Roman Christians, they are the strongest group; **2)** their dwelling-places (29-33); largely based on archaeological evidence; it cannot be shown that any group of immigrants preferred a specific quarter; brief discussion of the sanctuaries devoted to eastern cults, inter alia those of Syrian gods (cf. *SEG* LII 981*); **3)** the significance of migration for the city of Rome (33/34; discussion of a single aspect: the emergence of Latin as the principal language ca. 300 A.D., also in Christian liturgy).

1096. Rome. Q. Iulius Miletos builds a labyrinth and dedicates it to Serapis, reign of Septimus Severus (after 206 A.D.). *IG* XIV 1093; *IGUR* 1567 (*IGR* I 168; *SEG* LI 1429). G.Bevilacqua in *Epigraphica -- Guarducci* 217-229 (ph.), focuses on the place called λαβύρινθος (LL. 11 and 15) in which its builder and dedicant Κύϊντος Ἰούλιος Μίλητος (also known from *IG* XIV 1092 = *IGUR* 1566 = *IGR* I 167 = *CIL* VI 10091; cf. also our lemma no. 1048; ph.) invited the members of an association of marble-workers (μαρμαραρίων | τὸ γένος; LL. 12/13). After reviewing previous interpretations (open theater; building in the shape of a labyrinth; metaphor for tomb; the now prevalent view: funerary monument or its annex, whether a building or a garden), she suggests that the labyrinth was a meeting place of the association, placed under the protection of Serapis (L. 13: σῶζε). The term 'labyrinth' underlines the private and exclusive character of the place, which may have featured a hidden entrance and/or a complex lay-out (cf. also the word ἀπάτη in L. 9, possibly referring to its 'duplice carattere, ingannevole e insidioso e al tempo stesso dilettevole'; 225); alternatively, the name may have been derived from a decorative element (mosaic, relief or frieze representing a schematical labyrinth or a meander). The building probably consisted of several rooms: at least a banquet hall (cf. LL. 10/11: εὐφραίνεσθαι | φίλοι εἰς λαβύρινθον; εὐφραίνεσθαι/εὐφροσύνη often refer to convivial joy, whether in a cultic context or not; see *SEG* XXVI 968 for this verb in connection with the cult of Serapis) and a cult place, perhaps in a crypt. The labyrinth was donated by Q. Iulius Miletos to ensure eternal commemoration after his death; his tomb may have been nearby.

1097. Rome. Bilingual (Latin/Greek) epitaph of M. Iulius Sistus/Seistos, ca. 30-50 A.D. *IGUR* 635; *SEG* XIII 623. H.Solin in *Usi e abusi epigrafici* (cf. our lemma no. 984) 279-282, repeats his arguments in favor of a date in (or shortly before) the mid 1st rather than the second half of the 3rd cent. A.D. (cf. *Arctos* 7, 1972, 178-183): the latest attestation of a gentilicium to indicate an imperial freedman is 238 A.D.; in the 3rd cent. one would expect Aug. lib. rather than Aug.l. (typical of the 1st cent.); all imperial freedmen named Marcus Iulius known so far have been manumitted by Livia. Also our M. Iulius must have been manumitted by Livia (between 14 and 29 A.D.), but after her death Tiberius is likely to have been his patron: this explains the expression Σεβαστοῦ (rather than Σεβαστῆς) ἀπελεύθερος. Our inscription provides the earliest example of the formula Σεβαστοῦ ἀπελεύθερος, and the only one referring to a Iulius; he died in the Claudian period at the latest. S. also comments on the name Sistus, which is, as the Greek equivalent Σεῖστος shows, not a deformation of either Sextus or Xystus. The name Sistus also occurs in *CIL* VI 26339 (all other attestations are vague or corrupt: *ICUR* 12180 (a) and 22602; the papyrus *SB* 4898).

[The reason for S.'s insistence on his earlier argument was its rejection by L.Moretti (*IGUR*) and the scepticism of J. and L.Robert, *BE* (1973) no. 93, in spite of the 'hard' onomastical evidence; however, see now also *I.Warsaw* 124, where A.Łajtar summarizes and accepts the conclusions of S.'s article from 1972. Tybout].

1098. Rome. Funerary epigram for Eutychia and Appianos, reign of Hadrian or Antoninus Pius. *IGUR* 1700; *SEG* XXXV 1045; XLVIII 1291. G.Bucher in G.W.Bakewell - J.P.Sickinger (edd.), *Gestures. Essays in Ancient History, Literature, and Philosophy Presented*

to Alan L. Boegehold (Oxford 2003) 159-172 (text and translation), examines the epigram for its literary qualities, which may shed light on the question whether its author was the equestrian procurator and historian Appian of Alexandria, as supposed by L.Moretti (cf. *SEG* XXXV; *IGUR*), É.Famerie (*Le latin et le grec d'Appien. Contribution à l'étude du lexique d'un historien grec de Rome*, Geneva 1998, 11/12) and P.Goukowsky (cf. *SEG* XLVIII). Detailed analysis of the vocabulary: largely Homeric (the Homeric παγχρύσεος may allude to the 'dazzling gilt-bronze roofs of such recent ... wonders as the Basilica Ulpia and the Pantheon'; 171); significant exceptions are ἱερατὶς (τειμή; L. 1; 'priesthood'); Αὐσόνιον κράτος (L. 2; "Roman Empire'); πανήγυρις (L. 3; 'pleasure', 'happiness') and meter (technically excellent, but without a professional polish; the last line, δωδεχέτην ἔλαβον, ἔζησεν ἔτη σὺν ἐμοὶ λα', generally considered a prose addition, is a hexameter if the number is vocalized as a syllable [but note the awkward sequence of four short syllables in ἔλαβον ἔζησεν, Tybout]; for similar exploitation of numbers in meter cf. *IG* XIV 713 = Kaibel, *EG* 1122 = *AP* 10.43; *IG* XIV 1518 = *IGUR* 1182 = Kaibel, *EG* 701; Kaibel, *EG* 279 and 283). Though Appian's 'combination of good and mediocre habits is amateurish' (165), his epigram contrasts favorably with a contemporary cenotaph equally composed for an Alexandrian (Bernand, *Inscr. métriques* 19; in this case probably by a poet-for-hire, producing an epitaph 'in workmanlike fashion'; 167/168; text). B. also reflects on the unpretentious sarcophagus, only decorated with the tabula ansata framing the epigram; *IG* XIV 1347 (*IGUR* 306; see our lemma no. 1099) is a fragment of a similarly simple sarcophagus with tabula for an eques of procuratorial rank, which shows that Appian's sarcophagus is perfectly suitable for a man of his status. Allegedly found in the Camposanto teutonico (and now mortared atop a garden wall containing memorials *ibid.*; see B. 160/161 for further details concerning its physical appearance and present state), it is likely to come from the excavation of a nearby nekropolis along one of the roads leading outside Rome along the foot of the Vatican. All in all, B. concludes that, though there are no compelling objections to consider the historian Appian as the author, the case falls short of being established.

1099. Rome. Epitaph of Aelia Matrona and her son, 250-300 A.D. *IG* XIV 1347; *IGUR* 306; for the date cf. *SEG* XXX 1193 (3rd cent. A.D.; cf. also *PLRE* s.v. Synesius (2): 250-300 A.D. in view of the titulature κράτιστος δουκηνάριος, reproducing Latin vir egregius ducenarius). G.Bucher, *art.cit.* (cf. our lemma no. 1098) 168-170 (text), argues that the tablet bearing this epitaph, set up by the Antiochene eques of procuratorial rank Cocceius Iulianus Synesius for his wife and son, originally belonged to a simple sarcophagus which very probably did not feature decorative elements except for the tabula ansata containing the inscription. This seemingly contrasts with the qualification μουσόπλαστος λάρναξ, which is believed to mean that the sarcophagus was adorned with images of the Muses (*IGUR*; cf. LSJ^9 s.v. μουσόπλαστος: 'ornamented', on the sole base of this inscription). B. rejects this interpretation, considering the term 'an indirect form of the traditional invocation of them [sc., the Muses] in the composition of a text important to the author (cf. Hom. *Od.* 1.1)', and suggests translating it as 'fashioned by the Muses' or 'fashioned with the aid of the Muses' [This seems quite artificial for a prose epitaph; moreover, μουσόπλαστος refers to the λάρναξ bearing the epitaph, not to the text (except if one accepts that it does so by a clumsy metonomy); in combination with the element -πλαστος, the suggestion of a sculptural representation seems strong; on the assumption that Moretti's characterization of the tablet as part of a sarcophagus and B.'s argument concerning the absence of decorative elements are correct, it may be supposed that the epitaph was originally intended to be engraved on another, more conspicuous container, either featuring reliefs of the Muses, or another artful decoration 'fashioned with the aid of the Muses', Tybout].

1100. Rome. Christian epitaphs: new readings. H.Solin, *Arctos* 37 (2003) 197, reads *IG* XIV Add. 1588 (a) (*ICUR* 869) as Ἑρμογένης κατ(ετέθη) Καλ(άνδαις) Ἰουλία[ις]; alternatively he suggests Ἑρμογένης· κατ(άθεσις) or Ἑρμογένης κατ(άθεσις) (female name Ἑρμογένη, admittedly rarer than Ἑρμογένης). *ICUR*: ΕΡΜΟΓΕΝΗϹ• ΚΑΤ •ΚΑΛ•ΙΟΥΛΙΑ..; *IG*: ΕΡΜΟΓΕΝΗϹ•ΚΑΤ•ΚΑΨΙΟΥΛΙΑ, with the suggestion Ἑρμογένης κ[αὶ?] Κ[λ(αυδία)] Ἰουλία, rejected by S. On 200, S. suggests reading ΘΕΟΚΟΜ in *ICUR* 697 as Θεό(π)ομ(πος), but ultimately he writes: 'non liquet'.

1101. Rome. Christian epitaph of Iusta, mid 4th-early 5th cent. A.D. Inscription incised on a loculus; found in 1986 in the 'regione di S.Eutichio' (formerly called 'catacomba della ex vigna Chiaraviglio', near the catacomb of St. Sebastian). Ed.pr. C.Carletti, *RAC* 79 (2003) [2004] 78/79 no. 32: Ἰοῦστα· ὁ κύριος Θεός

The acclamation is elliptic for ὁ Θεὸς μνησθῇ αὐτῆς vel sim., ed.pr., who publishes 31 Latin inscriptions from the same area, some of which have Greek Christian symbols: chi-rho monogram (48/49 no. 2; 56/57 no. 9; 63-65 nos. 17/18; 69-71 nos. 23/24; 75 no. 29), ΑΩ (64/65 nos. 18/19; 69 no. 23), and ΧΜΓ (52/53 no. 6; each letter followed by a small cross; 52/53 no. 6).

1102. Rome. Inscription on a magical gold amulet, 2nd cent. A.D. Rectangular gold tablet; found in a loculus belonging to a grave building in a nekropolis near the Via Basiliano. Mentioned by A.Buccellato - P.Catalano et alii, *MEFRA* 115 (2003) 325 (ph.; no text). The text is read and discussed by S.Giannobile, *ZPE* 152 (2005) 161/162 (ph.; dr.), as the starting point of an article concerning the Egyptian god Ptah in amulets and magical papyri (161-167).

Charakteres | charakteres | Φνεβεννουθ

Φνεβεννουθ: term of Egyptian origin meaning 'the lord of the gods'; in magical papyri φνεβεννουνι occurs as an epithet of the Egyptian god Ptah (Φθᾶ); also the vox magica Φνεβεννουθ is likely to be related to Ptah, G., who discusses some magical papyri and three amulets (ph.; dr.) recording Φνεβεννουθ, vel sim.: 1) R.Kotansky, *Greek Magical Amulets* I (cf. *SEG* XLIV 1737) no. 1 (Eburacum; gold; 4th cent. A.D.; considered a love spell, but on account of the high over-all similarity to our amulet (found in a funerary context) rather protective in general): 2) *SEG* XXXIII 1547 (unknown provenance; silver; 3rd cent. A.D.; the inscription claims (general) protection from pain; charakteres similar to those in amulet (1) above, followed by Ψνεβεννου Φνεβεννυθ ὁμοίως Φνηβεννουθ [cf. also the commentary in *SEG* XXXIII 1547 app.cr.]); 3) P.L.Bruzza, *BCAR* 9 (1881) 165-173; Rome; terracotta; probably Christian; two lines of Greek followed by five in Latin: Ακρηστυγαθχωρακε | ρακρανα Ψωβεβενεου |

separate demonem a Florentlia quem peperet Iusta quia ‖ hoc iubet magnus Deus | iam iam cito cito in nomine | Dei; Ψωβεβενεου seems to be related to Φνεβεννουθ; cf. especially Ψνεβεννου in amulet (2) above).

1103. Rome (area of: Quadraro). Amulet with acclamation to Isis, 2nd cent. A.D. Amulet of irregular form made of glass paste (cameo glass); suspension hole; inscription on both sides; same text and lettering: one sinistrorsum, the other dextrorsum; white frame; white letters on a black ground in a slightly recessed field; found in 1993 in the grave of a ca. 15 year old girl buried in a small nekropolis in Quadraro, on the fourth mile of the Via Latina; now in the Museo Nazionale Romano. Ed.pr. G.Sacco in *Epigraphica -- Guarducci* 141-150 (ph.).

Νεικᾷ | ἡ Εἶσις

Ed.pr. lists and discusses seven amulets with similar texts: 1) *IG* XIV 2413 (5) (ed.pr. 143 no. 1; Rome; same text on both sides, one sinistrorsum, the other dextrorsum; lost?); 2) O.Weinreich, *Neue Urkunden zur Sarapisreligion* (Tübingen 1919) 34 (ed.pr. 143 no. 2; ph.; Velletri; identical to the new amulet found in Quadraro; also the letter forms are the same, with lunar and square (final) Σ in L. 2 [the exact correspondence implies that the inscriptions have been stamped, as ed.pr. suggests on 142 with some hesitation; no. 1, with the same text as no. 2 and that from Quadraro, was probably produced by the same stamp, Tybout]; 3) E.Peterson, *ΕΙΣ ΘΕΟΣ* (Göttingen 1926) 157 (ed.pr. 144 no. 3; dr.; Palestrina; same text on both sides; now lost?); 4) Weinreich, *l.c.* (ed.pr. 144 no. 4; two amulets (?; perhaps actually one piece, inscribed on both sides like nos. 1-3 and recorded in two drawings by Antonio Capello; Venice, later in Kassel; now lost?; the texts reported (νικᾷς | Ἶσις and Ἶσις | νικᾷς) deviate from all other examples and may be corrupt, ed.pr.); 5) C.Bonner, *Studies in Magical Amulets chiefly Graeco-Egyptian* (Ann Arbor 1950) 176 and 289 no. D 216 (ed.pr. 144/145 no. 5; Egypt); 6) Bonner, *op.cit.* 176 and 257 no. D 21 (ed.pr. 145 no. 6; Egypt); 7) Peterson, *l.c.* (ed.pr. 145 no. 7; Egypt). The same type of amulet made of glass paste occasionally bears the inscription μέγα τὸ ὄνομα τοῦ Σάραπις (same inscription on both sides; one sinistrorsum, the other dextrorsum); a) *IG* XIV 2413 (1 a) (ed.pr. 145 no. 1 a; ph.; Velletri); b) Peterson, *op.cit.* 208 (ed.pr. 145/146 no. 2 a; ph.; unknown provenance); c) *CIG* 8515; Peterson, *op.cit.* 208 (ed.pr. 146 no. 3 a; dr.; unknown provenance; lost?). Ed.pr. argues that the seven opistograph amulets (nos. 1-3 and a-c) were manufactured in the same workshop in Italy, probably in Latium, possibly in Rome.

1104. Rome. Graffiti (Roman dates) on the wall of a house, 2nd/3rd cent. A.D. Ten graffiti containing dates according to the Roman calendar; written on the stucco of ■ wall of 'room E 10' south of the atrium in a house found near Termini Station (cf. M.Barbera - R.Paris, edd., *Antiche stanze. Un quartiere di Roma imperiale nella zona di Termini. Catalogo*, Milan 1996). Ed.pr. H.Solin, *Hyperboreus* 9 (2003) 127-134: 1) πρ(ὸ) Καλ(ανδῶν) | Ὀκτωβρί(ων) (128 no. 1; reading uncertain, but probable; rare example of πρό with the name of the fixed day without the numeral α΄); 2) πρ(ὸ) δ΄ Καλ(ανδῶν) | Μαΐων (128 no. 2; under no. 1; horizontal stroke above the numeral); 3) πρ(ὸ) ι΄ Εἰδῶ(ν) | Μαΐω(ν) (128 no. 3; right of no. 2); 4) πρ(ὸ) δ΄ Εἰδῶν | Μαΐω(ν) (128 no. 4; under no. 3, right of no. 2); 5) πρὸ δ΄ Εἰ(δῶν) Φ[εβρα]ρ-ί(ων) (128 no. 5; higher, in the center; πρό in the shape of a monogram); 6) πρὸ (?) + | Κα-λα(νδῶν) | Μαΐω(ν) (128 no. 5; under no. 5; the reading of L. 1, possibly not belonging to the rest of the graffito, is uncertain; perhaps πρὸ ι΄?) 7) (πρὸ) ιδ΄ Καλ(ανδῶν) (128/129 no. 7; under no. 6; πρό before the numeral can be omitted under Latin influence: cf. e.g. *ICUR* 20602); 8) πρ(ὸ) γ΄ Εἰδῶ(ν) Σε{σ}πτενβρίων (129 no. 8; above, right); 9) πρὸ ιε΄ | Νωνῶν | Μα(ρ)τί(ων) (129 no. 9; under no. 8; πρό in the shape of a monogram; MATI, graffito); 10) πρὸ θ΄ (?) (129 no. 10; below, right; πρό in the shape of a monogram; the reading of the numeral is very uncertain) [S. does not comment on the purpose of these dates].

These graffiti are a valuable source for the way people in Rome outside the elite noted months' days in Greek; their formulas are in line with the Greek dates in our principal source: early Christian (and some pagan: *IGUR* 664 and 1658) inscriptions. S. discusses Greek versions of the dating formula (ante diem) X Kalendas Ianuarias: if the date is that of ■ fixed day, the latter (and the month's name used as an adjective) is expressed in the dative (Καλάνδαις, Νωναῖς, Εἰδοῖς Ἰανουαρίοις, etc.); for the days in between, the formula is πρὸ X Καλανδῶν plus month's name in the genitive, and the Roman practice of counting backwards and mostly including the first and last day is observed: Kalendis = Καλάνδαις, pridie Kalendas = πρὸ α΄ Καλανδῶν (never β΄: the reading β΄ in *ICUR* 7166 is uncertain, in 11043 restored, and in 12213 a numeral may have preceded β΄, e.g. [πρὸ ι]β΄) , III Kalendas = πρὸ γ΄ Καλανδῶν, etc. (cf. *ICUR* 19934/19935; *I.Cret.* IV 300 B L. 5); πρό can be replaced by a monogram, ΠΡ or Π; if the day before the fixed day (pridie) is indicated, α΄ is occasionally omitted (cf. no. 1 above); πρὸ ϛ΄ is relatively infrequent for unclear reasons.

1105. Rome. Invocation of and prayer to a cosmic deity on a silver amulet, 3rd/4th cent. A.D. Rectangular silver leaf; two small holes at the extremities; two inscriptions each occupying a column (A/B); the two columns are separated from each other by two parallel vertical incised lines; now in the Museo Nazionale Romano (Museo Epigrafico); a drawing was published by E.De Ruggiero, *Catalogo del Museo Kircheriano* (Rome 1878) 81 no. 200. Published after examination of the leaf by ed.pr. G.Bevilacqua, *art.cit.* (cf. our lemma no. 1109) 118-125 (ph.; dr. of Ruggiero), with ample comment on all magic formulas and parallels where possible.

	A	B
	θεοζθθοθ charakteres	charakteres
	συυαρβωθηωιωουθωρηωθ	ευστεφσ charakteres λεγε charakteres
	θουθσαρβαισαμφλωσθιχ	charakteres ηβρυωηουακτειvοβραωθθηνωρλαιλαμ
4	ωσαλαμαθωβραμηα	ψσεμεσειλαμοειπιτουκοσμουπυροβολοσερμαναι
	θιχανοχανοχανοχανοχ	ερεννουμενενχουχειουθθχανουβηθραναερμανειν
	[ca. 2]γηκαιυβιχαναρανα	αερειναβιωχβιωθχαρνουερινφνιαχνηαχμηφαναχη
		[--] σπροκκλα vacat

A. Θεοζθθοθ: charakteres of simple form; total of ca. 17 charakteres, ed.pr. ‖ 2. Συ υ (= σὺ ὗ?; = σὺ εἶ) Αρβωβωθηω ιωουθ ωρηωθ: invocation formula addressed to a god defined by a series of divine names in (A); Αρβωθηω is possibly a variant of Αρβαθ Ιαω; above I and ω probably small horizontal strokes, indicating a nomen sacrum: Ιωσυθ, variant of Ιαω(θ); ωρηωθ may be part of the preceding nomen sacrum, ed.pr. ‖ 2-3. Ιωουθωρηωθ|θουθ: pseudo-palindrome composed of the divine names Iao and Thoth, ed.pr. ‖ 3. Θουθ σαρβαισαμ

φλως θιχ: Θουθ = Thoth, assimilated in magical documents to Hermes; for φλως cf. possibly φλόξ, ed.pr. || 3-5. θιχ|ωσαλαμαθωβραμηα|θιχ: series of voces magicae (inter alia σαλαμα for σαλαμα(ζα?)) between the two monosyllables θιχ, ed.pr. || 5. four times ανοχ: the Coptic and Hebrew personal pronoun 'I (am)', also used for an independent divine being mostly identified with the rising sun, ed.pr. || 6. αναρανα: palindrome, ed.pr. || B. 1. charakteres badly preserved, ed.pr. || 2. Ευστεφς (meaning unclear) λέγε; two groups of ca. eight charakteres, ed.pr. || 3-4. (three charakteres) ηβρυωηου ακτεινοβραωθ θηνωρ λαιλαμψ; ηβρυωηου: either an incomplete series of vowels preceded by ηβρ or a very corrupt form of ἑβραιστί, ἑβραῖς: 'pronounce (λέγε; L. 2) in Hebrew', sc. the following divine names: ακτεινοβραωθ (cf. epithets in ἀκτ(ε)ινο-, notably ἀκτινοβόλος), θηνωρ (epithet of Helios), and λαιλαμψ (term corresponding to the Hebrew equivalent of 'forever'): prescript of a prayer, ed.pr. || 4-5. Σεμεσειλαμ ὁ εἰπὶ (for ἐπὶ) τοῦ κόσμου πυροβόλος ερμαναιερεννουμενεν χουχχειουθ; for Σεμεσ(ε)ιλαμ see *SEG* L 1746; ὁ ἐπὶ τοῦ κόσμου πυροβόλος: 'colui che scaglia il fuoco sul cosmo' (cf. ἀκτινοβόλος); the remaining terms represent a divine name plus epithet concluded by the vox magica χουχ-χειουθ (= Χουχεωθ?); above EP (separated from the following letters by a small vacat) perhaps a small M indicating an abbreviation: Ἑρμάν (nominative; contracted form) or a composite derived from Ἑρμῆς?, ed.pr. || 5. ligatures EI and EP, ed.pr. [we indicated ligatures for all four relevant cases, but cannot discern on the ph. or dr. whether this is correct] || 5. in the sequence θχανουβηθραναερμανειν the divine names ανουβη(θ) (cf. Anubis) and Ἑρμάν can be recognized, ed.pr. || 5-6. the sequence ειν|αερεινα seems to have palindromic character, ed.pr. || 6. series of voces magicae, in which Βιωθ and αχμη can be recognized, ed.pr. || 7. [--]ς Πρόκ(κ)λα (= Procla)?: perhaps the owner of the amulet, ed.pr. [but cf. app.cr. in fine] || ed.pr. offers the following translation: 'Pronuncia in ebraico (?): Raggio di luce, dài luce, turbine, sole eterno "colui che scaglia il fuoco sul cosmo *Hermàn* ... oscurità (?) ... *Anubis* (?) *Hermàn voces magicae*" '. Invocation (A) and prayer (B) refer to a cosmic deity, invoked with epithets related to the solar theology of late antique magic; in (B) Hermes appears to be assimilated to Helios; Hermes is known from magical papyri as an oracular god, ed.pr., who argues that the text reflects a cultic (divinatory?) practice rather than being a simple amulet (in this case the tentative reading of a personal name in B L. 7 is difficult to explain); the two holes in the tablet suggest that it was attached to an object, e.g. a small statue of the god invoked.

1106. Rome. Inscription on a gold-glass base, 4th cent. A.D. See our lemma no. 2125 sub (34).

1107. Rome. Defixiones: 'Sethianorum tabellae', 4th/5th cent. A.D. Audollent, *DefixTab* 155-170; *SEG* L 1065. G.Bevilacqua in *L'Italia centro meridionale* (cf. our lemma no. 1034) 65-74, analyzes the opening logos as reconstructed by D.R.Jordan (cf. *SEG* L): ὑμεῖς δέ, ἐφυδριάδες Νύμφαι, ἀϊδώνιαι, ἔγχωροι κατοικοῦσαι ('I invoke you, deadly Nymphai Ephydriades who live here'); itself a sequence of metrical kola, she finds parallels for all terms especially in poetry. The focus is on the ἐφυδριάδες Νύμφαι. B. underlines the natural connection of water, especially wells, with the underworld; consequently wells were deemed fit for the deposit of defixiones (cf. e.g. *SEG* XXXV 213-227 for 14 imprecations found in a well near the Athenian agora). The role of aquatic (and other) nymphs is ambiguous: as the protectors of salutary waters they are mostly benevolent (cf. e.g. the νύμφη ὑδροχόος in *SEG* XXXVII 1239, and the ἐφυδριάδες in Artem., *Oneir.* 2.38), but they can also exert a malign influence: the retaliating nymphs living in the underworld of our tablets have parallels inter alia in some as yet unpublished defixiones from Corinth invoking the ἁγίαι καὶ ἰσχυραὶ νύμφαι (6th/5th cent. B.C.; Jordan, *SGD* 167), and in several Latin imprecations. The myths of youths abducted by nymphs, of whom Hylas is the most outstanding example, is also a case-in-point; the motif of the nymph snatching away young men became a topos in funerary epigrams for ἄωροι (e.g. *IGUR* 1344 and 1350; Bernand, *Inscr. métriques* 86/87, from Hermoupolis Magna).

1108. Rome. Graffiti by visitors of the tomb of St. Marcellinus and St. Peter, 7th/8th cent. A.D. C.Carletti in *Epigraphica -- Guarducci* 243-251, traces the history of the sanctuary of St. Marcellinus and St. Peter on the Via Labicana from Pope Damasus I (366-384 A.D.) to Pope Adrianus I (772-795 A.D.), and draws attention to the graffiti (91 in Latin; 31 in Greek; 2 in runic alphabet) left by pilgrims on the walls of the basilica built by Pope Honorius I (625-638 A.D.) and consequently dating to the 7th/8th cent. A.D. He focuses on the two graffiti *ICUR* 15966 B (3/4) (dr.), for which *ICUR* offers a reading only vaguely reminiscent of the original. C. argues that we have a single graffito probably written by one hand but recording two men: Σωθηρίο p(res)b(y-t)e(ro) | Αἰθηρίο βοέθη (PIO in L. 1 and in L. 2 is represented by a stylized ligature consisting of two circles above each other, connected by a vertical stroke; C. argues that it developed from PIO written vertically [on 245, C. describes the ligatures preceding PIO both in L. 1 and L. 2 as 'nesso theta-eta', and accordingly he prints twice ΘΗ in his text on 246; however, in his commentary he writes Σωθερίο, with E: 'si osserva in Σωθερίο la notazione di theta per tau'; the dr. shows after ω a lunar letter: a Θ which includes a lunar E rather than an H (cf. βοέθη for βοήθη). In his text on 246, C. prints p(res)b(yt)ero, not supported by the dr. which shows pbe; cf., however, C. on 245: 'una abbreviazione in lettere latine ..., cioè p(res)b(yt)e(r); we also corrected C.'s reading Αἰτηρίο in the text into Αἰθηρίο (correctly written in the commentary), Tybout]). The text should be understood as an abbreviated variant of Κύριε βοήθη τοῦ (δούλου σου) (name), for which cf. in the same group of graffiti *ICUR* 15968 (5) and 15969 (9). The graffiti are written by the persons on record themselves (in our case probably Aitherios), as appears from the Latin graffito *ICUR* 15969 (3/4) (dr.): e(g)o Romanus pr(es)b(yter) | + Sergius frater suu(s). Those in Greek were probably written by immigrants from the eastern Greek world, especially monks and other members of the clergy, as is evident from the indication μοναχός in some graffiti (e.g. *ICUR* 15968 (5) and (6)).

1109. Rome. Magical amulets, late Roman Imperial period. G.Bevilacqua, *Studi epigrafici e linguistici sul Vicino Oriente antico* 20 (2003) 115-131, publishes a new amulet (our lemma no. 1105) and discusses the following known phylacteries: the amulet in our lemma no. 1110; on 117/118 (Italian translations): the invocations of Serapis *IG* XIV 2413 (1) (graffito from the Esquiline; now lost), 2413 (3) (gold tablet; now lost), and *SEG* XXXV 1051 (gold tablet); the latter, found in the mouth of a deceased, was used for secular purposes and re-used after the death of its bearer in order to perpetuate protection in after-life; in line with its new use, the lower part of the tablet, probably containing the names of the evil forces from whom the bearer was seeking protection while living, was cut off; brief comment on Serapis' new epithet αἰωνεργέτης.

1110. Rome. Invocation of demons against evil forces on a gold amulet, late Roman Imperial period. Gold tablet formerly in the Louvre, but long lost; W.Froehner, *Sur une amulette basilidienne inédite du Musée Napoléon III* (Caen 1867; = *Bulletin de la Société des Antiquaires de Normandie* 4, 1866/1867, 217ff.); cf. L.Robert, *OMS* VII 481; R.Kotansky in *Ancient Magic and Ritual Power* (cf. *SEG* XLV 2314) 272; republished by R.Merkelbach, *Abrasax. Ausgewählte Papyri religiösen und magischen Inhalts* 4 (cf. our lemma no. 2237) 44-46 (German translation; further bibliographical references). G.Bevilacqua, *art.cit.* (cf. our lemma no. 1109) 116/117, comments on the pact that Solomon concluded with the demons (L. 12; cf. L. 1). We present M.'s 'normalized' version of this interesting yet inaccessible text; for other amulets in M.'s publication see our lemma no. 2237.

Ιαω Σολομὼν Σαβαω
[-----------] Σεσεν⟨γενβαρ⟩φαρανγης
ἐπὶ τοῦ μεγάλου καὶ ἁγίου ὀνόματος τοῦ ζῶν-
τος κυρίου θεοῦ Δαμναμεναίου καὶ Ἀδωναίου
καὶ Ιαω καὶ Σαβαωθ, [ὁρκίζω] πάντα τὰ πνεύματα
Βαρβαρωφαναιδα καὶ πᾶν πνεῦμα πυρεκτικ-
ὸν καὶ πᾶν πτωματισμὸν καὶ πᾶν ὑδροφόβα-
ν καὶ πᾶν βάσκανον ὀφθαλμὸν καὶ πᾶσαν ἐπαπο-
στολὴν βιαίαν πνευμα[τικὴ]ν καὶ πᾶσαν φαρμα-
κείαν, μὴ ἅψασθαι τῆς φ[ορού]σης τὸν ὁρκισμὸν
τοῦτον Συντύχης· πᾶν πνεῦμα πονηρόν, μνησθ-
έντα τῆς διαθήκης ἧς ἔθεντο ἐπὶ δέει Σολομῶνος καὶ
Μιχαήλου τοῦ ἀνγέλου, ὅτε ὤμοσαν τὸν μέγαν καὶ ἅγιον ὅρ-
κον ἐπὶ τοῦ ὀνόματος ἁγίου, καὶ (εἶ)παν ὅτι "φευξόμεθα καὶ οὐ
ψευσόμεθα"· φύλαξον Συντύχην Συντύχης ἀπὸ πονηροῦ πνεύ-
ματος παντός, ὁρκίζω σε, καὶ νύκτος καὶ ἡμέρας καὶ μεσημβρί-
ας· φύλαξον Συντύχην εἰς πάσας τὰς ἡμέρας τῆς τοιαύ-
της· φύλαξον Συντύχην

Many readings are uncertain, M. || 1. ΣΟΛΟΜΟΝ, F. || 4. ΔΑΜΝΑΝΑΝΑΙΟΥ, F. || 6. F.'s reading ΒΑΡΒΑΡΩΦΑΝΑΙΔΑ seems dubious, M.; ΟΤΑΝ (instead of M.'s πᾶν), F. || 10. ΜΟΥ (instead of M.'s μή); φ[...]νγης, F. || 11. ΣΣΥΝΤΥΧΗΣ, F.; D.Jordan apud M. interprets the first sigma as an abbreviation for ὄνομα || 12. ΕΛΟΝΤΟ (instead of M.'s ἔθεντο); ΔΙΕΙ, F.; K. quotes this line but reads ἐπὶ μεγ(άλου) Σολομῶνος, and comments 'not only ... a reference to the *Testament of Solomon* ... itself, but a verbatim account of the oath (ὅρκος) the demons were made to swear'; parallels for this topos are adduced both by M. and B.; B. briefly discusses the Solomonic exorcism *SEG* XLVII 2152 (Egypt), showing Solomon's power to enclose demons with his signet ring || 13. ΜΕΧΑΕΩΣ; ΟΤΙ, F. || 14. ΦΕΥΓΟΜΕΘΑ; ΟΙ (instead of M.'s οὐ), F. || 17. ΤΟΣΑΥ, F.

1111. Tarentum. Trademarks and other inscriptions on Attic vases in the National Museum, 6th/5th cent. B.C. F.G.Lo Porto, *Corpus Vasorum Antiquorum* Italia fasc. 70 / Taranto fasc. 4 - Collezione Rotondo (Rome 1998), contains the following inscriptions on Attic

black (below nos. 1-5) and red-figured (below no. 6) vases (dr.) [all inedita; we give concise descriptions or references and omit some καλός-inscriptions and sequences of letters without sense; not mentioned in *Trademarks* Addenda unless stated otherwise]: 1) 9/10 Tav. 7.2 (see now *Trademarks* Suppl. 79 Type 15 [illegible] no. 10 c); 2) 12 Tav. 12.1-3 (A followed by the upper part of a vertical hasta; under foot; lekythos; undated); 3) 13 Tav. 13.3 (+ under foot; kylix type band-cup; ca. 530 B.C.); 4) 14 Tav. 16.1/2 (ΔΑΕ and E under bottom; 'cup-skyphos' kylix; ca. 500 B.C.); 5) 15 Tav. 19.1/2 (K under foot; white ground lekythos; ca. 450 B.C.); 6) 19 Tav. 27.1/2 (labels: (A) Ἡρακλῆς and Ἰόλεως; (B) Ἀθηνᾶ {α}; (C) Νίκη; amphora; ca. 420 B.C.).

1112. Tarentum (and area). Inscriptions on Attic vases, ca. 550 / 530 B.C. Ed.pr. F.G.Loporto, *NSA* 13/14 (2002/2003) [2004] 483 no. 4 and 488 no. 5 (= below nos. 1 and 2, respectively; ph.; texts in majuscules), publishes two inscribed Attic black-glazed vases in the collection of Admiral Alessandro Ragusa: 1) Σίρōν ἐποίησεν (two identical black dipinti on both sides of a 'lip-cup' kylix; from the nekropolis of Tarentum; ca. 550 B.C.; previously unattested potter, ed.pr.); 2) ΒΟ Η (graffito on the bottom (exterior) of a 'cup-skyphos' kylix; from a nekropolis in Tarentum or its territory; ca. 530 B.C.). See also 483/488 no. 1 (ph.; no text) for a fake inscription on an Attic 'lip-cup' kylix now in the Museo Nazionale at Taranto (ca. 550 B.C.); on 488 some comment on this sort of inscriptions.

1113. Velia. Corpus. L.Vecchio, *Le iscrizioni greche di Velia* (Österr. Akad. d. Wiss., philos.-hist. Kl., Denkschriften 316; Vienna 2003) [henceforth: *I.Velia*], offers the text of and ample commentary on 79 texts on stone (ph. of nos. 1-11, 13-17, 19-45, 62, 66-68, and 70-79; dr. of nos. 1-7, 9/10, 13, 32, 46, 49, 58/59, and 63/64); all have been published previously except for the insignificant fragments of eight epitaphs (nos. 28, 70-74, and 78/79). After chapters on the history of scholarship concerning Velian inscriptions (13-18) and on the (Ionic) alphabet (19-27, with tabular survey of the letter forms on 28), the inscriptions are presented in four sections each preceded by its own introduction bearing on typology and contents: 1) dedications (29-66; nos. 1-18 [for the cults we refer to the long summary in *SEG* L 1071]); 2) honorary inscriptions (67-96; nos. 19-24; no. 19 is bilingual (Greek/Latin); for no. 20 see our lemma no. 1114; nos. 21 and 22-24 are the well-known bust of Παρμενείδης Πύρητος Οὐλιάδης φυσικός and the three inscriptions for the ἰατροὶ φώλαρχοι each called Οὖλις; for medicine and physicians at Velia see also our lemma no. 1114); 3) epitaphs (97-138; nos. 25-65; the bulk consists of name plus patronymic; for no. 45, published in 2003 also in a separate article, see our lemma no. 1135; in our lemmata nos. 1115-1134 we give 20 texts not included in the corpora mentioned in our comparatio below); 4) inscriptions of unknown character (139-148; nos. 66-79; all poor fragments). A chapter on onomastics (149-160) includes parallels from Magna Graecia/Sicily, and from Velia's mother-city Phokaia and its other foundations; tables on 156-160 present all Greek names of Velians on record in inscriptions, literary sources, as well as the legends on coins and stamped tiles probably to be understood as abbreviated anthroponyms. The brief yet exhaustive index of names, divine names, and other words (including ethnics) occupies one page (192), thereby revealing the limited information provided by Velian epigraphy [For stamped tiles and inscriptions on

Greek. Copious Indices; no Concordance. We present a comparatio numerorum with *JIWE* I and *CIJ*².

JIWE I	*CIJ*²	*Suppl.* 20	*JIWE* I	*CIJ*²	*Suppl.* 20
43		283	96		291
45		298	98		293
54	604	294	99		288
60		296	104		285
83	605	295	111	593	297
91		290	112	602	309
92		292	114	619 (b)	286
93		289	115	619 (c)	282
95		287	116	619 (d)	284

1137. Venusia. Jewish epitaphs, 5th/6th cent. A.D. *JIWE* I 42-116; *SEG* XLIV 845 (cf. also 1483 in fine); XLIX 1393; LII 979 in fine. M.Leiwo in *Latin vulgaire - latin tardif* VI (cf. our lemma no. 1085) 253-264, returns (cf. *SEG* LII) to the Jewish epitaphs from Venusia as evidence for language contact (Greek; Latin; Hebrew). Citing as examples *JIWE* I 53, 56, 49, 61-65, 67/68, 70, 73, 77, 85-87, 90, 107, 114 (and also *ICUR* 4025 and 24315), he focuses on Greek/Latin bilingualism and code-switching, arguing that the inscriptions show imperfect learning of Greek, not of Latin: the linguistic analysis suggests a Latin speech community, which switches to Greek in ritual contexts only.

1138. Venusia. Bilingual (Latin/Greek) epitaph of Medicus, 1st/2nd cent. A.D. *SEG* IV 80; XXX 1226; *GV* 1218. Now republished as no. 159 of the supplementary corpus by M.Chelotti (cf. our lemma no. 1036). C. points out that the stone is almost complete at the left margin, leaving no room for the long lines of a presumed epigram; she dates it to the 1st/2nd cent. A.D. on the basis of the Latin formula (2nd/3rd cent. A.D., *SEG* XXX). C. presents the following text, now only consisting of a brief epitaph in Latin followed by a wish for well-being in Greek. Cf. also S.Follet apud M.Corbier, *An.Ép.* (2003) [2006] no. 469.

Medico An|[ti]ochus pater | vivos | [τερ]πνὸν φάος || [ζῶν] μέτεχε, εὖ θ|[αν]όντα, ἀγάπα

4-6. Perhaps: 'Tant que tu vis, jouis de ta douce lumière (= ton fils) et sois satisfait s'il a eu une belle mort', F. || 5-6. εὐθ|[αν]όντα, C.; corr. F.

1139. Verona. Epitaph of the physician Petros, 511 A.D. *IG* XIV 2310 (a); Wessel, *IGCVO* 146. Republished by E.Samama, *Les médecins* -- (cf. our lemma no. 2191) no. 497. D.Feissel, *BE* (2004) no. 490, restores initio Ἐνθά[δ]ε πέlπαυμε [ἐ]ωνείlους (for αἰωνίως) ἐ[ν i]ρήνῃ instead of Ἐνθά[δ]ε πέlπαυμε [Ν]ωνειlους (= Nonius) ἐ[ν i]ρήνῃ (Wessel, followed by Samama; no restoration for ΜΕ[.]ΩΝΕΙ in *IG*).

1140. Unknown provenance. Inscriptions on Attic vases of the Leagros group, 520-510 B.C. S.Sarti, *AC* 54 (2003) 23-64, republishes 15 black-figured hydriae belonging to the Leagros group now in the antiquarium of the Museo Archeologico of Florence. Two have inscriptions: 1) trademarks: see A.W.Johnston, *Trademarks on Greek Vases* (London 1979) 129, type 8 (E) no. 41, and 136, type 10 (E) no. 29 (from the maremme of Tuscany; Beazley, *ABV* 364 no. 58; S. 37-41 no. 2, with ph. and dr.); 2) labels hēρακ[λε̄̃ς] and Κύ(κ)νος (ΚΥΝΟΣ, vase; from the Campana collection; *ABV* 361 no. 15; S. 53-55 no. 8, with ph.).

GAUL

1141. Beaume-de-Venise. Graffiti on vases, Roman Imperial period. M.Provost, J.-C.Meffre, *Carte archéologique de la Gaule*, vol. 84/1: *Vaisons-la-Romaine et ses campagnes* (Paris 2003) 410 no. 12 (6)*, mention some graffiti on Campanian pottery in Greek: ΑΓΟΥC and ΕΜΑΤΟC. Cf. J.-C.Decourt, *BE* (2005) no. 628.

1142. Grand. Inscriptions (astrological labels) on two ivory diptychs, 2nd cent. A.D. Two ivory diptychs (A/B) with representations of Apollo/Helios, Selene, the 12 zodiac signs, and the 36 decans; Tutu (standing sphinx on a pedestal) appears among the decans on the 'Helios-side' of both A and B, as representation of the third decan in Gemini (Gem-3); labels identifying Gem-3; found in numerous fragments in 1967; one diptych is now in Epinal (Musée départemental d'art ancient et contemporain), the other in St. Germain-en-Laye (Musée des Antiquités Nationales). Ed.pr. J.-H.Abry (ed.), *Les tablettes astrologiques de Grand (Vosges) et l'astrologie en Gaulle romaine. Actes de la Table-Ronde du 18 mars 1992* -- (Lyon 1993; ph.); cf. also H.G. Gundel, *Zodiakos. Tierkreisbilder im Altertum* (Mainz am Rhein 1992) 232 no. 82; W.Clarysse - H.Willems, *Les empereurs du Nil* (cf. *SEG* L 1559 [where these texts should be added]) 135/136. See now O.E.Kaper, *The Egyptian God Tutu* (cf. our lemma no. 1928) 225/226 no. M-19/20.

A: Τεπισμυο B: Τεπισμοθ

These legends are known from literary sources as Τεπις and Τεπισωθ; they identify the decan Gem-3 with *tpy-'spdt*, a name that includes a reference to the rising of Sothis. On our tablets Tutu is followed immediately by Sothis, the first decan of Cancer, K.

1143. Lattara (Lattes; Hérault). Abecedaries, 225-175 B.C. J.Vial, *Carte archéologique de la Gaule*, vol. 34/3: *Le Montpellierais* (Paris 2003) 201 no. 129, mentions a Greek alphabet

accompanied by the word κναξ on a sherd of Campanian A; cf. J.-C.Decourt, *BE* (2005) no. 631, who points out that actually two abecedaries were found in Lattes: one reading ΑΒΓΔ | κναξ and the other with a nearly complete alphabet (αβγδεζηθ|ικλμνξοπρ[--]). For these inscriptions see A.M.Adroher Auroux - C.Sanchez, 'Corpus des céramiques de l'Âge du Fer de Lattes 1', *Lattara* 14 (2001) 555/556 nos. 2932/2933 (dr.; bibliography), dated 225-200 and 200-175 B.C., respectively [For the first inscription see *SEG* XLIII 680 (9), where αβγδ[--|--] κναξ[--|--]τω[--] is read (same reading in A.A.-S. no. 2932, supported by the dr.); the second text is *SEG* XLIII 680 (37), reading [--]ζηθ | [--]ξυπρσσ, described as parts of an abecedary, with υ erroneously written for ο and twice σ, Tybout].

1144. Le Castellar (Hérault). Inscription mentioning Philokrator, undated (forgery?). *IG* XIV 365*; *CIL* XII 272*. Mentioned by J.Vial, *op.cit.* (cf. our lemma no. 1143) 307 no. 179; cf. J.-C.Decourt, *BE* (2005) no. 632, who refers to his corpus *IGF - Les inscriptions grecques de la France* (Lyon 2004) no. 206 (bibliography): the stone is lost and the old readings are unreliable (ΦΙΛΟΚΡΑΤΩΡ | ΟΛΕ | ΟΠΟΛΓΕΟΡΓΟΣ); however, it cannot be established whether the text is a forgery or not.

1145. Nemausus (area of: Balaruc-les-Bains). Christian inscription, undated. *SEG* LII 994 (3) (on the basis of J.-C.Decourt, *BE* 2004, no. 466). See also I.Bermond - C.Pellecuer in J.-L.Fiches (ed.), *Les agglomérations gallo-romaines en Languedoc-Roussillon* (Lattes 2002) 383. Non vidimus; cf. P.Arnaud, *An.Ép.* (2003) [2006] no. 1148 (text and French translation): inscription on a rectangular block; published on the basis of a photograph given to the Service régional de l'archéologie in the 1950s. We present the text again with a correction and the line division: Νίψον | ἀνομήματα, | μὴ μόνα|ν ὄψιν

[2-3. The inscription (palindrome) has the expected ἀνομήματα rather than ἀνοήματα] (apparently a printing error in *BE*: see our note in *SEG* LII), Tybout].

1146-1148. Provence. Signature and dedications to Aphrodite and Helena, 2nd/3rd cent. A.D. Three small square leaden mirror-mounts with inscriptions in a circle on the border of the central medallions framing the now lost mirrors; the Arlesian dedicator and manufacturer Κύιντος Λικίνιος Τουτεινος is known from 11 similar objects (see *SEG* XXXVII 825-834 and XLI 890). Edd.pr. B.Liou - M.Sciallano in M.Bats - B.Dedet - P.Garmy et alii (edd.), *Peuples et territoires en Gaule méditerranéenne. Hommage à Guy Barruol* (Montpellier 2003) 437-440 (ph.; dr.; French translations).

1146: 437 no. 12. **Area of: Uzès. Signature.** Now in a private collection.

Κύ(ιντος) Λικ(ίνιος) Τουτεινος ἐν Ἀρελάτῳ ποεῖ

Same text as *SEG* XXXVII 834 (*IG* XIV 2577 (13); *CIL* III 10029 (319); from Xanten) [in *SEG* XXXVII 834 ποεῖ instead of ποιεῖ should be read].

1147: 438 no. 13. **Fos-sur-Mer, Bay of Saint-Gervais.** Now in the museum of Istres. Same text as in the preceding lemma.

1148: 438/439 no. 14. **Fos-sur-Mer, Bay of Saint-Gervais.** Now in the museum of Istres

Λικίνιος Τουτεινος ἱεραῖς Ἑλένῃ [Ἀφρο]δείτῃ

Helena (Ἑλένη) rather than Selene (Σελήνη), in spite of the dedications ἱερᾶι Σελήνῃ on three similar mirrors (*SEG* XXXVII 825-827 [where in the heading of 825-834 Selene should be read instead of Semele]), edd.pr., who comment on Helen's divinity and cult, and on the couple Aphrodite-Helena as a favorite subject on (especially Etruscan) mirrors; in line with these representations, our dedication symbolizes the beauty and love pursued by Touteinos' female clientele; the small dimensions suggest that they were 'miroirs bijoux, miroirs de poche, amulettes porte-bonheur' (439) which may also serve as love gifts or, as in our case, as votive objects.

1149. Sigean (area of: Pech Maho). Commercial transaction on a lead tablet, ca. 450-400 B.C. *SEG* XXXVIII 1036 (L 1081*). R.A.Santiago, *ZPE* 144 (2003) 171/172 (in Spanish), presents the following observations: 1) the person (..πρι[--]; L. 1) who bought a barge from the Emporitans (presumably in Emporion) is likely to have been an Iberian trader rather than a Greek one called Κύπριος, as suggested by edd.pr. (*SEG* XXXVIII); 2) L. 5 offers the only instance of the first person singular in this document being reinforced by αὐτός, suggesting that the drafter of the document acted on his own account rather than as an intermediary on behalf of a commissioner; this may be a formality in order to ensure that as an intermediary he actually disposed of the security (ἐγγυητήριον) required for this kind of transaction. Three transactions are recorded, but only two places and two groups of witnesses are specified. The total sum involved in the transaction was paid in two stages: A) 15 units which the representative pays for his commissioner at 'the place of embarcation' in the presence of the first group of witnesses; B) a final payment of 5 units in the presence of the second group of witnesses, but without specification of the place (either since there was a fixed place for this kind of final transfers or the presence of witnesses would do); C) after this final acquittance the representative/ drafter of the document gets back the τρίτη given in deposit (the ἐγγυητήριον) from his own pocket: a transaction for which no witnesses were required, effectuated after the first payment to ensure the final installment. Cf. also our lemma no. 1153.

For the term μετάβολος, occasionally assigned to Heronoios, on record in B (cf. *SEG* XXXVIII 1036; XLV 1492) see now C.Armoni, '*Zur Bedeutung von μετάβολος in den Papyri und Ostraka*, *ZPE* 145 (2003) 213-218; A.J.Marques de Faria, *Revista portuguesa de arqueologia* 6, 1 (2003) 215/216 (non vidimus), studies the name of the witness Βασιγερρος (L. 8).

1150. Vaison-la-Romaine. Bilingual dedication to Bel, Roman Imperial period. *IG* XIV 2482; *IGR* I 14; *SEG* XXXI 889 bis; cf. XXXVI 1588; *CIL* XII 1277. Reproduced by

M.Provost, J.-C.Meffre, *op.cit.* (cf. our lemma no. 1141) 288/289 no. 327* (ph.). Non vidimus; cf. J.-C.Decourt, *BE* (2005) no. 627, who for this text (showing interesting differences in the Greek and the Latin version, which are complementary [cf. *SEG* XXXVI]), refers to his corpus *IGF - Les inscriptions grecques de la France* (Lyon 2004) no. 87 (bibliography).

1151. Vaison-la-Romaine. Graffito on a vase, after 23 B.C. M.Provost, J.-C.Meffre, *op.cit.* (cf. our lemma no. 1141) 183 no. 177 (2)*, mention a Greek graffito reading ΚΟϹΜ[--] on a piece of Arezzo pottery found in a wall dated by a coin struck in 23 B.C. Cf. J.-C.Decourt, *BE* (2005) no. 627.

1152. Vix. Attachment marks on the 'krater of Vix', ca. 530-520 B.C. *LSAG*² 202 no. 66 (cf. 462 B); *IGDGG* I 44; *SEG* XIII 483; LI 1467. C.Rolley, *La tombe princière de Vix* (2 vols.; Paris 2003; ph. dr.) 106-112, studies the attachment marks engraved on the elements of the frieze of the krater. For the argument we refer to *SEG* LI 1467; cf. also M.Sève, *BE* (2004) no. 84. R. now arrives at the more specific conclusion that the itinerant workshop operated in the area between Sybaris and Poseidonia, and that the craftsmen who were taught the alphabet in order to number the pieces of the krater learned to write in the region between Siris, Rhegion and Poseidonia.

SPAIN

1153. Emporion. Business letter on a lead tablet, ca. 530-500 B.C.? *SEG* XXXVII 838; XLV 1494*; cf. XLVIII 1308 on p. 421. Republished by R.A.Santiago, *ZPE* 144 (2003) 167-171 (in Spanish; Spanish translation), who provides a text with a mainly linguistic commentary on all key-terms in elaborate notes and a brief comment on the commercial transaction. We reproduce S.'s new text, which shows several differences in reading and restoration (on the whole somewhat more conservative) as compared to her ed.pr. (together with E.Sanmartí; *SEG* XXXVII 838, including some suggestions made by Santiago in slightly later publications; cf. also *SEG* XL 915 for some minor corrections by Santiago). Cf. also our lemma no. 1149.

[--]ν̣ [--]
[--]ο̣[κ]ω̣ς ἐν Σαιγάνθηι ἔσηι, κἂν [--]
[--] Ἐ̣μπποριταισιν οὐδ' ἐπιβα̣[--]
4 [--]νε̣ς ἢ ἔ̣κοσι κοῖνος οὐκ ελσω̣[....]δ[--]
[-- ἐν Σαιγ]άνθηι ὀνωνῆσθαι Βασπεδ[...] π[λοῖον --]
[--]αν ἄρσαν παρακομίσε̄ν κᾶς [--]ε......]ο̣[--]
[--]λ..εωνι τί τούτων ποητέον [..]ν[--]
8 [--]τα καὶ κελεύε̄ σε Βασπεδ[..]εδει̣[--]
[-- ἔρε]σθαι _ τίς ἐστιν ὃς ἕλξει ἐς δ̇[.]οστ[--]

[-- ἡ]μέτερον· κἂν δύο ὦισι, δύο προ̣[έσ]θ[ω --]
[--] ἀ̣[ρ]χ̣ὸς δ' ἔστω· κἂν αὐτὸς θέλ[ηι --]
12 [-- τὤ]μ[υ]συ μετεχέτω· κἆμ μὴ ὁ[μο]ν̣[οηι --]
[--]τ̣ω κἀπιστε̄λάτω ὀκόσο̄ ἂν [--]
[--]ν ὡς ἂν δύνηται τάχιστα [--]
[-- κεκ]έλευκα· χαῖρε

1. [--]ο̣[σ -- χαίρε̄]ν̣ [--?], *SEG* XXXVII || 2. [--] ὄ̣[κ]ως, *SEG* XXXVII; probably ὄ̣[κ]ως, preceded by παρακελεύε̄, S. (2003) || 3. ἐπιβα̣[ίνε̄ν --] *SEG* XXXVII || 4. [-- πλέο]νε̣ς; in fine ἐσ θ̣....δ[--], *SEG* XXXVII || 5. [--]άνθηι (with [-- ἐν Σαιγ]άνθηι suggested in the app.cr.) ὃν ὠνῆσθαι; in fine π[--], *SEG* XXXVII || 6. perhaps ἂν ἄρσαν (neuter participle of the aorist of ἀραρίσκω [cf. *SEG* XXXVII app.cr.]) S. (2003); Gangutia (see below) suggested that Ἄρσαν may be a toponym connected with Arse, the Iberian name for Saguntum [cf. *SEG* XLV 1494: toponym, though not Saguntum; rejected by S. (2003)]; κᾶσ[--]εν̣ [--], *SEG* XXXVII || 7. [--]α.ε̣ωνι; in fine [ἡμῖ]ν [--], *SEG* XXXVII; initio: either a toponym (dative-locative) or, preferably, an anthroponym in the dative complementary to ποητέον, S. (2003), who thinks of a Ionic form of a name with genitive in -ωνος like Πολέμων, Ἀλέξων, Τελέσων || 8. [-- ἐρώ]τα; Βασπεδ[--]ελι[--], *SEG* XXXVII; κελεύε̄: 3rd person of the indicative singular rather than imperative; the writer gives instructions referring to himself in the 3rd person; the verb (cf. also above ad L. 2 for a reconstructed παρακελεύε̄) is characteristic for this document recording the instructions (κελεύματα) of an employer to his employee, S. (2003) || 9. [-- ἐρέ]σθαι [εἴ] τις ἔστιν ὃς ἕλξει ἐς Δ[--]οστ[--], *SEG* XXXVII; [εἴ] rejected by S. (2003) || 11. [--] μ̣ηγος, *SEG* XXXVII; ἀ̣[ρ]χός or α̣[ὐ]τ̣ός, S. (2003) || 13. [-- μεν]άτω; ἀν -- [--], *SEG* XXXVII || S. comments especially on the key role of Βασπεδ[--], apparently a local expert employed by the writer of the letter, an East-Greek trader/ναύκληρος. Basped[--] was responsible for the towing and embarcation of the cargo (he bought an adequate ship) and could evidently recommand experts in that operation to Greek importers. His commercial network must have been wide-ranging; the importance attached by the Greek commissioner to his co-operation is evident from the offer to participate for 50%, and from the fact that he has the opportunity to negotiate an even better offer; that the Greek trader urges Basped[--] to respond quickly suggests that he was not far off.

S. also mentions and briefly summarizes two other recent publications in Spanish: 1) E.Gangutia, *'Hecateo y las inscripciones griegas más antiguas de la Península Ibérica'*, *AEspA* 72 (1999) 3-14 (cf. S. 167 note 4): G. establishes relationships between the epigraphical material, especially our letter, and the fragments of Hecataeus' *Periegesis*, in the fields of dialect, vocabulary and the importance assigned to writing, both publicly and privately; commercial inscriptions may have been exploited by Hecataeus for their information concerning geography, ethnography and realia (on 12-14 a list and the texts of the inscriptions discussed: *IGAI* 1-14, 16/17, 21, and 24; De Hoz 2.1 and 2.18 [for *IGAI* and De Hoz see *SEG* XLVII 1533]); 2) R.A.Santiago - M.Gardeñes, *'Interacción de poblaciones en la antigua Grecia: alcunos ejemplos de especial interés para el Derecho internacional privado'*, *Faventia* 24, 1 (2002) 7-36, especially 15/16, 19-21, and 31-36 for the letter from Emporion (cf. S. 167 note 5): examination of various recently found inscriptions for the light they shed on legal mechanisms governing the trade between Greeks and foreigners (whether Greeks from other poleis or non-Greeks) and on the possibilities to have legal claims recognized abroad. Besides the letters on lead from Emporion and Pech-Maho (see our lemma

no. 1149), the Pistiros inscription (*IGBulg* V 5557 ter; *SEG* XLIII 486; LI 929*; S.-G. 21-25), proxeny decrees from Iasos and the bilingual decree from Kaunos (*SEG* XLVII 1568; S.-G. 25-31) are studied.

1154. Tarraco. Bilingual (Latin/Greek) Jewish epitaph of Rabla, 6th cent. A.D.? J.Sânchez, *Boletín Arqueológico de Tarragona* 52 (1952) 426; J.Millás Vallicrosa, *Sefarad* 17 (1957) 3-10 (non vidimus); G.Alföldy, *Die römischen Inschriften von Tarraco* (Berlin 1975) 1075; *JIWE* I 186; I.Canós I Villena, *L'epigrafia grega a Catalunya* (Debrecen 2002; cf. *SEG* LII 1000) 155; J.Gil in *Homenaje a Sáenz de Buruaga* (Madrid 1982) 363/364 (non vidimus). J.Curbera, *Philologus* 147 (2003) 357-359 (translation), presents a new text partly based on that of G. (not mentioned in *JIWE* and *L'epigrafia grega a Catalunya*); H.Niquet, *SCI* 23 (2004) 169 (ph.), briefly discusses this epitaph in an article on 'Jews in the Iberian Peninsula in Roman Times' (159-182). See also D.Feissel, *BE* (2006) no. 569.

In nomine D[omi]|ṇi requiesci[t na]|ta in Quisico [Rab]|la Sies soce[ra]|| didascali.
Iacet cum pac[e]. |
Ἔνθα κατάκ[ητε] | Ῥάβλα τοῦ Σή[α ἑκυ]|ρὰ τοῦ μακ[αρή]|ιτου κ(αὶ)
[δηκ]εο̣[τάτου] (?) | ἀρχησυ̣ν[(αγώγου)· πατρὴς] Κύζηκο[ς ἦν· μνήα] |
δηκέω[ν ἠς εὐλο]|γήαν· ἤ[της ἔζησε ἄ]||νευ λώ[βης ἔτη --]· | Κύρηε,
ε̣[ὐλόγει τοὺς] | τεθνεῶ̣[τας]

Date: 3rd-7th cent. A.D.; the language (with H for I) may point to the 5th-7th cent., but the absence of Hebrew suggests a not too late date; possibly Rabla's presence in Spain resulted from the earthquake of 533 and the subsequent plague that marked the decline of Kyzikos, C. || the restorations take into account the following orthographical characteristics: H is consistently used for I, never for E; E is used for E or AI; no clear confusion between O and Ω, C. || G. was the first to recognize that this text is an epitaph of Rabla, native of Kyzikos, rather than a rabbi Lasies or Λατουες; his version of LL. 1-12 reads: in nomine D[(omi)ni] | ui (?) requiesci[t na]|ta in Quisico [Rab]|la, Sies soce[ra] | didascali fe[li]|cit(er) cum pace. | ἔνθα κατάκ[ειται] | Ῥαβλα τοῦ Σί[ες ἐκυ]|ρὰ τοῦ μακ[αρτά]|του Κυ[ρίου? --] | ἀρχησυν[αγωγοῦ] | Κυζήκο[υ - -] || 3-5 (and 8-11). 'Rabla, mother-in-law of the archisynagogos Sias' or, less likely, 'Rabla, daughter of Sias, mother-in-law of the archisynagogos', C. || 8. or Σή[ες (genitive of Σήας), C. || 11. on the assumption that Sias held the post of archisynagogos at Tarraco (Kyzikos cannot be excluded with certainty), he is the only synagogue head epigraphically attested for Spain, N. || 10. abbreviation mark: K\; in fine: or [δηκ]εω̣[τάτου], C. || 12. Κύζηκο[ς ἦν or Κύζηκο[ς αὐτῇ, C.; rather [ἀπὸ] Κυζήκο[υ], a simple formula more frequent in prose, F. || 12-14. μνεία δικαίων εἰς εὐλογίαν: a Biblical citation (*Prov.* 10.7) well attested in Jewish epitaphs, C. || 14-15. rest. M. (14 in fine-15 initio); ἔζησε ἄνευ λώβης ἔτη - -: a translation of the Latin formula quae vixit annos -- sine querella, C. || 16-17. ε̣[ὐλογῇ, C. [it should be ε̣[ὐλόγει (imperative), Chaniotis]; τοὺς] | τεθνεῶ̣[τας] or τὴν] | τεθνεῶ̣[σαν], C.

LUSITANIA

1155. Lusitania. Onomastics. M.Navarro - M.Oria Segura - J.L.Ramírez Sádaba in M.Navarro Caballero - J.L.Ramírez Sádaba (edd.), *Atlas antroponímico de la Lusitania romana* (Merida-Bordeaux 2003) 407-412 (non vidimus; cf.P.Le Roux, *An.Ép.* (2003) [2006] no. 852), study the diffusion of Greek and Latin names in Roman Lusitania.

BRITANNIA

1156. Eburacum. Dedication to Okeanos and Tethys, shortly before 83 A.D.? *IG* XIV 2548 (2); *CIL* VII p. 62 (cf. *ILS* 8861 app.cr.); R.G.Collingwood - D.H.Wright, *The Roman Inscriptions of Roman Britain* I (Oxford 1965) no. 663: Ὠκεανῷ | καὶ Τηθύι | Δημήτρι[ος]. A.Arnaldi, *Scienze dell'Antichità. Storia, Archeologia, Antropologia* 11 (2001-2003) [2005] 227-239, collects the epigraphical and numismatical evidence for Oceanus; the few (and mostly Latin) inscriptions are found in a military context in the coastal zones of eastern Britannia, Gaul and Germania Inferior. On 235 A. briefly discusses the bronze tablet found in the camp of legio VI Victrix in Eburacum: apparently a thanksgiving for a safe passage from the Gallic or Germanic coast; Collingwood's view that Demetrios should be identified with the homonymous grammarian from Tarsos, who visited Britain shortly before 83 A.D., is an uncertain hypothesis. The same person is also on record in *IG* XIV 2548 (1) (*ILS* 8861; C.-W. no. 662): Θεοῖς | τοῖς τοῦ ἡγε|μονικοῦ πραι|τωρίου Σκριβ(ώνιος) || Δημήτριος.

GERMANIA

1157-1161. Augusta Rauricorum (area of: Castrum Rauracense). Signatures and indications of weight on silver cups, ca. 330-345 A.D. After the publication of 68 vases and 186 coins in 1984 (see *SEG* XXXVII 841 for the Greek inscriptions on the 'Achilles plate'), M.A.Guggisberg (ed.), *Der spätrömische Silberschatz von Kaiseraugst. Die neuen Funde* (Augst 2003), presents a new lot of 18 objects belonging to this treasure: six plates, six small dishes, and six cups (catalogue by Guggisberg et alii on 43-170); in 1961/1962, they had been found together with the objects already known; however, it was not until 1995 that they were bequeathed by an anonymous private person to the canton of Aargau. Two plates, four small dishes and the seven cups bear Latin and/or Greek inscriptions; edd.pr. H.Lieb - M.A.Speidel, *ibid.* 171-183 (ph.; dr.); the five objects bearing (also) Greek inscriptions are all cups.

J.Szidat, *ibid.* 225-245, reflects on the production, owner, and function of the treasure; he argues that some of the objects (including all those with Greek inscriptions: *SEG* XXXVII 841 and the five cups presented below) are imperial donations (sacrae largitiones; see our lemmata

nos. 2120-2114 for a parallel) manufactured in mint- and silver-workshops visited by the emperor during his campaigns. The signatures in the punched inscriptions and circular stamps with relief letters are those of the artists/manufacturers involved in the production (edd.pr. also consider the possibility that they were officials charged with the verification of the weights of the objects). The graffiti have been incised by subsequent owners; among them is Marcellianus (see our lemma no. 1157 A), whom S. identifies as a tribunus and member of the comitatus of the emperor Constans during his campaigns from 337-350 A.D. (which explains the provenance of some of the pieces from Thessalonike, Nikomedeia and Gaul). From 350 A.D. Marcellianus served under the usurper Magnentius. Together with an anonymous tribunus he may have buried the treasure in 351/352 A.D., when Castrum Rauracense was invaded by Germanic tribes.

We present the Greek inscriptions, adding the Latin inscriptions on these pieces; the weight of one libra indicated (varying between 316 and 324 g in the 4th cent. A.D.) corresponds to the actual weight of the cups. See also R.Frei-Stolba, *An.Ép.* (2003) [2006] nos. 1241-1253.

1157: 51-53 and 172 no. 76. **Inscriptions on a cup.** Graffito incised on the side (exterior; A); inscription punched along the rim (exterior; B); circular stamp under the rim (interior; C).

A: Mar(cellianus)
B: Εἰσᾶνος Θεσσαλονίκης λ(ίτραν) α´
C: Εἰ|σᾶς | Tes(salonicae)

A. Owner's inscription; Marcellianus is known from several other objects belonging to the treasure, edd.pr.; see also the introduction above || weight: 315.4 g.

1158: 54-56 and 173 no. 77. **Inscriptions on a cup.** Inscription punched along the rim (exterior; A); circular stamp under the rim (interior; B).

A: Εὐηθίου Θεσσαλονίκης λ(ίτραν) α´
B: Εὐ{ν}e|thio(-) | Tes(salonicae)

B. Greek letters in L. 1, Latin letters in LL. 2/3; in LL. 1/2 either Εὐή|θιος or Εὐη|θίου should be understood, edd.pr. || weight: 318, 1 g.

1159: 57-59 and 173 no. 78. **Inscriptions on a cup.** Inscription punched along the rim (exterior; A); circular stamp under the rim (interior; B).

A: Παυσυλύπου Θεσσαλονίκης λ(ίτραν) α´
B: (P)aulsilipu(s) | Thes(salonicae)

A. The same signature is found on the Achilles plate: *SEG* XXXVII 841 (1) [see now H.Cuvigny, *ZPE* 147 (2004) 194/195] || B. initio F, cup || weight: 320.8 g.

1160: 60-62 and 174 no. 79. **Inscriptions on a cup.** Inscription punched along the rim (exterior; A); circular stamp under the rim (interior; B).

A: Ζωσίμου Θεσσαλονίκης λ(ίτραν) α´
B: Ζωσ|ίμου | Thes(salonicae)

Weight: 320.8 g.

1161: 66-68 and 175 no. 81. **Inscriptions on a cup.** Inscriptions punched on the exterior (A); circular stamp under the rim (exterior; B): A: [.]ΠΙΚΙΠΟ[..|..] B: Niclome|dia

A. Either the name of the manufacturer or the place of manufacture or indication of weight, edd.pr.; Szidat (232 note 850) suggests reading Σπίκλο[υ] (the Latin cognomen Spiculus) || weight: 926.1 g.

PANNONIA

1162. Pannonia. Christianity in Pannonia. D.Gáspár, *Christianity in Roman Pannonia. An Evaluation of Early Christian Finds and Sites from Hungary* (Oxford 2002), collects and discusses the archaeological and (mainly Latin) epigraphical evidence relevant to her subject. The backbone of this monograph is a geographically arranged catalogue. Leaving aside a host of minor Christian letter-symbols (mainly chi-rho-monograms and ΑΩ), the following texts are in Greek or contain Greek elements (texts in majuscules; translations; ph.): 1) G. 21/22 no. 4.I.i (*CIL* III 10611; *IGR* I 536; *CIGP*² 101; Aquincum; the three menorahs and the Latinizing Greek epitaph [rather a Latin epitaph in Greek letters with a triple Greek acclamation at the end] are later than the Latin epitaph and due to re-use; consequently it has nothing to do with the relief: four persons are mentioned against three represented; the menorahs and the Εἷς Θεός-acclamation are not exclusively Christian, and we may have 'the tombstone of Jews who later became Christians' (22 [an arbitrary hypothesis]); 2) G. 27/28 no. 4.II.f (*CIL* III 13382 = *CIGP*² 102; Aquincum; Latin epitaph with Φ(ῶς) Ζ(ωή) and the IX-monogram at the end: symbols which are not exclusively Christian; 'I do not think that the stone is Christian' (28) [however, the overwhelming majoritity of Φῶς Ζωή-acclamations occurs on Christian monuments; moreover, what is IX considered to represent if not Ἰ(ησοῦς) Χ(ριστός)?; see also below for the contrary view of P.Kovács, Tybout]; 3) G. 47 no. 14.I.a (*CIL* III 10599 = *IGR* I 533; *CIJ*² 676; *CIGP*² 86; *Die römischen Inschriften Ungarns* (Budapest-Amsterdam 1972) no. 787; from Esztergom-Bánomi-Dülö; Latin epitaph partly in Greek letters, possibly with the Greek word εὐλ(ογία) at the end; D. provides the following new reading: MEMOPIA | IUBATIPAFIK | MEMOPIA KACETE | EYL (Iudati, patiri or pat[ri], εὐλ(ογία), previous editions; the names may be abbreviated; the Greek word 'should be completed as eul(ogion)' = eulogium, 'funeral sermon', which G. considers more appropriate in an epitaph than eulogia [but 'funeral sermon' makes no sense as an acclamation, whereas 'praise (of) the Lord' seems perfectly normal; the ph. clearly shows EYA, not EU]; 4) G. 107-110 no. 44 II.a (*CIGP*² 140; glass beaker from

Barbaricum; τεχνίτου, separated from the preceding exhortation to drink, should be considered an indivual owner's inscription: 'I (am) the master's' (109). G., who dates the object to the reign of Constantine, points out that the beaker is not a Christian object; see also ead. in *Acta XIII Congressus Internationalis Archaeologiae Christianae (Split-Porec 25.9.-11.10, 1994)*, Split-Rome 1998, III 309-316); **5)** G. 112 no. 47.II.b (*CIGP*[2] 121; *SEG* XXIX 1059; glass beaker from Szekszárd; not certainly Christian).

On the basis of literary and (mainly Latin) epigraphical evidence P.Kovács, *AAntHung* 43 (2003) 113-124, argues that the first generation of Christians in Pannonia was of Greek-Oriental origin (special study of Sirmium). Greek inscriptions that can be connected to Christianity are *CIGP*[2] 18, 35, 38, 52, 70, 72, 102, 109, 112, 121–122, 124, 129, 132-137 (?), and 138-140. Greek origin or influence occasionally surfaces in Latin inscriptions (onomastics; isolated Greek formulas, e.g. Φ(ῶς) Z(ωή) and the IX-monogram in *CIGP*[2] 102 (see above sub (2); dr.). K. presents new interpretations of two inscriptions relevant to Greek epigraphy: 1) in *CIGP*[2] 135 L. 3 K. restores [-- Ἰ]ωάννα [---], which shows that the text is Christian (Sirmium; 4th/5th cent. A.D.; K. 117/118; dr.); 2) in the otherwise Latin fragment *Die römischen Inschriften Ungarns* (Budapest-Amsterdam 1972) no. 122 K. suggests restoring the Greek formula [δοῦλος Θε]οῦ or [δοῦλος Ἰησοῦ Χριστ]οῦ at the end (Savaria/Szombathely; 4th cent. A.D.; K. 122/123; dr.).

1163. Romula. Inscription on a glass object, ca. 35-45 A.D. Fragment of a yellow-green blown glass receptacle with inscription in a frame; left of the inscription a vegetal capital, a patera and a palm; at its right a palm, a patera and an acanthus leaf; below a fluted frieze; found in Ribnica na Dolenjskem (Romula) during works on the road Ljubljana-Zagreb. Ed.pr. V.Vidrih Perko, *AV* 74 (2003) 477-492 (ph.).

----? | μνη[σθῇ] | ὁ ἀγοριάζων

For a parallel (blue glass cup with one handle from Cyprus) see J.Price in M.Newby - K.Painter (edd.), *Roman Glass. Two Centuries of Art and Invention* (London 1991) 66, ed.pr. [The inscription, complete as it stands, is common on glass receptacles: see e.g. *SEG* XXXV 1760 bis; XLV 2254; LI 2228 (B); 2230 (ἀγοράσας), Tybout] || ed.pr. reports that two inscriptions mentioning Romula have been found in situ; consequently the site can be identified with the mansio of this name known from the *Itinerarium Antoninum* and the *Tabula Peutingeriana.*

AFRICA PROCONSULARIS

1164. Africa Proconsularis. Mosaic inscriptions in Tunisia. A.Ben Abed-Ben Khader et alii, *Image de pierre. La Tunisie en mosaïque* (Tunis-Lavaur 2003), is a lavishly produced volume with some general introductory essays and a wealth of excellent color photographs. Mosaics with Latin inscriptions are numerous; only two bear Greek texts: 1) nos. 212/213 (servants pouring wine from two amphoras inscribed πίε and ζήσῃς, respectively; from Thugga; now in the Bardo

Museum at Tunis; late 3rd/4th cent. A.D.; briefly mentioned on 58; *SEG* IX 866); **2)** no. 393 (Θεοδούλου above a large palm; tendrils springing from an amphora; birds; fruits; from an early Byzantine house in Hadrumetum; now in the museum at Sousse; 6th cent. A.D.; briefly mentioned on 106; unpublished?).

TRIPOLITANIA

1165-1168. Leptis Magna. Honorary epigrams for Aurelius Sempronius Serenus Dulcitius (and two fragments of other epigrams?), 4th cent. A.D. / undated. In the context of an essay with various other contributions on the Serapeion, G.Pugliese Carratelli, *Quaderni di Archeologia della Libya* 18 (2003) 271-285, (re)publishes 16 Greek inscriptions from this sanctuary: see the three lemmata below and nos. 1168-1180. P.C.'s edition of the ten new inscriptions (our lemmata nos. 1065-1170, 1171/1172, and 1178/1179) is based on photographs given to him by the excavator E.V.Caffarelli in 1960; his readings have been checked on the stones by G.Di Vita Evrard in 1995; on 285/286 nos. 16-19, D.V.E. (re)publishes three Latin inedita and one known text. See also É.Perrin-Saminadayar, *An.Ép.* (2003) [2006] nos. 1916 and 1918 (= our lemmata nos. 1165/1166, respectively); for the Latin inscription no. 1917 see our lemma no. 1165 app.cr.; nos. 1919-1922 are the four Latin texts (re)published by D.V.E. [*IRT* = J.Reynolds, *The Inscriptions of Roman Tripolitania* (Rome 1952)]. See also A.Chaniotis, *EBGR* (2003) [2006] no. 139.

1165: 275 no. 13 (ph.; Italian translation). **Honorary epigram for Dulcitius Serenus (Aurelius Sempronius Serenus Dulcitius), 4th cent. A.D.** Square white marble base with mouldings above and below; inscription on the shaft.

Δουλκῖτι· |
εἰκόνα χαλκεότευκτον | ἐθήκατο τήνδε Σερήνῳ |
vacat
Λέπτις ἀμειβομένη | Μοῦσαν ἀοιδοπόλον

1. Vocative of the signum Δουλκίτιος, P.C., D.Feissel apud P.-S. (*An.Ép.* no. 1916) || 1-2. Δουλκῖτι Σερήνῳ: the honorand is known from *IRT* 559, republished by P.C. as no. 13 (b) on 275 (ph.): Dulciti | Aur(elio) Sempronio Sereno | e(quiti) R(omano) principali Alexandr(iae) | ob insigne et admirabile | studiorum ingenium || praeter dec(urionatus) honorem | [e]t statuam apud se conloc|[atam] apud Lepcimag|[nenses --] ('IV cent. capitals', *IRT* [we date the texts in our present and next lemma accordingly]) || Dulcitius, eques Romanus and principalis Alexandriae, is here honored for his qualities as a poet; P.C. translates: 'Dulcitio, questa immagine plasmata in bronze dedicò Leptis a Sereno, rispondendo con (la statua di) una Musa al (canto del) poeta'.

1166: 275/284 no. 14 (ph.). **Honorary epigram for Dulcitius (Aurelius Sempronius Serenus Dulcitius), 4th cent. A.D.**

1186. Alakışla (near Keramos). Christian Epitaph, Byzantine period. Two blocks of a tomb, found in the necropolis. Edd.pr. V.Ruggieri–F.Giordano in *op.cit.* (our lemma no. 1202) 212/213 (ph.).

(1) [- - vacat?- - ʾΩδ]ε κατάκε(ι)τα(ι)
[- - - - - - - - - ἁμ]αρτολὸς . ΓΛ . Τ
[- - - - - - - - - - -]ΑΙΤΑΙΣ[- -]Κ . ΘΑ .

(2) ΚΑ · Ἐμα-
νου(ή)λ

(1) 2. ἁμαρτολός for ἁμαρτωλός, if correctly read; before this, the name of the deceased is to be expected, edd. pr. || (2) rare invocation of Emanuel, edd.pr.

1187. Alakışla (near Keramos). Painted inscriptions, Byzantine period. Cf. *SEG* XLVI 1387; XLVII 1548. Several painted inscriptions in the baptisterion and in the 'sacello-mausoleo' of the church in the harbor quarter, (re)published by V.Ruggieri–F.Giordano in *op.cit.* (our lemma no. 1202) 214/215; cf. L.Miranda–F.A.Harris Reyes–V.Ruggieri, *ibid.* 379-383.

1) 214 (ph.): *SEG* XLVI 1387.
2) 214/215 no. 1 (dr.): On the northern wall of the 'sacello-mausoleo', red letters on golden ground; the second text is presumably *SEG* XLVI 1387 (6) (ph.):

   [† ὁ] ἅγιος † ὁ ἅγ[ιος]
   [Θ]ωμᾶς Μᾶρκος

3) 214 no. 2; cf. 223 note 154, and 381: *SEG* XLVI 1387 (1-4)
4) 214 no. 3 (dr.): On the southern wall of the 'sacello-mausoleo', red letters: [†] ὁ ἅγιος Γεόργι[ος]
5) 214/215 no. 4: In the southern arch of the 'sacello-mausoleo', in tondi with busts of saints, red letters: **a** [Ζαχα]ρίας (*SEG* XLVII 1548) **b** [- - -]ΥΗϹ[- - -]
6) 215 no. 5: *SEG* XLVI 1387 (7).
7) 215 no. 6 (ph.): *SEG* XLVI 1387 (5).
8) 215 no. 7: On the northern wall of the entrance arch to the 'sacello-mausoleo': ὁ ἅγιος Ἀκύλ[ας] (or Ἀκυλῖνα? [which is a female name; rather Ἀκυλῖνος, Corsten]).

1188. Amos. Leases of land, Hellenistic Period. *I.Pér.rhod.* 49-51; *I.Rhod.Per.* 352-354. In a study of the rural landscape of the Rhodian (integrated) Peraia, I.Pimouguet-Pédarros, *Cahiers Kubaba* 5 (2003) 217-246, argues that the Rhodian state initiated, perhaps forced by demographic pressure or in order to support a policy of export, and controlled the exploitation of land in the Peraia. With several references to Aeschines, *Ep.* 2, 9, and 12, she examines the inscriptions regarding the organisation of the vineyards (cf. also Theophrastos, *CP* 3.12) and the production of other foods (olives, figs, grain; animal husbandry), precautions against deforestation, the construction of rural habitation and road systems, and systems of defense against bandits and pirates.

1189-1190. Amos. Leases of land, ca. 3rd/2nd cent. B.C. Two fragments of leases which may have belonged to *I.Rhod.Per.* 352-354 or *SEG* LII 1029, if they are not parts of new documents. They come from the sanctuary of Apollon Samnaios and are now in the museum at Marmaris. Ed.pr. W.Held, *EA* 36 (2003) 82/83 nos. 30/31 (ph.).

1189: 82 no. 30. Fragment of a bluish limestone stele, inscribed on front (A) and back (B).

A
- - - - - - - - - - - - - - - - - -
- - - - - - - -]κα[- - - - - - - - -
- - - - - -]ον ἱερ[ο- - - - - - -
- - ἱερ]ομνάμ[ο- - - - - - -
4 - - - -]εχομεν[- - - - - - - -
- - -]αν εἰς τὸν [- - - - - -
- - ε]ἰ δὲ μή, καταβ[αλ-
- - ἀ]γρὸν τοῦτον [- - - -
- - - - - - - - - - - - - - - - - -

B
- -
- - - - - - - - - - -]ΙΙ[- - - - - - - - - -
- - - - - - - - -]ι παρα[- - - - - - - -
- - - - - - -] τὰν σ[υγγραφὰν - -
4 - - - - - π]αραλαμβ[αν- - - - - -
- - - -]τον κατὰ ταῦ[τα - - - - - -
- -] παρα[λ]αμβάνηι [- - - - - - -
- -]υστ[- 4-5 -]συγγ[ραφ- - - - -
8 - - - - - - - - - - - -]ΣΔ[- - - - - - - -
- -

1190: 83 no. 31. Fragment of a bluish limestone stele, back not preserved.

- -
- - - - - - - - - -]ΝΑ[- - - - - - - - - - - - - - - - - - -
- - - - - - - - - -] δεκάτα[- - - - - - - - - - - - - - - - -
- - - - - ἱερο]μνάμοσι καὶ Ἀμ[ίων κοινῶι - - -
4 - - - - - - - -]γνον τὸν ἀγρὸν π[- - - - - - - - - - -
- - - - - - - - - - - - - - - - -]ΣΜΥ[- - - - - - - - - - - -
- -

1191. Amyzon. Letter to the Amyzonians, 203 B.C. *RC* 38 (*SEG* XLV 1501). J.Ma, *EA* 35 (2003) 43-45, repeats his argument (cf. id., *Antiochos III and the cities of Western Asia Minor*, Oxford 2002 [paperback ed.], 292-294 no. 5) that the author of the letter was Zeuxis and not Antiochos III (as suggested by B.Dreyer, see *SEG* LII 1038).

1192. Aphrodisias. Civic identity, late Hellenistic and Imperial periods. On the basis of inscriptions (especially from the 'Archive Wall': *Aphrodisias and Rome* 6-21), coins, and literary sources, A.Chaniotis in *AMS* 50 (Bonn 2003) 69-84, studies the different means of creating the civic identity of Aphrodisias and its development. 74-77: Common experience. He rejects the idea of L.Robert (*AC* 35, 1966, 416 with note 1 = *OMS* VI 39) that Aphrodisias was regarded as συγγενής of Rome (through Aphrodite) already in the 1st cent. B.C.; the connection with Rome was based rather on common military achievements. Moreover, the Πλαρασεῖς still played an important role in this period, and there were other cities in Caria with cults of Aphrodite. 77-79:

Worship of Aphrodite. The connection with Rome through the city goddess as an ancestor of the imperial family gained in importance only under Augustus. **79-81**: C. suggests that foundation myths (Βελλεροφόντης or Νῖνος as founders of Aphrodisias; cf. our lemma no. 1194) developed during the 2nd cent. A.D. and replaced memories of the city's history.

1193. Aphrodisias. The city and its relations with the Romans. A.Chaniotis in L.de Blois (et alii) (edd.), *The representation and perception of Roman imperial power* (Proceedings of the third workshop of the international network Impact of Empire (Roman Empire, c. 200 B.C.–A.D. 476); Amsterdam 2003) 250-260, collects and discusses some inscriptions mentioning the city's privileges and testifying to its proud and self-confident awareness of those privileges (ἐλευθερία; αὐτονομία; removed from the *formula provinciae*): *Aphrodisias and Rome* nos. 10, 13 (= *IG* XII.6.1.160), 14, 41, 43, and 48; *MAMA* VIII 564. Roman governors were aware of the special position of the city (see especially *Aphrodisias and Rome* no. 48). At the same time in their epitaphs, testaments, and donations, Aphrodisians were aware of the fact that Roman governors could intervene in the city's affairs: they occasionally stipulate that interventions of governors, which might change their wills (δι' ἐντεύξεως ἡγεμονικῆς), are forbidden. Such interventions were sometimes requested by the city's authorities themselves, often as a remedy for financial problems (*Aphrodisias and Rome* no. 16; *MAMA* VIII 41; outside Aphrodisias see *SEG* XLVIII 742 = *I.Beroia* 7 [see now P.M.Nigdelis - G.A.Souris, *Ἀνθύπατος λέγει. Ἕνα διάταγμα τῶν αὐτοκρατορικῶν χρόνων γιὰ τὸ γυμνάσιο τῆς Βεροίας* (Thessaloniki 2005)]: the governor of Macedonia diverted money, donated for other purposes, to gymnasiarchical funds). [For the structure of political life in Aphrodisias see A.Chaniotis in G.Urso (ed.), *Popolo e potere nel mondo antico* (Atti del convegno internazionale Cividale del Friuli, 23-25 settembre 2004; Pisa 2005) 47-61].

1194. Aphrodisias. Inscription mentioning Bellerophon as city founder, 2nd/3rd cent. A.D. A.Chaniotis in *AMS* 50 (Bonn 2003) 80 with note 60, republishes the text of an inscription mentioned briefly by R.R.R.Smith in C.Roueché–R.R.R.Smith (edd.), *Aphrodisias Papers* 3 (Ann Arbor 1996) 56: Βελλερεφόντ[ην] | κτίστην ὁ δῆ[μος]

1195. Aphrodisias. Epitaph of the gladiator Eurotas, Imperial period. Stele with the relief of a *secutor*, re-used in the city wall north of the West Gate; inscription above the relief. Mentioned by R.R.R.Smith–C.Ratté, *KST* 24, 2 (2003) 332 fig. 4 (ph.): Εὐρώτας

1196. Bargylia. Epitaph of Melas, 200-150 B.C. *I.Iasos* 631. On the basis of archaeological criteria, C.Berns, *op.cit.* (our lemma no. 1284) 185 no. B A 1, reprints the inscription (without line-break) and dates it to ca. 200-150 B.C. [To the literature quoted add: *I.Iasos* 631; W.Blümel, *Arkeoloji Dergisi* 2 (1994) 116 no. 47 (cf. *SEG* XLIV 871), Corsten.]

1197. Halikarnassos (?). Fragment of a decree concerning an epidosis and list of contributors, 3rd/2nd cent. B.C. *SEG* XLI 687. A.Vassileiou, *art.cit.* (our lemma no. 858) 336-339, identifies Halikarnassos as the provenance of this decree, allegedly found in Kos. The text is written in the Koine, not in the Dorian dialect; the reference to the number of votes in favor of the decree in the council and the assembly (LL. 5/6) is found in a decree of Halikarnassos (*PH* 13 LL. 20-22); in L. 8 V. restores τοῦ Ἀθηνίππου (τοῦ Ἀθηνί[ωνος], *SEG*), a name which is common in Halikarnassos (e.g., *GIBM* 893 and *Syll.*³ 1020) but not attested in Kos.

1197 bis. Halikarnassos (area of: Kaplan Kalesi). Epigram praising the merits of Halikarnassos ('The Pride of Halikarnassos'), ca. 150-100 B.C. (or 1st cent. B.C.?). *SEG* XLVIII 1330, cf. L 1104 bis and LII 1041. D.Campanile in C.Bearzot–F.Landucci–G.Zecchini (edd.), *Gli stati territoriali nel mondo antico* (Milano 2003) 284/285, suggests that the inscription was put on display in order to induce the Romans to assign a *conventus* to the city. Cf. also our lemma no. 2143 bis.

1198. Herakleia under Latmos. The synoikismos of Herakleia and Pidasa, 323-313/312 B.C. *SEG* XLVII 1563. M.Wörrle, *Chiron* 33 (2003) 121-143, republishes the text, with German translation and detailed commentary. **New readings: L. 1:** [--- δ]ίκαια ἀπ[ο ---]ΑΙ[--] (*SEG*: [----] . ΚΑΙ[---]ΗΙΙ[--]); **LL. 2-3:** [---]ΑΝ, προσαγαγεῖν δὲ καὶ θυσίαν [τῆι Ἀθη|ν]ᾶι (*SEG*: [---]ν· προσαγαγεῖν δὲ καὶ θυσίαν[--|....]); **L. 27 in fine:** οἰκήσε[ις] (*SEG*: οἰκήσι[μα]; in app.cr. οἴκησι[ν], C.P.Jones); **L. 37 in fine:** Ἀρόπου vac. (*SEG*: Ἀρόπου); **LL. 41-42:** τῶι αὐ|[τῶι --] (*SEG*: τῶι Α[.|--]; in app.cr. τῶι αὐ[-], Chaniotis; Athena is Athena Latmia: cf. LL. 36/37); **L. 42:** [τῶι ----] τωι κοινῶι καὶ οὔτε (*SEG*: [-----]ωι κοινῶι καὶ οὐ ΤΕ; in app.cr. οὔτε, Habicht and Chaniotis); **L. 43 in fine:** οὔ]τε ἄλλω[ι] (*SEG*: [--]τε ἄλλω[ι]; in app.cr. [οὔ]τε ἄλλω[ι], Habicht and Chaniotis).

Latmos had both phylai and phratriai, whereas Pidasa had phratriai but 'möglicherweise' no phylai. For the revenues τῶν ἱερῶν ('von den Kulten') καὶ τῶν ἄλλων ἁπάντων (LL. 13-15) W. refers to *Milet* I.3.149 (*SEG* LI 1608), where Pidasa's ἱεραὶ κτήσεις and ἱερὰ ὄρη and more in general revenues (πρόσοδοι) from πόλις τε καὶ χώρα are mentioned [see now also C.Chandezon, *op.cit.* (our lemma no. 2144) 224-228 no. 57]. The month-name Δῖος (L. 18) belongs to the Macedonian calendar, possibly introduced by Asandros; after his demise the Ionian calendar was used. Dios is the first month of the Macedonian calendar; does its mention refer to the beginning of the new year, i.e., the year following upon that in which the decree was issued? The ἀγορά (LL. 31/32) is that of Latmos; comparison with the oath ceremony in *Milet* I.3.149 L. 51 ff.

Brief reflections on LL. 19/20 which we do not summarize. Πολίτευμα (LL. 32/33 and 41) and πολιτεύεσθαι (L. 40), refer to 'das Gemeinwesen' ('le corps civique' rather than 'l'organisation civique'). Ἄροπος (L. 37) is the eponymous magistrate of Latmos; for the name W. refers to *Milet* VI.2.809 (3rd cent. B.C.). W. cautiously suggests that it may have been Asandros who initiated the re-foundation of the city of the Latmioi as Herakleia under Latmos (cf. also M.Wörrle, *CRAI* (2003) 1375-1379; our lemma no. 1269).

For this synoikismos-treaty see also A.Bencivenni, *op.cit.* (see our lemma no. 2203) 151-168 (text, Italian translation, commentary), with M.Wörrle, *CRAI* (2003) 1373 with notes 48-50, and 1375 with note 58. See also R.van Bremen in A.Erskine (ed.), *A Companion to the Hellenistic World* (Oxford 2003) 313-317 (with Wörrle, *art.cit.* 1375 note 59).

1199. Iasos. Honorary decree for a citizen of Arados, 300-250 B.C. *I.Iasos* 58 + PH 22. D.Bosnakis–K.Hallof, *Chiron* 33 (2003) 219-221 no. 10, have rediscovered the stone carrying *I.Iasos* 58, to which they assign also the fragment PH 22 (in the middle of LL. 1-9), and provide a new text (ph. of squeezes). The same block contains on the front *I.Iasos* 24 (PH 21)

[Μηνὸς - - - - - - -, ἕκτηι ἱστ]αμέν[ου, ἐπὶ στεφανηφόρου]
[- - - - - - - - - - - - - - - κρ]άτης Μένω[νος ἐπεσ]τάτει,
[- - - - - - - - - - - - - - ἐγρ]αμμάτευε[ν, πρυτάν]εων γνώμη,
[ἔδοξεν τῶι δήμωι· ἐπειδὴ] Θεοκλῆς Α[. . . . . .]ίμου Ἀράδιος
[ἀνὴρ καλὸς καὶ ἀγαθός ἐ]στιν περὶ [τὴν πόλι]ν τὴν Ἰασέων
[- - - - - - - - - - - - - - κοι]νῆι περὶ π[άντας τ]οὺς πολίτας,
[ἐπαινέσαι τε αὐτὸν ἀρε]τῆς ἕνεκ[εν καὶ εὐνο]ίας, ἧς ἔχει
[περὶ τὴν πόλιν, εἶναι αὐτὸ]ν πρόξ[ενον καὶ ε]ὐεργέτην τοῦ
[δήμου τοῦ Ἰασέων, δεδόσθαι] α[ὐτῶι καὶ πολι]τείαν μετέχοντι
[πάντων, ὧν καὶ οἱ ἄλλοι πολῖται μετέχουσι, εἶ]ναι δὲ αὐτῶι καὶ
[προεδρίαν ἐν τοῖς ἀγῶσιν πᾶσιν καὶ ἀτέλειαν, ὧ]ν ἡ πόλις κυρία
[ἐστίν, καὶ εἴσπλουν καὶ ἔκπλουν ἐν εἰρήνηι καὶ] ἐν πολέμωι vacat?
- -

1. ['Επὶ στεφανηφόρου - - -]ΙΕΙ[- -], *I.Iasos*; the last letters not seen by B.-H.; 'supplementum incertum', B.-H. || 2. [μηνὸς - - - ἐπεσ]τάτει, *I.Iasos*; ['Αριστοκρ]άτης, in Herzog's notes || 3. [ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι· πρυτάν]εων γνώμη, *I.Iasos* || 4. [ἐπειδὴ - - -]ίμου 'Αράδιος, *I.Iasos* || 5. [καλὸς καὶ ἀγαθός ἐστιν περὶ τὴν πόλι]ν τὴν 'Ιασέων, *I.Iasos* || 6. [καὶ ἰδίαι εὐεργετεῖ κατὰ δύναμιν τ]οὺς πολίτας, *I.Iasos*; [καὶ πρὸς τοὺς εἰς "Αραδον ἀφικνουμέν]ους πολίτας, *OMS* III 1515 note 1; [καὶ ἰδίαι περὶ πολλοὺς καὶ κοι]νῆι κτλ., in Herzog's notes || 8-9. [εἰς τὴν πόλιν, εἶναι δὲ πρόξενον καὶ εὐ]εργέτην τοῦ | [δήμου· δεδόσθαι δὲ αὐτῶι κτλ.], *I.Iasos* || 10. μετέχουσι not in *I.Iasos* || 11. πᾶσιν not in *I.Iasos* || 12-13. [καὶ ἐ]ν πολέμωι |[καὶ ἐν εἰρήνηι - - -], *I.Iasos*.

1200. Iasos. Honorary inscription for judges from Iasos in Kalymnos, 250-200 B.C. *I.Iasos* 82 (cf. *SEG* XLIV 696). A.Dössel, *Die Beilegung* -- (our lemma no. 2202) 249-272, reprints the text (German translation) and argues that the terms ὁμόνοια (L. 37) and ταραχή (L. 41), as well as the unusual wording in LL. 36-43, point to the existence of a stasis in Kalymnos which was also the reason for the unusually large number of undecided lawsuits (more than 350: LL. 39/40). The judges from Iasos acted as 'mediators' and persuaded the quarreling parties into reconciliation.

1201. Iasos. Decree of the Dionysiac technitai, ca. 150 B.C. *I.Iasos* 152. S.Aneziri, *Die Vereine* --- (see *SEG* LI 2279) 392 no. D13, republishes the inscription with some suggestions: **L. 3**: in fine, ἐ[κ παλαιῶν χρόνων?] (ε[- - -], *I.Iasos*). – **L. 8**: περὶ τῆς τῶν ἀγώνων ἐρ[γολαβίας - - -] (περὶ τῆς τῶν ἀγώνων ερ[- - -], *I.Iasos*). – **L. 10**: initio, ἀκ[ροάματα καὶ? θεω]ρήματα (ακ[- - - θεω]ρήματα, *I.Iasos*). – **L. 17**: ἃ[ς ? - - -]νωνειν ἔδ[οξεν] (α[- - -]νωνεινεδ[- - -], *I.Iasos*).

1202. Keramos. Posthumous honorary inscription for Stratokles, Hellenistic period. Marble block, found in a field near the village of Kemerdere. Ed.pr. E.Varinlioğlu in V.Ruggieri (ed.), *Il golfo di Keramos: dal tardo-antico al medioevo bizantino* (Soveria Mannelli 2003) 396 no. 5A (ph.).

Στρατοκλῆν
Μέλανος ὁ πατὴρ
καὶ ἡ μήτηρ 'Αβρὼ
καὶ οἱ ἀδελφοὶ
Πυθίων καὶ Πολύν[ικ]ος·
θεοῖς

3. in fine, for female names on -ώ ed.pr. refers to *OMS* I 411 and *I.Keramos* p. 74 T 2, for 'Αβρώ to *I.Keramos* 53 ('Αβρονείκη) || 6. for dedications of tombs to the gods cf. *I.Keramos* 5, ed.pr.

1203-1204. Keramos. Honorary inscriptions, Imperial period. Ed.pr. E.Varinlioğlu in *op.cit.* (our lemma no. 1202) 398 no. 13A and 407/408 no. 83B (ph.).

1203: 398 no. 13A. **Honorary inscription for a relative of L. Calpurnius Piso, late 1st cent. B.C.** White marble block, found near the village of Kemerdere.

Λευκίου Καλπορνίου Πείσονος [- - -]

L. Calpurnius Piso was *proconsul Asiae* in 9/8 or 3/2 B.C., ed.pr., with reference to B.Remy, *Les carrières sénatoriales dans les provinces romaines d'Anatolie au Haut-Empire* (Istanbul 1989) 129-131 no. 94.

1204: 407/408 no. 83B. **Posthumous honorary inscription for a slave girl, late Imperial period.** Limestone block, found in the village of Aşağımazı.

ΟΙΔ . . . ΟΣΑ
. ΙΛΟΥΝ τὸ
[π]αιδίον ἡ-
ατὴν ἀρε-
τῆς ἕνε-
κεν καὶ
εὐνοίας
τῆς εἰς
αὐτόν

2. [N]ιλοῦν or [Φ]ιλοῦν, ed.pr. || 3-4. ἡατήν for ἑαυτήν, cf. Gignac, *Grammar* I 244 and II 169, ed.pr., who adds that the word is here used as an adjective, not in the usual genitive ἑαυτοῦ.

1205. **Keramos. List of names (?), Hellenistic period.** Marble block, moulded below, found outside the city wall on the way to Kurşunlu Yapı. Ed.pr. E.Varinlioğlu in *op.cit.* (our lemma no. 1202) 397/398 no. 8B (ph.).

Ἑρμίας Ἑρμοφάντου καὶ | Ἑρμόφαντος Ἑρμία καὶ | Πυθίας Πυθίωνος

[The inscription seems to be complete; perhaps rather part of a funerary monument of a family?, Corsten; in that case, the last person could be the first Hermias' wife (to be accentuated Πυθιάς), F.Marchand (through personal communication).]

1206. **Keramos. Milestone, Imperial period.** Marble column. Ed.pr. E.Varinlioğlu in *op. cit.* (our lemma no. 1202) 408 no. 85 (ph.): H(alicarnassus) | B(argasa) | M(ίλια) | ζ'

1207. **Keramos. Dedication of a column with sundial, Hellenistic period.** White marble block, found near the village of Kemerdere. Ed.pr. E.Varinlioğlu in *op.cit.* (our lemma no. 1202) 396/397 no. 8A (ph.).

[- - - - - - - - - - -]ỊΥΜỊ
[. . .] κίονα καὶ τὸ ἐπ' αὐτοῦ̣
ὡρολόγιον τῶι δήμω̣[ι καὶ]
Θ̣ε̣οῖς Κ̣ε̣ρ̣α̣μιήτ[αις μεγάλοις]

1. Perhaps [(*name*)] γυμ̣ν̣[ασιαρχήσας ἀνέθηκε], cf. Robert, *Ét.anat.* 525-527, ed.pr. || 3. another dedication to the demos in our lemma no. 1208, ed.pr. || 4. the gods of Keramos also in *I.Keramos* 17/18, 21-23, ed.pr.

1208. **Keramos. Dedication of a bath house, 117-138 A.D.** *EA* 30 (1998) 156/157; *SEG* L 1110. E.Varinlioğlu in *op.cit.* (our lemma no. 1202) 398/399 no. 20A (ph.), republishes the inscription with slight differences in LL. 1/2: [- τὸ | β]αλανεῖον κτλ. (*SEG*: [- - | - - β]αλανεῖον κτλ.). The inscription may belong to the bath house with *I.Keramos* 19/20 and probably dates to the reign of Hadrian since Hermophantos, Hierokles' father, dedicated a building under Trajan (*I.Keramos* 18).

1209-1212. **Keramos. Dedications, Imperial period.** Ed.pr. E.Varinlioğlu in *op.cit.* (our lemma no. 1202) 400-403 nos. 31A–33A and 405/406 no. 83A (ph.).

1209: 400/401 no. 31A. **Dedication of an altar, 150-200 A.D.** Gray marble block, found at the harbor of Keramos.

Ἡ πόλις τὸν βωμὸν
[κα]τὰ τὰ γενάμ[ε]να ψηφίσματα
κατέστησεν διὰ τοῦ πρώτου
ἄ[ρ]χοντος Πο(πλίου) Αἰλίου Πρωτολέοντος
υἱοῦ Θεμιστοκλέους

2. γενάμ[ε]να: Doric form, ed.pr. || 4-5. the same man is mentioned as στρατηγός in *I.Keramos* 31 LL. 13-15 (cf. comm.), and as στεφανηφόρος in our lemma no. 1210, ed.pr.

1210: 401/402 no. 31B. **Dedication with prayer, 150-200 A.D.** White marble plaque, found re-used near Kurşunlu Yapı.

Τύχῃ ἀγαθῇ·
ἐπὶ στεφανηφόρου Π̣ο̣(πλίου) Αἰ[λίου]
Πρωτολέοντος Σύλλα
Ἀριστοκράτους υἱοῦ Πο(πλίου) Αἰλί(ου)
Θεμιστοκλέους, ἐπὶ δ̣[ὲ ἱ]ε-
ρέως Αἰλίου Ποπλίου Φιλήτου
τὸ σύστημα τῶν ἱερέων Θεοῦ
[Σεβασ]τ̣ο̣ῦ̣ λ̣ιτὴν ἐποίη[σε]
[ὑπὲρ - - - - - - - - - - - - - - -]
- - - - - - - - - - - - - - - - - -

2 and 4. Ποπλίου abbreviated as pi with a small omikron on top || 2-5. for P. Ail. Protoleon cf. our lemma no. 1209, ed.pr. || 6. Publius here as a cognomen, cf. *ILS* 3046 and 7090, ed.pr. || 7-8. Divus Augustus, ed.pr. || 9. perhaps [ὑπὲρ αἰωνίου ἀρχῆς κτλ.], cf. Robert, *Ét.anat.* 518 and 520, ed.pr.

1211: 402/403 no. 33A. **Dedication to Septimius Severus and his family, 198-217 A.D.** Three fragments of a white marble architrave, found in Akyapı near the village of Kemerdere; inscriptions on the upper fasciae. [Cf. our lemma no. 1213.]

a [- - - Σεβαστῷ Ἀραβικῷ Ἀδια]βηνικῷ Παρθι(κῷ) μεγίστῳ καὶ Ἰουλίᾳ̣
[Δόμνῃ Σεβαστῇ - - -]
b [- - - Σεβ]αστῷ Ἀραβικ[ῷ Ἀδιαβηνικῷ - - -]
c [Π. Σεπτιμί]ῳ̣ [Γ̣έ̣τ̣α̣ Κ̣α̣ί̣σ̣α̣ρ̣ι̣ κ̣α̣ὶ̣ - - -]

a and b. Septimius Severus or Caracalla, ed.pr.

1212: 405-407 no. 83A. **Dedication to an emperor, late Imperial period.** Coarsly worked gray marble block, found near the village of Hurma (Aşağımazı).

Αὐτοκρά-
τορος
Καίσαρο-
ς Σεβασ-
⟦το[ῦ - -]⟧
Λ[-]ΠΗCΡΑ .
Μ . . ΑΙΤΕ
CΤ .... ΑΡΟCΑ
ΚΑΙ ... ΥΓΕΤΑ
ΝΟ . ΚΑΙΧΑΡΟC
⟦- - - - - - - - - -⟧
⟦- - - - - - - - - Τ⟧
⟦Ο - - - - - - - - -⟧
⟦Λ- - - - - - - - - -⟧

4-5. CΦ ['Αν]ασὶτ[ασίου], Ruggieri apud ed.pr.

1213. Keramos. Building inscription (?), Imperial period. Fragment of a marble architrave, found in Akyapı near the village of Kemerdereı; the partly erased inscription is on the middle fascia. Ed.pr. E.Varinlioğlu in *op.cit.* (our lemma no. 1202) 403 no. 8A (ph.).

[- - -] | ⟦κ- - - ca. 11 - - -ΩΣΤ - - - ca. 11 - - - κατεσκευ⟧[ασ- - -]

[Judging from the content, measurements, and findspot, the fragment may have belonged to the building with the text in our lemma no. 1211, Corsten]

1214. Keramos. Dedications, Byzantine period. V.Ruggieri–F.Giordano in *op.cit.* (our lemma no. 1202), examine several Byzantine dedications in their architectural and historical context (ph.): *I.Keramos* 64 (late 5th/early 6th cent.; 84-93); *I.Keramos* 66-71 (115/116; cf. also A. Acconci, *op.cit.* [our lemma no. 1202] 269-271 with ph.).

1215. Keramos. Epitaph of Athenagoras and Chrysion, Imperial period. *SEG* LI 1516. The text, read from the photograph of ed.pr., has now been published by E.Varinlioğlu in *op.cit.* (our lemma no. 1202) 403 no. 49B (ph.). It is not a building inscription but an epitaph, and reads: 'Αθηναγόρας καὶ | Χρύσιον κατεσ|κεύασαν ♠

1216. Vacat.

1217-1218. Keramos. Fragmentary inscriptions, Imperial period. Ed.pr. E.Varinlioğlu in *op.cit.* (our lemma no. 1202) 405 nos. 63C-D (ph.).

1217: 405 no. 63C. **Fragment.** White marble block: [- - -]ΚΑΟ[- - | - -]ΑΘΟΠΟ[- - -]

1. Perhaps καθ[ιερω- -], ed.pr. || 2. perhaps [κ]αθ' ὁ Πο[- -], ed.pr. [or, e.g., 'Αγ]αθόπο[υς], Chaniotis].

1218: 405 no. 63D. **Fragmentary inscription on a gameboard.** Inscription on a rim of the board (cf. A.Acconci, *op.cit.* 309): [- - -]Ο[- - -]ΛΗΠ[- - -]ΝΗΣΘΑΙ[- - -]

For gameboards cf. *ALA* 68-71 and Roueché, *Performers* 249-252, ed.pr.

1219-1221. Keramos. Fragmentary inscriptions, Imperial period. Ed.pr. V.Ruggieri in *op.cit.* (our lemma no. 1202) 409-411 nos. 1/2 and 4 (ph.). No. 3 is *I.Keramos* 33, published first by Spratt, but which then disappeared; rediscovered by R.

1219: 410 no. 1. **Fragment, 100-150 A.D.** White marble: [- - -]ΙΩΝ|[- -]ΤΗΝ

1220: 410 no. 2. **Fragment, 2nd cent. A.D.(?).** Part of a marble architrave: [- - -]ΙΤΩΝΤΕΚΝ[- - -]

τέκν[ων?], ed.pr.

1221: 411 no. 4. **Fragment.** Limestone block, re-used in the southern section of the city wall. Only the last letters of the inscription, which originally probably consisted of nine lines, are visible: [- - -]Τ|[- - -]Ο|[- - -]Υ|[- - -]Υ|[- - -]Ι|[- - -]Τ|[- - -]Ο|[- - -]ΟΣ

1222. Keramos. Fragment of a painted inscription, Imperial period. Painted letters, the meaning of which remains unclear, on the wall 'of a blind arch in the central thermal complex'. Ed.pr. V.Ruggieri in *op.cit.* (our lemma no. 1202) 411 no. 5 (ph.): ΙΠΕΟ [or ΙΤΕΟ?, Corsten].

1223. Knidos. The family of C. Iulius Theopompus, ca. 50 B.C.–14 A.D. Mainly on the basis of epigraphic evidence, G.Thériault, *Phoenix* 57 (2003) 232-256, studies the euergetism of C. Iulius Theopompus and his family towards Knidos and several other cities, for which especially Theopompus himself, through his friendship with Caesar, procured numerous favors. The family is a prime example for the rôle of civic benefactors in the late Hellenistic and Imperial periods. On 248-253, T. discusses the exceptional character of the burial within the city and the τιμαὶ ἰσόθεοι for Artemidorus (***I.Knidos* 59**). – He quotes the following inscriptions in part or in full: *F.Delphes* III.1.527; *IG* XII.1.90 (Rhodes); K.Höghammar, *Sculpture and Society* (see *SEG* XLIII 550) 49, 50 (PH 134); ***I.Knidos* 33** (T. agrees with the *communis opinio* to date the text to 45 B.C. and rejects as uncertain the restoration [τὴν δυναστείαν καὶ ἀρ]χὴν τοῦ [δήμου το]ῦ ['Ρωμαίων | φυλασσέτω] in LL. 12/13), **51-56, 57** (T. doubts that Μάαρκος Αἰφίκιος Μαάρκου 'Απολλώνιος who honored Theopompus, presumably with a statue, was a Roman resident in Knidos, as J.Hatzfeld, *Les trafiquants italiens dans l'Orient hellénique* [Paris 1919] 117, thought; his cognomen speaks against this), **58, 59** (T. is reluctant to agree with the *communis opinio* that Knidos received liberty through the influence of Theopompus' son Artemidorus [for this text,

whose original location in the gymnasium was rediscovered during excavations in 2003, see now also I. Jenkins, *Anatolian Archaeology* 11 (2005) 29/30 with photo, Corsten]), **60, 61** (where, according to T., the exact wording and the person concerned cannot be restored, due to the fragmentary state of the text), **701** (where T. follows ed.pr. in restoring [ἐν τᾷ πόλ]ει in L. 3; [ἐν - -]λει, *I.Knidos*). T. thinks it possible that Artemidorus is also meant in Philodeme's epigram *AP* 11.35 (cf. C.Cichorius, *Römische Studien. Historisches, Epigraphisches, Literargeschichtliches aus vier Jahrhunderten* [Leipzig 1922] 297).

1224. Knidos. Honorary inscription for Epion, late 4th/3rd cent. B.C. Marble statue base, on the top surface depressions for a bronze statue; found north of the small harbor. Ed.pr. W.Blümel, *AST* 20, 2 (2003) 95.

Ἐπιόντα Εὔφρονος
δαμιοργήσαντα
vac. τοὶ παῖδες vac.
4 Εὔφρων, Θέρσιππος,
Ἀναξικράτης

1. The name Ἐπιών is rare, but attested on Knidian amphora stamps, ed.pr., who refers to F.Bechtel, *SGDI* III 1 no. 3549 L. 138 and Bechtel, *HPN* 156.

1225. Knidos. Dedication of Chrysina, ca. 350-300 B.C. *I.Knidos* 131. K.Rigsby, *MH* 60 (2003) 60-64 (English translation) offers a new interpretation of the epigram. He suggests that Χρυσίνα had had a dream in which she was told by Ἑρμῆς, Conductor of Souls (cf. *IG* XIV 769), that her deceased daughter Χρυσογόνη was now a servant of Κόρη. R. further proposes a new reading of L. 4 which has been read Ἑρμῆς γάρ νιν ἔφησε θεαῖς ΤΑΘΝΗΙ προπολεύειν, where ΤΑΘΝΗΙ has been differently emended or explained (e.g. as a toponym). He suggests that in L. 4 not the two goddesses (Kore and Demeter) are referred to (since they are not supposed to be permanently together), but only Kore; he therefore writes θεᾶι. This is then followed by ΣΤΑΘΝΗΙ which he suggests changing into σ(εμ)νῆι (cf. Bernand, *Inscr. métriques* 46 L. 3; *IG* XII.5.655 L. 7). The epigram thus reflects the hope of a happy afterlife as a servant of a god (cf. Bernand, *Inscr. métriques* 87).

1226. Knidos. Curse tablets, 2nd/1st cent. B.C. *I.Knidos* 147-159. H.S.Versnel in D. Cohen, *Demokratie, Recht und soziale Kontrolle im klassischen Athen* (München 2002) 50-56, examines the lead tablets with curses, found in the temple of Demeter and Persephone at Knidos (English translations of *I.Knidos* 147/148, 150 A). He assigns them not to the group of *defixiones*, but to the genre of 'Heiliges Recht' ('appeals to divine justice in order to bring about some form of retaliation') and adduces as parallels Audollent, *DefixTab* 212 (southern Italy) and *SEG* XXVIII 1568 (cf. XLI 1831; unknown provenance, most probably Asia Minor).

1227. Knidos. Signatures on braziers, 2nd cent. B.C. Among the fragments of clay braziers (re)published by M.Şahin, *Hellenistische Kohlenbecken mit figürlich verzierten Attaschen aus Knidos* (*Knidos-Studien* III; Paderborn 2003), there are 43 with stamped signatures (only few have been scratched into the fired clay) of five Knidian manufacturers (ph. of all unpublished and some published items) [the republished pieces are here quoted with their findspots added in brackets]. Ş. argues that the braziers were primarily used in a sacred context, since most of them were found in sanctuaries. The manufacturers' names are given either in full or abbreviated, sometimes retrograde.

A. **Hekataios (150-100 B.C. [or, if two different workshops, 2nd cent. B.C.]):** Ἑκαταίου: 14-16 nos. E*Hek* 1, 5, 6/7 (Halikarnassos), 8 (Priene), 9/10 (Kyme), 11/12 (Rhodes), 13/14 (Delos), 16 (Athens), 17 (Korinth), 18 (Argos), 19-22 (Egypt), 23-25 (findspot unknown). – Ἑκ(αταίου), retrograde: 25 no. H*Hek* 9; 45 nos. P*Hek* 1/2, 3 (Priene).

B. **a. Athenaios I (2nd cent. B.C.):** Ἀθ(ηναίου), retrograde: 33/34 nos. H*Ath-I* 1-3. – Ἀθ(ηναίου): 40/41 nos. P*Ath-Ia* 1, 4 (Halikarnassos), 5 (Athens), 6 (Sicily), 7 (Byrsa), 9 (Akko), 13 (findspot unknown); 42 no. P*Ath-Ib* 8 (Aegean).
b. Athenaios II (ca. 100 B.C.): Ἀθ[ηναί]ο[υ]: 13 no. E*Ath-II* 1. – On 81-84, remarks on possible identifications of these Athenaioi with name-sakes on other vessels found in different places [The name is very common which makes identifications difficult, Corsten].

C. **Hermophantos (?) (ca. 100 B.C.):** ΕΡΜΛΦ[Α?]: 9 no. E*Her* 1; 11 no. E*Her* 17. – Ε[Ρ]Μ[Λ]Φ[Α?]: 10 no. E*Her* 12 [It seems unlikely that the abbreviation ΕΡΜΛΦ[.] stands for Ἑρμοφάντου. It is true that Λ can easily be a mistake for A, as Ş. says (or fault/wear of the stamp), and it is equally true that omikron can be substituted by alpha (84); however, this is quite rare and occurs even less often on stamps. The fact that a Ἑρμόφαντος is known as a manufacturer of amphorae is not very significant. The name of this manufacturer may rather have been Ἑρμάφιλος, Corsten.]

D. **Heniochos (150-100 B.C.):** ΗΝΟ, retrograde: 19 no. E*Hen* 1. The abbreviation has been resolved to Ἡνίοχος and the production assigned to a Knidian workshop since a fabricant of amphorae with this name is known from the city. [The missing iota seems to speak against this, but there is no known name beginning with ΗΝΟ-. Alternatively, the stamp cutter may have intended to produce a mirror-inverted image and incised a faulty ny, as often happened; the manufacturer's name would then be one of the many names beginning with Ὀνη-, Corsten.]

E. **Karneadas (ca. 100 B.C.):** Καρ(νεάδα), retrograde: 17 nos. E*Kar* 1. – Κα[ρ(νεάδα)] [retrograde, according to Ş., hardly compatible with the photo (cf. also p. 77), Corsten]: 18 no. E*Kar* 12. The abbreviation has been resolved to Καρνεάδα and the production assigned to a Knidian workshop since a homonymous manufacturer is known from the city.

1228. Labraunda. Decree of the Chrysaoric Confederation in honor of Apollonios, 267 B.C. *I.Labraunda* 43. M.Ç.Şahin, *EA* 35 (2003) 1, argues that the meetings of the Confederation were not held at Mylasa (thus *I.Labraunda*, on the grounds that the proposer came from this city), but at Labraunda, where the decree was put up since the honorand, whose ethnic is not preserved, presumably was from this city or from Mylasa.

1229. Lagina. Decree of the Chrysaoric Confederation in honor of Aristonidas (?), soon after 190 B.C. More than 80 fragments of a stele with upper mouldings, almost all of which were found under the cella of the temple of Hekate; for nine of them a place in the text cannot be assigned (a-i). Ed.pr. M.Ç.Şahin, *EA* 35 (2003) 1-7 (ph.); cf. P.Gauthier and C.Habicht, *BE* (2004) no. 309.

Ἔδοξ[ε Χρυσαο]ρέων τῶι κ[οινῶ]ι· vac. Λέων [. . . . . . .]νος εἶπ[εν]·
ἐ[π]ε[ιδὴ Ἀριστωνίδα]ς Ἀρι[στ]είδ[ο]υ Σ[τρατονικεὺς - - - - - - - - -]
ΤΩ[- - - - - - - - - - - - - -] . καὶ ΚΑ[. . .] κοινὸν [- - - - - - - - - - - - - - - - -]
4 εὔχρηστ[ος - - - - - - - - -] Ἀλ[αβα]ν[δ]έων ΤΕ[.]ΛΩΞ[- - ?ἐν τῶι πολέ]-
μ[ωι] καὶ [- - - - - - - - ἐστ]ρατεύ[σα]το [- -]
ὑπ[ὸ τ]ῶν [- - - - - - - - - - - - - - - - - - -]ΥΝΑΕ[- - - - - - - - - - - - - - - - -]
ΛΟ[- -]ΚΩ[- - - - - - - - - - - - - -]Ο[- - - -]
8 ΣΕΙ[- προ]θύμω[ς κ]αὶ ἐ[τί]μησα[ν - - - τοῖς]
ἰδίο[ις] δ[απαν]ήμασιν [- - - - - - - - - -]Α . πλῆθ[ο]ς ἱκανὸν ἤγαγεν εἰς
τὴ[ν] πόλιν {γ]ενόμενο[ν], συνέβη καθυπεραγαγεῖν τῶι πολέμωι καὶ ⟨πρὸς⟩
το[ὺ]ς ὑπεναν[τ]ίους, ποιή[σας τ]ὸ δέον τῶι δήμωι τῶι Ἀ[λ]αβανδέω[ν]· πά-
12 λιν [δ]ὲ κινδυνε[υσάσ]ης [τῆ]ς πόλεως καὶ ἀποσκευά[σ- - - - - -]ν ἀπ[ὸ] τῶν
εἰς [Στρατ]ονίκε[ιαν το]ὺς μὲν ἐν τοῖς αὑτοῦ ἀγροῖς ὑ[πε]δέξα[το, ἄλ]λας δὲ
καὶ ἐν [τῆι π]όλει, [τὰς] δαπάνας ἐκ τ[ο]ῦ ἰδίου ὑπομένω[ν]· vac. πολέμου [δ]ὲ συσ-
σ[τάντος Ῥ]οδίοις [τε κ]αὶ τοῖς συμ[μάχ]οις καὶ ἰδίαι Στρατονικέων γ[ρ]αψάν-
16 των [αὐ]τὸν [πρεσ]βε[υτὴν? - - - - - - - τοῖς] ἰοῦσιν ἀφρόν[ω]ς ὡς Ι[. . . . αἰ]τήσας
ΦΑΛΕ[- - - τῆ]ς πό[λεω]ς βου[λόμενος? - - -] ἅπαντα κ[αθάπερ ἐ]κτε[νὴς ἀγ]ωνισ-
τὴ[ς - - - - -]ΕΙ[- - - - - ὑπὲρ τ]ῆς πατ[ρίδος ἐκ] τῶν αὑτοῦ μεθορίων ἀπεδήμησεν
καὶ ἠξ[ίωσεν - - - - - - -] . ΕΝΟ[- - - ἀργυρ]ίο[υ π]λῆθος ἱκανὸν καὶ δοῦναι ὄργα-
20 νά τε κ[αὶ ὅπλα] καὶ Α[- - - - - - - δραχμὰ]ς τρισχιλίας τῆι πόλε[ι κ]αὶ διὰ ταῦτα
[σ]υνέβη Στρ[ατονικεῦσιν - - - - - - - - - - -]ρου το[ὺς πολίτ]ας [ἀσπ]ασαμένους
[φύ]λακα τόπ[ου - - - - - - - - - - - - - - - - - -]Κ[- - - - - - - ?χώρα]ν ἐν ἧι τὸ κοινὸν ἱε-
[ρὸν] ὑπάρχει Α[- κινδυνευσ]αμένων τε Στρατονι-
24 [κέων] διὰ τὸν πόλεμ[ον - - - - - - - - - - - - - - - - - - -]ΑΣ βουλόμεν[ος κ]αὶ ἐν τού-
[τοις μηδε]νὸς ἀφίστασθα[ι τῶν τῶι ἔθνει συμφ]ερόντω[ν], vac. ἐδέξατο Πισυή-
[τας -]λύσειν [- - - - - - - - - -]ΝΤΩΝ
[- -]ΗΜ[- - - - - - - - - - - - - - - -]Μ
28 [- -]ΑΛΕ[- - - - - - - - - - - - - -]δότου
[- τῆι Μ]υλα[σέων π]όλει καὶ
[- -]Α ληφθ[εν]-
[τ- -]ΗΣΟ[- - - - - -]ΣΟΣ[. . . . .]
32 [- π]ρὸς τὸν δῆ[μον . . . .]
[- σ]υγγενῶν Ε[- - - - - - - - - - -]
[- γ]ενέσθαι [- - - - - - - - - - - - -]

LL. 35–39 vacant

40 τω[ν -]
δημ[- πρεσ]-
βει[α- -]
το . [- -]
44 λέγω[ν καὶ πρά]σσ[ων -]
τῶν χω[ρίων χρ]ήσιμος ἐ[γένετο - ?στρατη]-
γὸς βουλό[μενος - - - -]ΡΑΣΗ . ΙΟ[- -]
[. .]ΗΣΕΝ[- - - - - - - - - - - - - - - - - -]Ν[- -]
48 κα[ὶ - - - - - - - - - - - - - -]ς ἀπὸ Σ[τρατονικείας? - τ]ὸν
πόλεμον πισ[τεύσας? - - - -]ΕΙΣ τὰ [- - - - ?δέ]οντα ἐξα[γαγεῖν εἰς Ἀλά]βανδα,
οἷς δὲ καὶ εἰς Ῥόδο[ν κ]οινὸν Ε[- - - -]. τὴν αὐτ[ὴν - - - - - - - - - - - - - - - - - - - τ]ῶν
Χρυσαορέων vac. συνε[δρίαν λ]υσάντω[ν . . . . .]ων Τ[- - - - -]ων πόλιν καὶ δι-
52 κῶν ε[ἰσενεχθ]εισῶν . [- - - - - - - -]ΕΟ[- - - - - - - - - - εἰ]ς Ῥόδο[ν] καὶ μείνας ἕως {τ}
τὴν δίκην γε[γονέ]ναι ἐκ τῶν αὐτ[οῦ δ]απανημ[ά]των ἐκτενὴς ἀγωνι[σ]-
τὴς ἐγένετ[ο τοῦ μ]ὴ παραβραβευ[θῆναι] μήτε καταστασιασθῆνα[ι Στρ]ατο-
νικεῖς, ἀλλὰ [τὸ τελευταῖ]ον νικῆσαι τὴν δίκην· vac. ὅ τε πάτρω[ς αὐτο]ῦ Μέναν-
56 δρος χρείαν [παρέσχηται? - -]Ν[- - - -]ΡΟΥ ἱκανοῦ εἰ[ς τὴν ἐ]λευθερί-
αν τ[ε - - - - - - - - - ὑπ]εδέξατο, κα[ὶ - - - μεγ]άλοις Σ[- - - παραίτι]ος ἐγέ-
νετο τῆς Ἀλιvac.νδέων ἐλευθερίας· vac. ὅπω[ς οὖν ο]ἱ Χρυσ[αορεῖ]ς μν[είαν]
[τη]ρῶσιν τῶν εὐεργετούντων, δεδόχθ[αι τῶι κοι]νῶι· ἐπ[αινέ]σαι Ἀρ[ιστωνί]-
60 δ[αν Ἀρ]ιστείδου Στρατονικῆ καὶ στεφαν[ῶσαι χρ]υσῶι σ[τε]φάνω[ι, στῆ]-
σαι δ[ὲ αὐτοῦ] καὶ εἰκό[να] χαλκῆν ἐν τ[ῶι ἱερῶι τ]οῦ Διὸς Χρυ[σαορέως]
ἐν τῶι ἐπιφανεσ[τάτωι] τόπωι παρὰ [τῶι ναῶι? πέρ]αν τοῦ βωμ[οῦ - -]ΩΣΗΕΛ[- -]
[εἶναι δ]ὲ αὐτῶ[ι πρ]οεδρίαν ἐν το[ῖς ἀγῶ]σιν ἀρετῆς ἕ[νεκ]εν [καὶ εὐνοίας]
64 [ἣν ἔχων διατελεῖ] εἰς τὸ πλ[ῆθ]ος τὸ Χρ[υ]σαορέων [- - - - - - - - - - - - - -]ΕΙΝ
[- - - - - - - - - - - - - - - - - - - τ]εταγμένων· vac. τὴν δὲ ἀ[ναγόρευσιν το]ῦ στε-
[φάν]ου καὶ τῆς εἰκ[όνος π]οιησάσθωσαν οἱ ἱερομνή[μονες ἐν τῆι γενεθ]λίου [ἑορ]-
[τῆ]ι τῆι συντ[ελ]ουμένηι ὑπὸ Χρυσαορέω[ν καὶ ἀναγράψ]αι ἐπὶ
68 [τοῦ] βήματος vac. "τὸ κοινὸν τὸ Χρυσαορέων ἐτί[μησεν Ἀριστω]νίδαν
[Ἀρισ]τείδου Στρατ[ονικῆ ἐπαίν]ωι, χρυσέ[ωι στεφά]νωι, vac. εἰκόνι,
προεδρίαι ἐν τοῖς [ἀγῶσιν ἀρ]ετῆς ἕνεκε[ν καὶ ε]ὐνοίας, vac. ἣν ἔ-
χων διατελεῖ εἰς τὸ [πλῆθο]ς τὸ Χρυσαορέω[ν]."

Date: after the Second Macedonian War (mentioned in LL. 14-15) and after 190 B.C., since prior to the latter date Alabanda (LL. 4, 11, and 49) was called Antiocheia, ed.pr. || 2, 59-60, 68-69. the name of the honorand is not certain, but may have been Ἀριστωνίδας, since there are not many names beginning with Ἀρ- and ending with -νίδας and since his father's name also began with Ἀριστ-, ed.pr. || [3. καὶ κα[τὰ] κοινόν, Chaniotis] || 9. τὴ[ν] πόλιν, [οὗ γ]ενομένο[υ], H.; τὴ[ν] πόλιν {γ]ενόμενο[ν], ed.pr. || [10. καθυπεράγω, 'to excell, surpass completely': 'it happened that he surpassed completely the enemies in the war' or 'it happened that the enemies completely excelled in the war'; the first option seems preferable, Pleket] || 10-11. ⟨πρὸς⟩ | το[ὺ]ς ὑπεναν[τ]ίους, ed.pr. [it is unnecessary to add πρός, Pleket] || 11-14. citizens of Stratonikeia were presumably exiled and resettled elsewhere with the help of Aristonidas, R.Merkelbach apud ed.pr. || 13-14. [ἄλ]λας δὲ | καὶ ἐν [τῆι π]όλει, [τὰς] δαπάνας κτλ., H. [or [τι]νας δὲ | καὶ ἐν [τῆι π]όλει [πολλὰς] δαπάνας κτλ., Chaniotis]; [μεί]νας δὲ | καὶ ἐν [τῆι

π]όλει [ἔδωκε] δ̣απάνας κτλ., ed.pr. || 14-15. for πολέμου δὲ συσστάντος cf. *SEG* LI 1496 L. 10, ed.pr. || 18. [ὑπέρ], suppl. H.; μεθοδίων, G.; μεθορίων, ed.pr. || 19, 64, 71. πλῆθος (frequent on Rhodes) designates the inhabitants of the Confederation, whereas δῆμος means the citizens of a city, ed.pr. [but in L. 19 [π]λῆθος ἱκανόν should be connected with [ἀργυρ]ίο[υ] and means 'sum, amount', Pleket || 25-26. for the Πισυῆται cf. *SEG* LI 1500, 1533 and 1536/1537; cf. also R.van Bremen, *EA* 35 (2003) 13, Pleket] || 49. πισ[τεύσας or Πισ[υητ-; δέ]οντα or ἐθέλ]οντα, ed.pr. || 50-54. Aristonidas was successful in Rhodes as a solicitor for his city; a judge had previously decided in an unjust way (παραβραβεύσας), Merkelbach apud ed.pr. || 51-54. restoration H.; καὶ δ̣ι̣κῶν Ε[- -]εισων (κτλ.) | τὴν δίκην τε [τιθέ]ναι (κτλ.) ἐγένετ[ο - -]Η παραβραβεύ̣[σας - -] μ̣ηδὲ καταστασιασθῆνα̣[ι Στρ]ατο|νικεῖς ἀλλὰ [- - ?τὸν δῆμ]ο̣ν νικῆσαι τὴν δίκην, ed.pr. || 56-57. 'Freiheit [und Demokratie?]', Merkelbach apud ed.pr. || 58-59. ὅπω[ς οὖν ο]ἱ Χρυσ[αορεῖ]ς μν[είαν | τη]ρ̣ῶσιν, G.; ὅπω[ς ο]ἱ Χρυσ[αορεῖ]ς μν[ήσωνται καὶ | τι]μ̣ῶσιν , ed.pr. || 60-61. [στῆ]|σαι δ[ὲ αὐτοῦ] , G.; [στῆ]|σαι δ[ὲ βῆμα] , ed.pr. || [65. a clause about the funds earmarked in the public budget (τεταγμένων) for the financing of the crown and statue is to be accommodated here, Pleket] || 66-67. [ἐν τῆι τοῦ 'Η]λ̣ίου [ἑορ|τῆ]ι, G., the cult of Helios being well attested at Stratonikeia; [ἐν τῆι γενεθ]λ̣ίου [ἑορ|τῆ]ι, ed.pr.

a -
- - - τ]ῆι Μυλ[ασέων πόλει - -
- - -] . ἑαυτὸν Ο̣[- - - - - - - - - -
- -

b - - - - - - - - - - - - - - - - - -
- - -]ς διὰ τὴν [- - - - - - -
- - -] ὑ̣ποδεξ[άμενος - - -
- - - - - - - - - - - - - - - - - -

c - - -] καὶ ἐξ ἁμά[ξης? - - -
- - -] πεπτωκό[τ- - - - - - - -
- - -] . λιπ[όντ- - - - - - - - -
- - - - - - - - - - - - - - - - - -

d - - - - - - - - - - - - - - - - - - -
- - - - - - -] ψηφ[ισμα-? - - -
- - -]θαι Πισυη[τ- - - - - - -
- - τ]ῆι συνφ[ιλίαι? - - - - -
4 - - -] . τε[- - - - - - - - - - - - -
- - - - - - - - - - - - - - - - - - -

e - - - - - - - - - - -
- - -]σα ηι̣[- - -
- - -] . ε̣ι [- - - -
- - - - - - - - - - -

f - - - - - - - - - - - - - - - - -
- - ἐπάν]δρως α . [- - -
- - - - - - - - - - - - - - - - -

g - - - - - - - - - - - - - -
- - ἐχ]αρίξ[ατο? - -
- - - -] ἅπα[ντα - - -
- - - - - - - - - - - - - -

h - - - - - - - - - - -
- - -]σαι εγ[- - -
- - -]οις τε[- - -
- - - - - - - - - - -

i - - - - - - - - - - - - - -
- - σ]υ̣μφέ[ροντα - -
- - - - - - - - - - - - - -

a 2. or ἑαυτὸν Θ̣[- -, ed.pr. || d 4. εἰ]ς̣ τε[- or -]σ̣τε[φαν- etc., ed.pr. || e 2. perhaps πό]λ̣ε̣ι [- -, ed.pr. || [g one expects [ἐχ]αρίσ̣[ατο], Pleket].

1230. Lagina. Honorary inscription for Demetria, 1st cent. B.C.? *SEG* XLIX 1438. R. van Bremen, *EA* 35 (2003) 17. In L. 3, after the name of Demetria's husband, κλ[ειδοφόρου?], refering back to Demetria in L. 1, was restored by ed.pr., since there is no demotic known beginning with ΚΛ or ΚΑ which could, as usual, be added to the man's name. Therefore, B. suggests restoring the end of L. 3 as κα̣[θ' ὑοθεσίαν κτλ.], followed by the man's demotic. His adoption status is paralleled by that of his wife (L. 2: κατὰ θυγατροποΐαν).

1231. Lagina. Honorary decree, 1st cent. B.C. *SEG* XLVII 1588. R.van Bremen, *EA* 35 (2003) 19, points out that the restoration of the demotic in A L. 3 is against the rule that the demotic is not mentioned in the dating formula by Stratonikeia's eponymous στεφανηφόρος (cf., e.g., *I.Stratonikeia* 11, 105, 512, 526, 1034, 1101) [cf., however, the opposite view of J.Mylonopoulos, *EBGR* 2003 [2006] 387 no. 176]. She also doubts the identification of the stephanephoros Ἀπολλόδοτος with his name-sake, son of Χρυσάωρ, of Koraia (*I.Stratonikeia* 1038a).

1232. Lagina. Honorary inscriptions for Menekles and Epainetos, 50-1 B.C. *SEG* XLVII 1577/1578. After the relocation of the bases to their original place, M.Ç.Şahin, *EA* 35 (2003) 7, points out that there were only two statues on the platform, so that the numbers δ' and ε' at the end of the inscriptions cannot refer to the number of statues; they rather numbered the bases.

R.van Bremen, *EA* 35 (2003) 17-19, tries to explain the erased demotic in 1578 L. 3 by assuming 'confusion generated by a succession of adoptions down the generations' in the men's family. Ἀντίπατρος, their father by adoption, may have been their natural grandfather, who adopted his grandchildren back into the family, since their natural father Λέων had been adopted into another family (see *I.Stratonikeia* 605 L. 9), perhaps after the birth of his eldest son, but before that of his youngest son, which could account for possibly different demotics of Menekles and Epainetos. Epainetos may have been dead by the time the inscriptions were erected since the verb in 1578 LL. 5/6 is διετέλεσεν, while it is διατελεῖ in 1577 L. 6 for his brother Menekles, who also, in contrast to Epainetos, received σίτησις ἐν πρυτανείωι (LL. 4/5).

1233. Lagina. Dedication to Zeus Panamaros, ca. 100 A.D. *SEG* XLVII 1575. R.van Bremen, *EA* 35 (2003) 15-17, doubts the restoration [Διὶ Παναμάρωι] in L. 1, since the dedicator is called ὁ διὰ βίου ἱερε[ὺς | α]ὐτοῦ (LL. 8/9) and the priesthood of Zeus Panamaros was annual. The dedicator is on record in other inscriptions (*I.Stratonikeia* 174, 183, 188, 663) as having held the priesthood of Panamaran Zeus three times: 'one cannot, at the same time, have held a priesthood three times and hold it for life'. Most probable candidates seem Ζεὺς Καννοκος and Ζεὺς Καπετώλιος.

1234. Lagina. Dedication, Imperial period. *I.Stratonikeia* 184. R.van Bremen, *EA* 35 (2003) 16 note 5, remarks that L. 9 should perhaps be read [- - - ἱερε]ὺς αὐτοῦ ([- - -]ΥΣ, copy;

με[τὰ τῆς γυναικὸ]ς αὐτοῦ, *I.Stratonikeia* following ed.pr., where, however, there is a question mark after γυναικό]ς). She also notes that ed.pr. has ['Ιερεὺς ἐξ ἱερ]έως in L. 1, changed in *I.Stratonikeia* (no reason given) into ['Ιερεὺς ἐξ ἱερ]έων.

1235. Vacat.

1236-1237. Loryma. Dedications to Zeus Atabyrios, 3rd/2nd cent. B.C. After examination of the stone, W.Held, *EA* 36 (2003) 56-58 no. 2 (ph.; German translation), republishes the two inscriptions on the altar of Zeus Atabyrios.

1236: A (left). *I.Rhod.Per.* 2; *I.Pér.rhod.* 185.

[Βωμὸ]ν Διὸς 'Αταβυρίου ἱδρύσατο
[Τιμ]ασι[κρ]άτης Φιλοδάμου "Α[μι]ος
ἐπιστατή[σ]ας [κα]ὶ τοὶ συνστρατευσάμεν[οι]

For the wording and the location of the inscription, H. compares N.G.Ashton, *Ancient Megisti: The Forgotten Kastellorizo* (Nedlands 1995) 19-21 nos. BI. 2 and 4 [*non vidimus*] || 1. or [ἱερό]ν, H.; [βωμὸ]ν, edd.pr. || 2. [--]ΙΙ[--] Σ[ωκρ]άτης Φιλοδάμου [-----]ος, *I.Rhod.Per.*; [-] . [..] Σ[ωκρά]τη[ς] Φιλοδάμου [.....]ος, Bresson || 3. [-]ΕΙΣ[-]Λ[-]Ι[-]Σ[-] καὶ, *I.Rhod.Per.*; [—]ΕΙΣ[.] . [.]Ι[..]Σ[..] καὶ, Bresson; for ἐπιστατήσας cf. our lemma no. 1238.

1237: B (right). *I.Rhod.Per.* 1; *I.Pér.rhod.* 186. Today, only the right half of the stone is preserved; the left half is given after edd.pr.

[-- τά]δε θύε[ται] Δι[ὶ 'Αταβυρίωι]
κριός, χοῖρο[ς], ἀ[ρ]ήν· ταῦτα Ε[- ca. 4 -]
[ἄ]ρσενα [στέμ]μασι δεδε[μέ]νο[ν - ca. 6 -]
[--- π]έμματα [-----------]Λ[-----]
[κατ]αθύεσθ(α)ι τὸν θυόμ[ε]νο[ν - 4-5-]
[---]ΔΕ[..]Ε[...]ΣΤΗΡΙ δαμόσιον
[---]Υ[-----------------]ΙΩΙ

1. [κατὰ τά]δε θύε[ται] Δι[ὶ 'Αταβυρίωι ἱερά], Bresson || 2. ταῦτα [παρέχειν καὶ βοῦν], *I.Rhod.Per.*; ταῦτα [θύειν καὶ βοῦν], Bresson || 4. [---] πέμματι [---], Bresson || 5. initio, ΑΘΥΕΣΘΕΙ, copy of N. and M.Chiavaras, *Arch.Eph.* (1911) 52-54 Nr. 17b; [κατ]αθύεσθ(α)ι τὸν θυόμ[ε]νο[ν καὶ] φθ[όϊας ---], *I.Rhod.Per.*; [κα]ταθύεσθ(α)ι τὸν θυόμ[ε]νο[ν --] φθ[όϊας ---], Bresson || 6. [--- τά]δε [θύ]ε[ται] Σ[--]Ο[--] κριὸς [-]ΑΝΑ[---], *I.Rhod.Per.*; [---] δὲ [θύ]ε[ται] Σ[--]Ο[--] κ[ρι]ὸς [---]Ν[---], Bresson || 7. in fine, not in edd.pr.; also -]ΡΩΙ (ἱε]ρῶι?) is possible, H.

1238. Loryma. Dedication to Artemis, 3rd cent. B.C. On a smoothed section of the inner wall of the harbor castle. Ed.pr. W.Held, *EA* 36 (2003) 58-60 no. 3 (ph.; dr.; German translation).

Ξενότιμος Τιμάνορος
Καρπαθιοπολίτας
ἐπιστατήσας πρᾶτος
καὶ ταξιαρχήσας

'Αγήτωρ 'Αγησιάνακτος
Τλώιος
'Αρτέμιτι

Dated according to letter forms, ed.pr. || 3. the ἐπιστάτας must here have been the commander of the Rhodian garrison at Loryma; Xenotimos was the first man to hold this office, which means that the garrison was instituted shortly before; this corroborates the dating on archaeological grounds of the harbor castle in the first half of the 3rd cent. B.C., ed.pr. || 4. a ταξίαρχος is unattested so far in Rhodes; it is not clear whether ἐπιστάτας or ταξίαρχος is the higher rank, ed.pr. || 6. Τλῶς is a *demos* of Θυσσανοῦς on the Karian Chersonnesos, ed.pr.

1239. Loryma. Dedication, 3rd/2nd cent. B.C. Base with foot-prints for three bronze statues; originally erected in the sanctuary of Apollo, re-used as part of the door-frame of a church. On the front, letters of different shapes and heights, belonging to different inscriptions. Ed.pr. W.Held, *EA* 36 (2003) 65 no. 9 (ph.; dr.).

---]ΛΙΑ vac. [..]ΑΗΖ v ΑΜΦΟ[..]ΙΡΩΝΤΟ[- ? -
----]ΙΑΣ vacat Α[----

1240. Loryma. Building inscription, 3rd/2nd cent. B.C. *I.Rhod.Per.* 35; *I.Pér.rhod.* 191. Now in the Museum on Syme; after examination of the stone, republished by W. Held, *EA* 36 (2003) 80 no. 26 (ph.; dr.; German translation).

[-----κ]λειτ[-------]
[---- θ]εοῖς πᾶ[σιν ---]

1. [-]ΑΕΙΤ[-], edd.pr., but the alleged horizontal stroke is a damage on the stone, H., who tentatively suggests a personal name Κλείτων or one ending in -κλεῖτος || 2. [-]ΟΙΣΠΑ[-], ed.pr.; [-]ΟΙΣΠ . [-], *I.Rhod.Per.*; [-]ΟΙΠΑ[-] (per errorem), Bresson, who suggested the above reading in his comm.

1241. Loryma. Topos-inscription of a sanctuary of Dionysos, 3rd/2nd cent. B.C. On the natural surface of a rock in the harbor castle. Ed.pr. W.Held, *EA* 36 (2003) 61 no. 4 (ph.; dr.; German translation): Διονύσου

1242. Loryma. Topos-inscription of a sanctuary of Artemis Pergaia, 3rd/2nd cent. B.C. On the smoothed surface of a rock in the sanctuary of Artemis Pergaia (cf. W.Held, *AST* 17, 2 [2000] 300 and 305). Ed.pr. W.Held, *EA* 36 (2003) 67 no. 12 (ph.; German translation).

Ἱερ[ὸν] | Ἀρτέμ[ιτος] | Περγ[αίας]

For the cult of Artemis Pergaia cf. *I.Rhod.Per.* 21, ed.pr.

1243. Loryma. List of victors in an athletic contest, 4th/3rd cent. B.C. *I.Rhod.Per.* 11 B; *I.Pér.rhod.* 179 b [with a mention of [λ]αμπαδισταί in 11 A/179 a]. Since the ed.pr., some letters are lost on the right edge (here underlined); after examination of the stone, republished with modifications by W.Held, *EA* 36 (2003) 61/62 no. 5 (ph.).

Καλ[λι- - - - - -
Ἀντι[- - - - - - - -
Ἐπικλ[ῆς - - - - -
Ἀγήσα[ρχος? - -
Δωρόθε[ος - - - -
Ἐξάκεσ[τος - - -
Ἀκεστία[ς - - - -
Ἀριστοκλῆ[ς - -
Σωσιγένης [- - - -
Θεύδωρος [- - - -
Δωριεὺς [- - - - -
Τελέσα[ρ]χος [-
Ἀρετακλῆς [- - -
Θευκλῆς [- - - - -
- - - - - - - - - - - -
Τελε[- - - - - - - -

5. Ἀγήσα[- - -], Bresson || 9. [Σ]ωσιγένης, edd.pr. || 14. Εὐκλῆς, ed.pr. || 15-16. not in ed.pr.

1244. Loryma. Catapult ball, 3rd/2nd cent. B.C. Fragment of a limestone catapult ball with traces of red chalk in the letters, found at the foot of the acropolis hill; now in the museum at Marmaris. Ed.pr. W.Held, *EA* 36 (2003) 78 no. 24 (ph.; German translation): ΔΔΔΔ

The inscription indicates a weight of 40 minae for the ball, ed.pr., who calculates on the basis of the specific weight of this type of limestone that the entire ball, of which ca. 60% is preserved, must have weighed 17.5 kg which corresponds to 40 Attic minae (17.48 kg); ed.pr. points to parallels of the early Hellenistic period from Rhodes (L.Laurenzi in *Studi Annibalici. Atti del convegno Cortona* 1961 [Cortona 1964] 141-151).

1245. Loryma. Funerary epigram, 3rd/2nd cent. B.C. Block, perhaps an unfinished rectangular funerary altar, found in the 'Soteiratal'; it may have stood originally on a tomb terrace near its findspot. Ed.pr. W.Held, *EA* 36 (2003) 78/79 no. 25 (ph.; dr.).

[-]ΟΛΛ Ἀριστείδεα ἀγαθὰν πένθεα ἐκκεῖται
ἐλπίσι ἀρετᾶς μναμεῖαν ἄρα ἔχομεν ἀφ' ΙΑΠΑΝΥΟΣ

[1. [Π]ολλ'?, Chaniotis.]

1246-1249. Loryma. Epitaphs, 3rd/2nd cent. B.C. W.Held, *EA* 36 (2003) 62-67 nos. 6/7 and 10/11, (re)publishes four epitaphs, found near the sanctuary of Apollo (ph.; dr.; German translations).

1246: 62/63 no. 6. Block, presumably part of a funerary monument, originally erected on a terrace near the sanctuary of Apollo or a neighboring farmstead; now built into a bench outside a church: [ca. 3]ακλ[ῆ]ς : Ἀγη[- - -

Perhaps Μεγακλῆς or Τιμακλῆς (cf. *I.Rhod.Per.* 214 and 355 L. 40), H.

1247: 63/64 no. 7. **Epitaph of Klerodika.** Two-stepped base, originally erected on a terrace; now in the police station: Δάμων Κλεροδίκαι

The first letter is Δ, Α or Λ, the second presumably Α, H.; C.Brixhe, *BE* (2004) no. 321, has doubts about the second name.

1248: 66 no. 10. **Epitaph of Epaphroditos.** N. and M.Chaviaras, *Arch.Eph.* (1911) 55 no. 24; *I.Rhod.Per.* 33; *I.Pér.rhod.* 182. Base, re-used in the narthex-wall of the church: [Ἐπ]αφ[ρόδι]τος [Ἀγ]α[θ]άνορο[ς]

[- - -]ανορο[- - -], C.; Εὐφρ]άνορο[ς (or Εὐ]άνορο[ς), *I.Rhod.Per.*; [- - -]άνορο[ς], Bresson.

1249: 67 no. 11. **Epitaph of Ap-.** Corner fragment of a ostotheke, found in a church, now in the Museum at Marmaris: Ἀπ[- - - - -]

E.g. Ἀπ[ολλόδοτος] or Ἀπ[ολλόδωρος], H.

1250-1253. Loryma. Epitaphs from the cemetery, 3rd/2nd cent. B.C. Ed.pr. W.Held, *EA* 36 (2003) 68-71 nos. 13-16 (ph.; dr.; German translations).

1250: 68/69 no. 13. Three-stepped base, perhaps for a naiskos; inscription on the upper edge of the upper step: [- - -]ιας Κλεσα[ρχ- ca. 6 -]ρα[ι ? - -]

1251: 69 no. 14. Three-stepped base, inscription on the upper step: [- - -]ΛΟΡ[. . .]ΩΛΛ[.]ΚΛ[- - -]

1252: 70 no. 15. **Epitaph of Rhodokrate.** Two-stepped base, perhaps for a naiskos; inscription on the lower step: Ῥόδων Ῥοδοκράτηι

1253: 70/71 no. 16. **Epitaph of Kleitos.** Two-stepped base, perhaps for a naiskos; inscription on the upper step: [Κλε]ῖτος Ἐ[π]αινίου

1254-1255. Loryma. Epitaphs from the 'Valley of Kybele', 3rd/2nd cent. B.C. Ed.pr. W.Held, *EA* 36 (2003) 71/72 nos. 17/18 (ph.; dr.; German translations). White limestone bases for stelae, which may have stood on a tomb terrace belonging to a farmstead.

1254: 71 no. 17. **Epitaph of Lykon.** Λύκων Τιμακράτευς

1255: 72 no. 18. **Epitaph of Xenagoras.** Ξεναγόρας | Ἐπαμείνονος

1256-1258. Loryma. Epitaphs, 3rd72nd cent. B.C. Ed.pr. W.Held, *EA* 36 (2003) 73-76 nos. 20-22 (ph.; dr.; German translations).

1256: 73/74 no. 20. **Epitaph of a family.** Three-stepped base, found at a farmstead; inscription on the second step.

Μιννίων : Διοδότου, Ἀπολλόδωρος : Θεμιστ[- - -]
Θεύδαμος : Ἀπολλοδώρου, Στασίλας Ἁγησιφῶντος

Theudamos (L. 2) is the son of Apollodoros in L. 1, and the other men should also belong to the family. They died at different times as the differences in the script show, ed.pr.

1257: 75 no. 21. **Epitaph of Kerkellis.** Two-stepped base, found on a mountain pasture northwest of Loryma; inscription on the upper step: Κερκηλλις : Καλληιου

Date: not later than 4th cent. B.C. (letter forms, punctuation), C.Brixhe, *BE* (2004) no. 321 || Κερκηλλις is presumably a Carian name, cf. Πισινδηλλις, ed.pr., who adds that this corroborates the theory, based on the different types of tombs, that the many farmsteads in the region, founded in the interest of Rhodes for the production of wine, were run by native Carians.

1258: 75/76 no. 22. **Epitaph of a woman.** Base, consisting of a square block with circular plinth, probably for a round altar of Rhodian type; found at the former Greek village of Karamaka.

Χε[.]σ[. . Τιμ]ασιπόλιος
Κασαρίς,
γυνὰ δὲ Τιμοκλεῦς

1. Initio: no name which would fit the remaining letters is known, but cf. the male names Χερσίας on Rhodes (*IG* XII.1.46 L. 67 and 925 L. 10) and Χέρσις [see *LGPN* s.v.], ed.pr., who cautiously suggests the female form Χερσίς.

1259. Mylasa. Sculptor's signature, 125-150 A.D. Marble block with relief of an Eros surrounded by grape-vines, found in Milas, now in the local museum; inscription above the relief. Ed.pr. A.Kızıl, *Iasos di Caria* 9 (2003) 23-27 (ph.; Turkish and Italian translations); cf. W.Blümel, *EA* 37 (2004) 15 no. 19 (ph.) [Ἑ]καταῖος Εἰσιδότου ἐποίει

The first signature of an artist known from Mylasa, ed.pr.

1260. Nysa. Honorary inscription for a proconsul, Imperial period (time of Elagabalus or Severus Alexander, 222-235 A.D.?). Marble block, found on the agora. Ed.pr. W.Blümel, *AST* 20, 2 (2003) 95.

- - - - - - - - - - -	4	[ἀν]θύπατον
[- -]Ι Ι Ιασδιον		[ἡ] λαμπροτάτη
Δομιτιανὸν		Νυσαέω[ν]
[τ]ὸν λαμπρότατον		πό[λις]

1-4. A consul Iasdius Domitianus is known under Elagabalus or Alexander Severus with an assignment in Dacia (*PIR*[2] I 12), ed.pr., who thinks that Ιασδιον is not the honorand's full *nomen gentile* and that the space in the damaged beginning of L. 1 leaves room only for a possible abbreviated *praenomen* [however, could the letters before Ιασδιον not be the ending of a *praenomen*, written in full?, Corsten.]

1261. Panamara. Fragment of a decree, 270s B.C. In an article on the extension of Ptolemaic possessions in Caria in the first half of the 3rd cent. B.C. and the communities which were later included in the territory of Stratonikeia, R.van Bremen, *EA* 35 (2003) 12/13, publishes an inscription from the notebook of G.Cousin in the École Française at Athens (carnet AS10 no. 250).

Βασιλεύ[οντος Πτολεμαίου τοῦ]
Πτολεμ[αίου, ἔτους - ca. 5-6 - μηνὸς]
Ἀπελλα[ίου, ἔδοξεν Παναμαρεῦσι?]·
4 ἐπειδὴ [- - - - - - - - - - - - - - - - - - -]
- -

The text makes clear that also Panamara was in Ptolemaic possession at this time, which would explain the reference to a Ptolemaic king in *I.Labraunda* 44; the *asylia*, renewed by Leon after 167 B.C. (*I.Stratonikeia* 7), 'was therefore almost certainly granted first by a Ptolemaic king', ed.pr., who adds, following P.Debord in *Les cités d' Asie Mineure* 161, that it may have been the Ptolemies who 'first fostered the Chrysaoreis as an organization' || 2. the most likely years are ἕκτου, ὀγδόου, and ἐνάτου, ed.pr. || 3. ἔδοξεν Παναμαρεῦσι is uncertain , but cf., e.g., the formula in *I.Stratonikeia* 501 LL. 1-4; ἔδοξεν Παναμαρέων τῶι κοινῶι as in, e.g., *I.Stratonikeia* 9 LL. 3/4 is too long and would not fit the early date of the inscription, ed.pr., who mentions as an alternative ὁ δεῖνα ἱεροκῆρυξ εἶπεν (cf. *I.Stratonikeia* 1030 from 268 B.C.) with a very short name; in addition, she also thinks it possible that the decree was set up in Panamara by another community (cf., e.g., *SEG* LI 1531).

1262. Panamara. Fragmentary inscription, 270s B.C.? From the notebook of G.Cousin (carnet AS10 no. 301; cf. our lemma no. 1261). Ed.pr. R.van Bremen, *EA* 35 (2003) 14: [- - -]N||[- -]ONI||[- -]MOI||[- -]OIPA||[- -]ΦΙ

Dated according to the letter forms which resemble those of our lemma no. 1261, to which it may or may not belong, ed.pr. || the inscription is presumably complete at right since Cousin's drawing shows an uninscribed block to the right of this fragment || 4. in fine, the copy has an 'O', and it is uncertain whether is is part of the inscription or of Cousin's notes, ed.pr.

1263. Panamara. Dedications of hair to Zeus Panamaros, Imperial period. *I.Stratonikeia* 42, 401-500. M.Girone, *EA* 35 (2003) 21-42, reprints the relevant inscriptions (on 24 note 26, she adds some uncertain cases [quoted after *SEG* IV, although they are now in *I.Stratonikeia*]: *I.Stratonikeia* 46, 48, 51, 54, 57, 213) and, refering to Kallimachos' Hymns to Apollo 11-15, argues that these dedications were made during the festival of the Κομύρια in the Κομύριον, where the hair was also preserved. The ritual was established after the god had manifested himself and in order to procure his goodwill. [Her view that the dedicators participated or won in the contest is doubted by J.Mylonopoulos, *EBGR* 2003 [2006] 363 no. 57.]

1264. Rhodian Peraia. Inscriptions, 3rd/2nd cent. B.C. W.Held, *EA* 36 (2003) 55-86, (re)publishes several inscriptions which he revised during his research in Caria (ph.; dr.; German translations). We give here a *comparatio numerorum* for the published texts (**Loryma**: nos. 1, 8, 19, 23; **Kasara**: no. 29; **Phoinix**: nos. 32-34) and present the new inscriptions and those to which H. contributes additions or corrections in separate lemmata (nos. 1189/1190, 1236-1258). On 80/81, he presents two unintelligible graffiti: nos. 27 (on a ceramic fragment) and 28 (on the fragment of a tile).

I.Rhod.Per.	Held	*I.Pér.rhod.*	Held
4	73 no. 19	137	84 no. 34
5	55/56 no. 1	151	83 no. 32
16	64 no. 8	152	84 no. 33
41	76-78 no. 23	163	81/82 no. 29
58	81/82 no. 29	173	76-78 no. 23
105	83 no. 32	178	55/56 no. 1
106	84 no. 33	180	64 no. 8
121	84 no. 34		
		Merkelbach-Stauber, *SGO*	
		I 19 no. 01/03/02	76-78 no. 23

1265. Stratonikeia. Decree of the Londargeis, ca. 197-166 B.C. *I.Stratonikeia* 8. C.Habicht, *REA* 105 (2003) 561, suggests identifying the Rhodian eponym --στρατος Καλλίου with Σώστρατος, ca. 194 B.C. according to the chronology of G.Finkielszteijn. An identification with Ἀγέστρατος II is less probable, since his amphora stamps are dated to ca. 161 B.C.

1266. Stratonikeia. Senatus consultum concerning the asylia of the temple of Hekate and other privileges, with a list of cities which recognized the asylia, [illegible] B.C. *I.Stratonikeia* 505 and 508; *OGIS* 441. J.Nollé, *Chiron* 33 (2003) 84-92, points out that the absence of Olympos in the list of six Lycian cities may be related to the conquest and plunder of the city by P. Servilius Vatia in 78 B.C. As a result the engraving of the list of cities postdates that year. In the list, the city of Σελεύκεια ἡ πρὸς τῶι Ἰσσικῶι κόλπωι is mentioned, followed by Κελένδερις. Many cities called Σελεύκεια returned to their original name after the death of Antiochos IV (175-164 B.C.). Seleukeia πρὸς τῶι Ἰσσικῶι κόλπωι obviously did not do so and is therefore likely to have been an original Seleukid colony on the gulf of Issos rather than a city temporarily renamed after a Seleukid king. N. argues that it is to be identified with one of the various anonymous ancient ruins located on that gulf. In the aftermath of Tigranes' conquest and deportation policy in 83-69 B.C. and Pompeius' re-conquest of the area, Seleukeia is likely to have lost its status as an independent polis and to have continued as a community dependent on Epiphaneia or Alexandreia at Issos. Previous attempts by numismatists to identify the city with temporarily rebaptized cities like Issos, Aigeai, or Rhodos are to be rejected.

1267. Stratonikeia. Decree concerning Zeus Panamaros and Hekate, late 2nd cent. A.D. (?). *I.Stratonikeia* 1101. See our lemma no. 2227.

1268. Theangela. Citizenship decree of Theangela for a Koan doctor, ca. 300–250 B.C. See our lemma no. 846.

IONIA

1269. Didyma. Dedication of two kouroi, ca. 550 B.C. *I.Didyma* 12/13. M.Wörrle, *CRAI* (2003) 1371 note 44, suggests reading in *I.Didyma* 12 L. 3 Λωμέων (*I.Didyma*: ΔΩΜΕΩΝ) and refers to *SEG* LI 1487 for the Carian community of the Λωμεῖς in the area of Muğla. The two inscriptions, inscribed on fragments of two archaic kouroi, contain a dedication by the [Λά]τμιοι, erected after their victory over the Lomeis. On 1372-1379, W. describes the location and vicissitudes of the city of Latmos. *SEG* XLVII 1563 (see our lemma no. 1198) shows that Asandros, who between 325 and 314/313 B.C. ruled in northwest Caria and adjacent parts of Ionia, imposed a *synoikismos* on Latmos and Pidasa. Under the regime of the same Asandros and in the context of the *synoikismos* the Latmians may well have been re-settled on the site of what is later known as the *polis* of Herakleia under Latmos. The *synoikismos* was not of lasting success. Well before 232 B.C. (the date of *Milet* I.3.41: award of Milesian citizenship to Ἀντίπατρος Μενίππου Πιδα-

σεύς) Pidasa became a polis in its own right. In ca. 185 B.C. Pidasa entered into a *sympoliteia* with Miletos, which in fact implied the end of Pidasa as an independent city (*Milet* I.3.149; *SEG* LI 1608). Pidasa became a subdivision of Miletos and the site of a Milesian garrison. W. (1366 note 21 and 1369/1370) mentions an inscription seen by P.Hommel on the site of Pidasa: a dedication recording στρατευσάμενοι and Ἀπόλλων Διδυμεὺς Σωτήρ. In T.Korkut (ed.), *Anadolu'da Doğdu. Festschrift für Fahri Işık zum 60. Geburtstag* (Istanbul 2004) 791-795, W. publishes the epitaph of a mercenary seen on the same site.

As to Herakleia under Latmos, in 181 B.C. it concluded a treaty with Miletos (*Milet* I.3.150; for the date see M.Wörrle, *Chiron* 34, 2004, 50 [185/184: our lemma no. 1181]); at that time it still was an independent *polis* but 'en fait leur survie dépendait --- du bon vouloir des Milésiens' (1378). In Strabo's time it was just a πολίχνιον (14.1.8).

1270. Didyma. List of prophets, late Hellenistic period. Large marble plaque; in a recessed central field representation of four wreaths: from left to right wreath with two strophia in a loop; wreath in the shape of a gold ring; laurel wreath; 'hinten geknotete Wollbinde'; to the right remains of a laurel (?) branch. Inscriptions I and II on the upper edge; no. III in the recessed field above the wreaths and continuing in the field below the wreaths; engraved by different masons; found in 1989 in Didyma and now in the German excavation house. Ed.pr. W.Günther, *Chiron* 33 (2003) 451-456 (ph.; dr.).

1) [Ἐπὶ στεφανηφόρων ---, προφήτης ---]
[δήμου ---, πατριᾶς Φιλοσ]τιδῶν

2) [Ἐπὶ σ]τ[ε]φανηφόρων Σίμου καὶ Ἀπολλ[ω]-
νίου, προφήτης Θεοκρίνης Θεοκρίνο[υ]
τοῦ φύσει Ἀντιγόνου

3) Προφήτης Ἀντίοχος Ἀντιόχου
four wreaths
[τοῦ Ἀντιόχ]ου τοῦ Εὐμένου[ς εὐσεβής],
[φυλῆς] Θ[ησε]ίδος, προγόνω[ν εὐγενῶν]
4 [ἀπ]ὸ πατρὸς καὶ ἀπὸ μη[τρός, στεφα]-
[νηφ]ορούντων Μενίσκου [καὶ Φανίου]

---

1) 2. For the combination of *deme* and *patria* see *I.Didyma* 231 II, ed.pr. || 2) 1-2. both stephanephoroi are known from *Milet* I.3.125 LL. 42/43 (59/58 and 58/57 B.C.); consequently, Theokrines (so far unattested) was prophet in 58 B.C.; since the name is relatively rare in Miletos, he is likely to have belonged to a long-standing family, whose members carried that name (or patronymic). In the early 3rd cent. B.C. stephanephoroi and prophets called Θεοκρίνης are on record: *Milet* I.3.123 L. 45: a stephanephoros Αἰσχυλῖνος Θεοκρίνους (274/273 B.C.); incidentally, the proxenos honored on Delos, Θεοκρίνης Αἰσχυλίνου, may have been the stephanephoros' son (*IG* XII.3.625); *I.Didyma* 447 LL. 1/2 (230/229 B.C.) and 292 L. 1 (early Imperial period); our Theokrines may have been the son or rather grandson of the prophet Θεοκρίνης Θεοκρίνου (*I.Didyma* 221 II; ph.; late 2nd cent./early 1st cent. B.C.), ed.pr. || 3) 1-2. for this prophet see *Milet* I.3.125 LL. 14/15; he was stephanephoros in 79/78 B.C., ed.pr. || 4-5. both stephanephoroi are on record in *Milet* I.3.126 for the year 52 B.C.: Μενίσκος Σωσαμένου (perhaps the brother of Παυσανίας Σωσαμένου, father of Κλέα, a hydrophoros in 60/59 B.C.) and his successor Φανίας Μέλανος, φύσει δὲ Ἑρμίου (eight years later, in 44 B.C., he became prophet), ed.pr.; there was an interval of 26 years between Antiochos' stephanephoria and propheteia; his homonymous son became stephanephoros in 43/42 B.C. (*Milet* I.3.126 LL. 15-17); a similar interval between stephanephoria and propheteia is known for Ἀπολλώνιος Καλλικράτου: stephanephoros in 85/84 B.C. (*Milet* I.3.125 LL. 6/7), prophet in 57-55 B.C. (*I.Didyma* 231 II), ed.pr., who argues that the four wreaths were the insignia of the propheteia; ed.pr. adduces *I.Didyma* 229 II (Merkelbach-Stauber, *SGO* I no. 01/19/27): honorary epigram for Φιλόδημος Παμφίλου, who was stephanephoros in 67/66 and prophet in 66 B.C.; ed.pr. gives a drawing of this stone which carries the same four wreaths which decorated Antiochos' stone. In *I.Didyma* 282 LL. 3/4 (*SGO* I no. 01/19/23) they are called the ἀθάνατα στέμματα. For the interpretation of the wreaths see Robert, *Hellenica* XI-XII 449-453 and 456-459.

1270 bis. Didyma. Inscription concerning Eirenias, 200-150 B.C. *I.Didyma* 488. See our lemma no. 1316.

1271. Ephesos. Grammar of inscriptions. On the basis of the inscriptions in *I.Ephesos*, many of which are quoted in full or in part, F.J.Murcia Ortuno, *Sintaxis de las inscripciones griegas de Efeso* (Amsterdam 1999), presents a study of the syntax of the Ephesian inscriptions; in appendices, remarks on the structure of the funerary inscriptions (348-364), funerary epigrams (365-377), and citizenship decrees (378-386) of the city.

1271 bis. Ephesos. The family of T. Fl. Pythion. *I.Ephesos* 502/502A, 670A, 674/674A, 675, 712B, 834, 858, 864,1099, 1267, 1384C, 1500, 1578A, 1932A, 3033/3034, 3064, 4342; *SEG* XXXIV 1124; XXXVII 886; XLVIII 1376. Starting from *I.Ephesos* 1578A, which is to be dated to the reign of Tiberius (cf. our lemma no. 1280 bis), C.Mayer, *Tyche* 18 (2003) 82 and 85-90, argues that Πυθίων Περιγένους cannot be the same man as T. Φλ. Περιγένους υἱὸς Πυθίων, since the latter was still alive in 115/116 A.D. (I.Eph. 1500). She suggests a new stemma for the family: (T. Φλ.?) Περιγένης (*I.Eph.* 3033/3034) was the father of T. Φλ. Πυθίων (*I.Eph.* 674, 858, 1500, 3033/3034, 3064, 4342). The latter had four children: T. Φλ. Ἀριστόβουλος (*I.Eph.* 670A, 1384C, 1500, 3033/3034), T. Φλ. Ἰουλιανός senior (*I.Eph.* 674/674A, 712B, 3033/3034, 4342), T. Φλ. Σκάπλας (*I.Eph.* 3033/3034), and Φλ. Πυθιάς (*I.Eph.* 3033/3034); T. Φλ. Ἰουλιανός senior had a homonymous son (*I.Eph.* 674/674A, 4342; *SEG* XXXIV 1124; XXXVII 886; XLVIII 1376); Φλ. Πυθιάς had a son Γ. Φλ. Φούριος Ἄπτος (*I.Eph.* 502/502A, 675, 834, 1099, 1267, 1932A, 3064) and a grandson T. Φλ. Λολλιανὸς Ἀριστόβουλος (*I.Eph.* 675, 864).

1272. Ephesos. Ἐπινείκια. See our lemma no. 2158.

1273. Ephesos. Letter of Antoninus Pius to the Ephesians concerning P. Vedius Antoninus (III), 145 A.D. *I.Ephesos* 1491; cf. *SEG* LII 1128 and our lemma no. 2207. C.Kokkinia, *ZPE* 142 (2003) 203-207, republishes the inscription (English translation) with two changes which are important for its interpretation. **LL. 12/13:** τῇ πόλ[ει· ἀλλ' (or καὶ) ὑμ]εῖς οὖ[ν] (οὐ[κ], *I.Ephesos*, with the alternative οὖ[ν] in the comm.) ὀρθῶς ἀποδέχεσθε αὐτόν makes better sense, since it would be unusual for a city to display an inscription containing ■ rebuke by the emperor for not having paid due honors to a citizen, and since the emperor joins the city in honoring him, as the next sentence shows. In conclusion, there is no evidence for a conflict between Vedius and the Ephesians. [B.Puech, *An.Ép.* (2003 [2006] no. 1681 expresses doubts about the restoration [ἀλλ' (or καὶ) ὑμ]εῖς κτλ. and suggests τῇ πόλ[ει ὑμῶν· ὑμ]εῖς κτλ.]

L. 18: A comparison with the other imperial letters suggests restoring [τὸ ψήφισμα ἔπε]μψεν instead of [τὰ γράμματα ἔπε]μψεν (*I.Ephesos*), since the emperors referred to the relevant decrees in those cases (cf., e.g., the two other letters of the Vedius dossier, *I.Ephesos* 1492 L. 16 and 1493 L. 17). – In this context, K. rejects the theory of W.Williams, *Historia* 16 (1967) 470-483, that Antoninus Pius intended to limit the number of provincial embassies sent to him. In addition, she infers from LL. 14-18 that the emperor tried to encourage the spending of money on useful buildings instead of on amusement.

1274. Ephesos. Honorary inscription for C. Claudius Titianus Demostratus, shortly after 161 A.D. *SEG* XLI 965; LII 1133. D.Erkelenz, *ZPE* 143 (2003) 303/304, suggests reading in L. 8 ἐν Γόρ[τυνι] and argues that Antonius Vareius, who erected the statue, came from Crete [so already *SEG* LII 1133]. He honors Titianus in his capacity of [ἀν]θύπατος [Κρ]ήτης καὶ [Κ]υρήνης. The proconsul originates from Ephesos; Vareius wanted to honor 'his' provincial governor in the latter's mother-city. The edd.pr. of the text assumed that Vareius was priest of a cult on Ephesos' territory (ἐν Γορ[--]).

1275. Ephesos. Honorary inscription for Cn. Claudius Severus, 163-169 A.D. *I.Eph.* 1539; *SEG* LII 1134. D.Campanile in B.Virgilio (ed.), *Studi Ellenistici* 15 (2003) 248-254, argues that Severus' προστασίη (B L. 6; cf. A L. 8: προστάτην) is not to be related to the enfranchisement of the sophist Hadrianos from Tyre, who erected the inscription. She suggests that the sophist received Roman citizenship in his native city at birth.

1276. Ephesos. Honorary inscription, late 2nd cent. A.D. *I.Eph.* 721. J.Nollé, *Chiron* 33 (2003) 474/475, argues that Καίσαρος Νείκη (L. 6) cannot be taken to refer to the Ephesian 'Parthermonument' as suggested by various scholars; the latter celebrate the victory of *two* emperors (M. Aurelius, L. Verus) over the Parthians. N. suggests relating the Καίσαρος Νείκη to a victory of one emperor, viz. M.Aurelius, over the Germani.

1277. Ephesos. Edict of the Proconsul C. Popillius Carus Pedo and two decrees concerning the cult of Artemis, ca. 163 A.D. *I.Ephesos* 24. See our lemma no. 2235.

1278. Ephesos. Fragment of a decree, 2nd cent. A.D. *I.Ephesos* 1140. T.Corsten, *EA* 35 (2003) 122, suggests restoring in LL. 4/5 Ἡρακλ[είδου]; as a result, the man mentioned in LL. 2-4 belongs to the family attested in *I.Ephesos* 1030, 1044, and 1233.

1279. Ephesos. Inscriptions mentioning the pankratiast M. Aurelios Demostratos Damas, 2nd cent. A.D. J.-Y.Strasser, *BCH* 127 (2003) 254-256, briefly discusses *I.Eph.* 1125, 1160, and 1612. In 1125 he suggests connecting διὰ βίου in L. 3 with ξυστάρχης. No. 1160 probably does not concern our Damas at all. S. suggests restoring the text as follows: ---]. ιστω [--- Μ. Οὔλπιος Δ]αμᾶς φι[λοσέβαστος, ἀρχιερεὺς Ἀσίας καὶ ἀγων]οθέτης [τῶν μεγάλων ἱερῶν (ε)ἰσελαστικῶν] Ἐφεσή[ων ---. The full name of this Damas is M. Οὔλπιος Δαμᾶς Κατυλλῖνος (from Thyatira; see *TAM* V.2.995/996; in 996 he is styled παράδοξος; he is an 'ancien champion'); in *I.Eph.* 2064 his name appears without the agnomen Κατυλλῖνος. In *I.Eph.* 2067 he is on record as ἀγωνοθέτης τῶν μεγάλων ἱερῶν ἰσελαστικῶν Ἐφεσήων. In *I.Eph.* 1612 the restoration of Demostratos Damas' name is arbitrary. Cf. also our lemma no. 1355.

1280. Ephesos. Building inscription of the bouleuterion, 2nd cent. A.D. *I.Ephesos* 460; cf. *SEG* LII 1128. F.Krinzinger, *KST* 24, 2 (2003) 506 fig. 10, reproduces a drawing of the second fragment of the inscription from J.Keil's sketch book, where a newly found fragment could be added which shows the upper parts of the letters 'E' and 'T' of μετά; there is no change in the reading of the text.

1280 bis. Ephesos. List of contributors, reign of Tiberius. *I.Ephesos* 1687 + *SEG* XXXIX 1176 + XLIII 786. C.Mayer, *Tyche* 18 (2003) 77-84, examines the lettering of the inscription. On the basis of the identical size of the blocks, the same letter forms, and similarities in contents, she argues that *I.Ephesos* 1383 also belonged to this text, from which follows that the decree preceding the list had been approved by the *demos*. The contributions may have been connected to construction works after the earthquake during the reign of Tiberius.

M. points out that the following Ephesian inscriptions (in some cases only additions) have the same letter forms and are therefore to be assigned to the same letter-cutter (ph.): *I.Ephesos* 9N, 256, 405, 993, 1578A (in addition, [- - -]ας Ἑρμολάου in L. 14 should be identified with Ἀριστέας Ἑρμολάου τοῦ Ἀττάλου in *SEG* XXXIX 1176 A L. 11), 1823, and 2033.

1281. Ephesos. The cult of Hadrian. Cf. our lemma no. 2227 bis.

1282. Ephesos. Dedication of the Naeis, ca. 350 (or 350-300) B.C. *SEG* XLV 1584. A. Stewart, *ZPE* 143 (2003) 101-103 (cf. 145 [2003] 107/108), argues that the famous sculptor Alkamenes (L. 11), active ca. 448-403, must have made two Hermes herms, one for the Athenian Acropolis and one for Ephesos, the latter perhaps being connected with the completion of the Artemision (ca. 430 B.C.). *SEG* XLV 1584 belongs to the Ephesos herm and replaced the original text which may have been damaged or destroyed when the temple burned down in 356 B.C. Cf. our lemma no. 212.

1283. Ephesos (area of: Mehmetler [Hacımehmet], south of the road Ephesos-Tire). Dekastadion, 159/158 or 138/137 B.C. *I.Ephesos* 3601; *SEG* XLVII 1624. P.J.Thonemann, *EA* 36 (2003) 95/96 no. I, republishes the inscription with an explanation of the first line ('B vac. AA' on side A, and 'B vac. [-]' on side B). The stone is to be dated to the Hellenistic period on palaeographical grounds and because of the fact that no Roman authorities are mentioned and the distance is given in στάδια (L. 3), not miles (whence he suggests calling this kind of distance marker, on which the number of stadia is divisible by 10, 'dekastadion'). T. argues that side B must have carried the same text as side A, and that it is an abbreviated dating formula for Β(ασιλεύοντος) Ἀ(ττάλου) α', i.e. the first regnal year of Attalos II (159/158 B.C.) or Attalos III (138/137 B.C.).

1284. Ephesos. Epitaphs in their archaeological context. C.Berns, *Untersuchungen zu den Grabbauten der frühen Kaiserzeit in Kleinasien* (*AMS* 51; Bonn 2003), reprints several Greek and bilingual inscriptions in their archaeological context: *I.Ephesos* 405 and 407 (197/198 no. 11 A 6), 851 (202 no. 11 B 1; ph.), 2257 ((our lemma no. 1285), 2272 b (212/213 no. 11 E 3; ph.), 4119-4122 (our lemma no. 1286), 4123 LL. 1-7 (209/210 no. 11 D 4; ph.).

1285. Ephesos. Epitaph of Firmilla, (late) 1st cent. A.D. Marble block, re-used in the atrium of the Church of Mary; it must have belonged to the same funerary monument (of cubic shape) as *I.Ephesos* 2257 (here A). Ed.pr. C.Berns, *op.cit.* (our lemma no. 1284) 74 and 208 (ph.), who reprints also the known text with an addition.

A [Fi]rmilla ζῇ [- - -]
et
- - - - - - - -

B [- - -]α̣τ̣η̣ρ Φιρμίλλα

Ed.pr. mentions the possibility that these blocks, because of their similar shape, belonged to the tomb of Scaptia Paulla (our lemma no. 1286), but rejects it, since the nominative speaks against it {however, a Scaptia Firmilla is known in 130/131 A.D. (*I.Ephesos* 430 LL. 16-18), which would fit B.'s date of *I.Ephesos* 2257, if she was the daughter of the builder of the tomb, Corsten] || A. text of *I.Ephesos*; [- - -]rmilla | [- - -] et, B.; the Greek text not in *I.Ephesos* || [B. [θυγ]άτηρ?, Corsten].

1286. Ephesos. Epitaphs of Scaptia Paulla and M. Scaptius Pius, 1st cent. A.D. *I. Ephesos* 4119-4122. C.Berns, *op.cit.* (our lemma no. 1284) 73/74 and 207/208 (ph.; dr.), reprints the inscriptions and suggests a cubic shape for the funerary monument, on the front of which the texts were incised across several blocks [L. 1: Σκαπτίᾳ, not Σκαπτία, Corsten].

1287. Ephesos. Epitaphs of [- - -], 200-250 A.D., and Aur. Phoibos, mid-4th cent. A.D. Sarcophagus with garlands, presumably of Ephesian production, found during the excavation of the Stoa of Damianos. **a** 1/2 on the lid, 3/4 (erased) on the chest below the garland; **b** in larger letters below **a**. Ed.pr. H.Taeuber, *JÖAI* 72 (2003) 263-265 no. 1 (ph.; German translation).

a [- - - ca. 20 - - -]Ι̣Σ̣ . Ι̣ . Ο̣Υ̣Ι̣ . . Κ̣Α̣Ι̣[- - ca. 12 - -] ζῇ· εἰς τ̣ὴ̣ν σορὸν οὐδενὶ ἐξέσται ἑτέρῳ ταφῆναι
[- - - ca. 20 - - -· ὃς] δ̣ὲ̣ ἂν παρὰ ταῦ[τα ἐνθάψῃ τινά, δ]ώσ̣ει τοῖς ε̣ἱ̣ματιοπώλαις ἐν τῇ ἀγορᾷ ✱ σν'
⟦[- - - - - - -]ΣΥ[- - - - - - - - - - - - - - - - -] τοῦ ἱεροῦ [- - - - - - - - -] ✱ σ'⟧
4 ⟦vacat [- - - - - - - - - - - - - - -]Σ[- - - - - - - - - - - - - - -] vacat⟧

1. Initio, traces of the name of the deceased, ed.pr. || 2. for the supplement cf. *Milet* VI.2.668 L. 4; for the εἱματιοπῶλαι (οἱ) ἐν τῇ ἀγορᾷ (πραγματευόμενοι) cf. *I.Ephesos* 3063, ed.pr. || 3. in fine, a fine payable to a second institution connected with the temple (τοῦ ἱεροῦ), ed.pr.

b Αὕτη ἡ σορός ἐστιν Αὐρ(ηλίου) Φοίβου τέκτονος καὶ γυν̣εκὸς αὐτοῦ ☧
Ὑγείας καὶ τέκνων αὐτῶν ζώντων

1-2. The deceased have pagan names despite their Christian faith (christogram), ed.pr.

1287 bis. Ephesos. Epitaphs of Cl. Agathon and family, 2nd. cent. A.D., and Theodosios, 4th cent. A.D. Sarcophagus with garlands, presumably of Ephesian production, found during the excavation of the Stoa of Damianos. **a** 1 on the lid, 2-6 on the chest below the garland; **b** 1 on the lid below **a** 1, **b** 2 in larger letters on the chest above the garland. Ed.pr. H.Taeuber, *JÖAI* 72 (2003) 265-268 no. 2 (ph.).

a Ἡ σορὸς αὕτη ἐστὶν Κλαυδίου Ἀγάθωνος τοῦ καὶ Ἕλικος καὶ τῶν τ̣[έκνων αὐτῶν]
Ἐ̣π̣ι̣κ̣τ̣ή̣σ̣ι̣δ̣ο̣ς καὶ Ἕλικος, ἐν ᾗ τέθαπται Ἀνδρονείκη ἡ γεναμένη μὲν αὐτοῦ γυνή, μήτηρ δὲ
vacat τῶν τέκνων αὐτοῦ· ζῶσιν· vacat
4 εἰδέναι τὸ συνέδριον τοὺς περὶ τὸν Ὀλύνπιον Δία γυμναστικοὺς καθιερωκέναι με αὐτοῖς
✱ σν', ἐφ' ᾧ καθ' ἔτος διδόσθαι ἀπὸ τοῦ τόκου, ὃ γείνεται, ✱ λ' ὀνόμασιν ξ', ἑκάστῳ κ̣ρ̣(- -) γ'ς,

vacat αὐτοῖς τοῖς παροῦσιν· γεινέσθω δὲ ὁ κλῆρος μη(νὶ) ι´ η´ ἱστ(αμένῳ) vacat

1. The name Cl. Agathon is so far unattested in Ephesos, ed.pr., who refers to a Κλ. Ἀγαθωνιαν̣[ός] in *SEG* XLIII 785 A, perhaps a relation by adoption [the ending -ianus/-ιανός is in the Greek East very often also used in cases of filiation, cf. e.g. G.Daux in H.-G.Pflaum–M.N.Duval (edd.), *L'onomastique latine. Actes du colloque international sur l'onomastique latine, organisé à Paris du 13 au 15 octobre 1975* (Paris 1977) 410/411, Corsten] || 2. Ἀνδρον(ε)ίκη is at Ephesos attested only in a still unpublished inscription and, as an alias, in *I.Ephesos* 3072 L. 10, ed.pr. || 2 and 3. read by ed.pr. as a single line || 4. an association of athletes with the name 'Olympian Zeus'; for the name as apposition to συνέδριον cf. *I.Ephesos* 2304, and for the naming after a god, Oliver, *Greek Constitutions* 86; γυμναστικοί receiving the fine for the violation of a tomb in *I.Ephesos* 2223 A, ed.pr. [ed.pr. overlooked με αὐτοῖς [illegible] the end of the line, the first word of which provides the subject of the *accusativus cum infinitivo*; the translation 'the synhedrion should know that the athletes ... have donated' which would, without με αὐτοῖς, have been possible, is thus ruled out, and it is clear that, as already ed.pr. suggested, Cl. Agathon (με) donated money for the members of the association (αὐτοῖς), Corsten] || 5. the donation of 250 denars yielded 30 denars interest, i.e. at the common rate of 12%, which makes a half denar for every member; the unparalleled ligature ꝁρ may be an abbreviation for κ(έ)ρ(μα), 'fragment, coin, small change', ed.pr., who refers to this term as a designation of bronze oboloi in Egypt, where 7 or 7,25 kermata are the equivalent of a drachma; ς at the end of the line is often used to denote a half obolos; this would also here result in 3,5 oboloi as a half denar, ed.pr.; J.Mylonopoulos, *EBGR* 2003 [2006] 385 no. 166, suggests that the distribution took place on the birthday of the donor.

b Αὕτη ἡ σορός ἐστιν | Θεοδοσίου οἰκοδόμου

2. An οἰκοδόμος also in *I.Ephesos* 2227, ed.pr.

1287 ter. Ephesos. Epitaphs of Sextus Apuleius Flavianus and family, 200-250 A.D., and Aur. Agathon and Maria, 4th cent. A.D. *I.Ephesos* 2214. H.Taeuber, *JÖAI* 72 (2003) 268/269 no. 3, republishes the inscriptions (ph.; German translation) and points to some misspellings in the older text: L. 1 ΕΣΣΙΝ for ἐστίν; LL. 1 and 2 ΣΞΣΤΟΥ for Σέξτου. The term διάστυλον, which is otherwise used only in connection with shops in colonnaded halls, implies that the sarcophagus was meant to be placed in the stoa of Damianos where it was found.

1287 quater. Ephesos. Potter's signature, Hellenistic period. Stamp on the handle of a lagynos. Ed.pr. C.Rogl apud S.Ladstätter in C.Lang-Auinger, *op.cit.* (our lemma no. 1288) 29 and 50 no. K 64 (ph.; dr.). The vessel was made from Ephesian clay, which suggests that similar vases found in Knidos and not made from Knidian clay may be imports from Ephesos: Ἀττάλου

1288. Ephesos. Marks and signatures on clay objects, late Hellenistic to Imperial period. C.Lang-Auinger in ead., *Das Hanghaus 1 in Ephesos. Funde und Ausstattung* (Wien 2003) 212, mentions several clay objects with inscriptions (ph.). The letters were mostly scratched

into the wet clay; only in the case of TK 70 (here no. VI) was the inscription already in the mould; in IK 115 (here no. VII) it was added later.

1) 212 and 236/237 no. TK 7. **Monogram on a statuette of Aphrodite, ca. 50-1 B.C.** Inscription on the back face of the base: ΥΜ (?).
2) 212 and 235 no TK 3. **Monogram on a terracotta of Eros and Psyche, ca. 40-10 B.C.** Inscription on Eros' leg: ΠΑ (alpha inserted in pi); abbreviation for Ἀπολλώνιος or perhaps Παραμόνου? Cf. here no. I.
3) 212 and 236 no. TK 6. **Monogram on a statuette of Aphrodite, Augustan period.** Inscription on the back face of the base: Τ ΑΩ (alpha and omega much smaller than tau).
4) 212 and 242 no. TK 51. **Monogram on a statuette of Aphrodite Anadyomene, Augustan–Tiberian period.** Inscription on the back face of the base: Τ Ω (omega much smaller than tau, written on the vertical hasta of tau).
5) 212 and 247 no. TK 93. **Monogram on the fragment of a base, Augustan period–150 A.D.:** Α
6) 212 and 244 no. TK 70. **Signature on a terracotta figurine, 3rd/4th cent. A.D.** Fragment of a male clay figurine in archaizing style with producer's stamp (in the mould; the producer is known from finds in 'Hanghaus 2'): [Παραμ]όνου
7) 212 and 249 no. TK 115. **Monogram on a handle in the shape of a horse's head, undated.** The only case where the letters were added after firing: ΡΩ

1288 bis. Ephesos. Weights. Three weights, found in 'Hanghaus 1', (re)published by different authors in C.Lang-Auinger, *op.cit.* (our lemma no. 1288).

1) **Lead weight, after 212 A.D.** *I.Ephesos* 558 (1). S.Jilek in C.Lang-Auinger, *op.cit.* Taf. 144 and 149, prints a drawing and a photo of side A of the weight of 136 g (cf. 270 and 311 no. B 322).
2) **Light-gray marble weight, Imperial period.** Rectangular weight of 3685 g. On the upper surface relief of Eros reclining on a lion's skin; on the right side careless inscription. Ed.pr. U.Quatember in C.Lang-Auinger, *op.cit.* 130/131, 139 no. M 28 (ph.; dr.): Λ̲Ι̲Β, interpreted by ed.pr. as '12 librae' which, being 3929.4 g, would roughly match the weight's actual weight in its present state.
3) **Lead weight, Imperial period.** Cubic weight of 15.1 g. Ed.pr. S.Karwiese in C.Lang-Auinger, *op.cit.* 353 no. 63/090 (ph.). Obverse: Γ, reverse: Λολ|λιανίοῦ
4) **Loom weight, Tiberian period.** Pyramid-shaped loom weight of clay (534 g). Ed.pr. E.Trinkl in C.Lang-Auinger, *op.cit.* 316, 323 no. T 13 (ph.); stamp on the upper surface: ΕΡ

1288 ter. Ephesos. Inscribed bells, undated. Two bronze bells with inscriptions. Ed.pr. S. Jilek in C.Lang-Auinger, *op.cit.* (our lemma no. 1288) 272, 296 no. [illegible] 167, and 310 no. B 313 (dr.; ph.).

1) 272 and 296 no. B 167. Found in 'Raum B': ΓΥΤΥΧΓνΕΥΤΟΝΙΑ [perhaps ε̣ὐτύχε[ι] εὐτονίᾳ (?); the reading cannot be verified on the photo, Corsten; or Εὐγενία?, Chaniotis].

2) 272 and 310 no. B 313. Found in the 'Wohneinheit 5': ΔΙΟΝΥCΙΟΙΛ[- - -]CΟΙΟΑCΚΛΗΙΠΙΟC [only in part to be read on the photo; at the end Ἀσκληπιός, Corsten].

1289. Ephesos. Inscription on a wall painting, Imperial period. Wall painting of a Muse in Hanghaus 2, unit 3, room 12 ('Musenzimmer'), inscription above [cf. *SEG* XXXI 1124]. Ed.pr. F.Krinzinger, *KST* 24, 2 (2003) 504 fig. 6 (ph.): Τερψιχόρη

1290. Ephesos. Graffito (acclamation), Imperial period. *I.Ephesos* 599. After autopsy, H.Taeuber in F.Krinzinger (ed.), *Das Hanghaus 2 von Ephesos. Studien zu Baugeschichte und Chronologie* (Österreichische Akademie der Wissenschaften, *Archäologische Forschungen* Band 7; Wien 2002) 94 note 9, presents a new reading (German translation).

Ῥώμη πανβασίλια, τὸ σὸν κράτος οὔποτ' ὀλῆται

Ῥώμα ἡ παμβασίλεια, τὸ σὸν κράτος οὔποτ' ὀλεῖται, *I.Ephesos* 599.

1291-1293. Ephesos. 'Shopping-lists' on wall paintings, before 268 A.D. *SEG* XLIX 1481-1485. H.Taeuber, in *op.cit.* (our lemma no. 1290) 93-99, repeats his article (see *SEG*) with some minor changes, and reprints the graffiti (dr.; German translations). He gives new readings for some entries.

1291: 95. *SEG* XLIX 1481. L. 1: ἄλλ(α) ∗ β' ἀσ(σάρια) [- - -]; L. 3: ἄλλ(α) ∗ δ' ἀσ(σάρια) [- - -]; L. 5: ἄλλ(α) ∗ β' ἀσ(σάρια) ς'; L. 6: ἄλλ(α) ∗ γ' ἀσ(σάρια) ιθ ʃ'.

1. ἄλλ(α) ∗ β', *SEG* || 3. ἄλλ(α) ∗ δ', *SEG* || 5. ἄλλ(α) ∗ ιβ' ἀσ(σάρια) ις', *SEG* || 6. [ἄλλ(α)] ∗ γ' ἀσ(σάρια) ιθ ʃ', *SEG*.

1292: 97. *SEG* XLIX 1484. L. 1: σχολαστικοῦ (σχολαστικῷ, *SEG*).

1293: 97. *SEG* XLIX 1485. L. 6: κροκοια; L. 8: ἐς βαλανῆον.

6. κρόμοια, *SEG* || 8. εἰς βαλανῆ(ον), *SEG*.

1294. Ephesos. Christian graffiti, 6th cent. A.D. R.Pillinger in *AMS* 49 (Bonn 2003) 158-162 (ph.), reports on new archaeological explorations in the so-called 'Paulusgrotte'. In 1995 F. Miltner had made drawings of seventeen graffiti, three of which contained an invocation of St. Paul. Pillinger discovered a painted portrait of St. Paul holding a codex on his left thigh (graffito: Παῦλος) and right of him the upper part of a veiled woman with the label ΘΕΟΚΛΙ, i.e., Θεοκλί[α], the mother of St. Thekla. Thekla herself is represented left of Paul. The fresco refers to a story in the apocryphal *Acta Pauli et Theclae*. Not far from this fresco an inscription on a red frame: [--] ὑπὲρ εὐχῆς [καὶ] τοῦ οἴκου αὐτοῦ.

1295. Erythrai (area of: Tektaş Burnu, between Erythrai and Teos). Amphora stamps, ca. 440-425 B.C. During the excavation of the Classical shipwreck at Tektaş Burnu, almost 200 'Pseudo-Samian' amphoras were found, at least 20% of which bear circular stamps. Ed.pr. D.N.Carlson, *AJA* 107 (2003) 586-588. One type shows ΕΡΥ• as the abbreviation for Erythrai (ph.). C. compares the same and similar abbreviations on coins of this city and on amphoras found in Athens. She concludes that the 'Pseudo-Samian' amphoras as well as some other vessels supposedly produced on Samos may well be from Erythrai.

1296. Erythrai. Treaty between Hermias of Atarneus and Erythrai, 350-342 B.C.(?). Tod, *GHI* 165; *I.Erythrai* 9; *I.Adramytteion* 45. P.Green in W.Heckel–L.A.Tritle, *Crossroads of History. The Age of Alexander* (Claremont 2003) 37, supports the view of M.P.Foucart, *Mémoires de l'institut national de France. Académie des Inscriptions et Belles Lettres* 38 (1909) 157, that the ἑταῖροι mentioned several times in the treaty were 'the leaders of neighboring small states, now perhaps federalised with Atarneus' [cf. also *I.Adramytteion*: Hermias' vassals, Corsten].

1297. Klaros. Proxeny decree for Asandros from Larisa, ca. 300-250 B.C. Moulded marble stele; below a tenon; found in 1994 in the Apollo temple in Klaros and now in the old excavation house. Ed.pr. P.Gauthier, *JS* (2003) 61-100 (ph. of a squeeze; translation). In an appendix (90-100), G. lists the decrees of Old Kolophon (nos. 1-11) and New Kolophon ('on-the-sea'; nos. I-XV; for no. XII bis see now P.Gauthier, *Chiron* 35 [2005] 101-112 (ph.)).

[Ἔδοξεν τ]ῆι βουλῆι καὶ τῶι δήμωι·
[.....]ς ἐπεψήφισεν· γνώμηι v v
[τῶν] ἐπιμηνίων· ἐπειδὴ Ἄσαν-
[δρ]ος Σίμου Θεσσαλὸς ἐγ Λα-
[ρί]σης περί τε τἆλλα ἀνὴρ ἀγα-
[θ]ός ἐστιν καὶ εὔνους τῶι δή-
μωι καὶ φρουρῶν ἐν τῆι πόλει
τοὺς αὑτοῦ στρατιώτας εὐ-
τάκτους παρέχεται, δεδό-
χθαι τῆι βουλῆι καὶ τῶι δήμωι
ἐπαινέσαι Ἄσανδρον καὶ ποιή-
σασθαι αὐτὸν πρόξενον Κολο-
φωνίων· δεδόσθαι δὲ αὐτῶι καὶ
προεδρίαν ἐν τοῖς ἀγῶσι πᾶσι
καὶ ἔφοδον ἐπὶ τὰς ἀρχὰς πά-
σας καὶ τὴν βουλὴν καὶ τὸν δῆ-
μον πρώτωι μετὰ τὰ ἱερὰ καὶ εἴσ-
πλουν καὶ ἔκπλουν ἀσυλεὶ καὶ
ἀσπονδεὶ καὶ ἐμ πολέμωι καὶ ἐν
εἰρήνηι καὶ τῶν ἄλλων πάντων
μετουσίαν ὅσων καὶ τοῖς ἄλ-
λ[ο]ις Κολοφωνίοις μέτεστιν·
δεδόσθαι δὲ ταῦτα καὶ αὐτῶι
καὶ ἐγγόνοις· ἀναγράψαι δὲ τόδε
τὸ ψήφισμα εἰς στήλην λιθίνην
καὶ στῆσαι εἰς τὸ ἱερὸν τοῦ Ἀπόλ-
λωνος τοῦ Κλαρίου· διαψηφίσαι
δὲ ταῦτα καθότι συνωμολόγη-
ται ταῖς πόλεσιν· διεψηφίσθη ἐν
Κολοφῶνι τῆι ἐπὶ θαλάσσηι

καὶ δέδοται

Dated on palaeographical grounds to the first half of the 3rd cent. B.C. by ed.pr., who refers for similar lettering to *SEG* XLVIII 1404 and *BCH* 39 (1915) 36/37 (award of citizenship to Metras of Kyzikos) || 1. the archival copy of the text probably contained a chronological indication (ἐπὶ (πρυτάνεως) τοῦ δεῖνος, μηνὸς τοῦ δεῖνος), which for unknown reasons was left out from the text of the mason, ed.pr. || 3-4. Asandros: unattested so far, ed.pr. || 7-8. Asandros was the leader of a group of mercenaries in the city (φρουρῶν ἐν τῆι πόλει; στρατιῶται); he is not a φρούραρχος, i.e., either an urban magistrate in command of a garrison in a fortress or a royal officer in command of a garrison established by the king in a subject city, ed.pr., who adds that Asandros may well have been contracted (and rewarded) by the Kolophonians themselves, and was responsible for the defence of the city itself together with the citizen militia; *SEG* XLVIII 1404 (LL. 38-40) tells us that in the first half of the third century B.C. some Kolophonian citizens lived and were registered ἐν τοῖς φρουρίοις τῶν Κολοφωνίων and that others, equally registered and resident in either Old or New Kolophon, from time to time served in the *phrouria*, both as members of the citizen militia, ed.pr., with brief remarks on the possible location of the fortresses, the division of labour between Asandros (in the city) and the citizen-soldiers in the *phrouria* outside the city and the possible historical context (the 270s during the invasion of the Galatians? or the years 260-246 characterized by rivalry between the Seleukids and Ptolemies in Caria and Ionia) [for phrourarchs and phrouroi cf. now also G.Labarre in J.-C.Couvenhes, H.-L. Fernoux (edd.), *Les cités grecques et la guerre en Asie Mineure à l'époque hellénistique* (Tours 2004) 221-248, Pleket] || 11-22. the proxenia and the concomitant privileges are mentioned here, ed.pr., who adds that the clause in LL. 20-22 normally is associated with the award of πολιτεία; he adduces *I.Priene* 8 (*SEG* XLVI 1481) where ἱερῶν καὶ ἀρχείωμ μετουσίαν ὧ[γ κ]αὶ [οἱ Πρ]ιηνεῖς μετέχουσιν is awarded to three 'proxenoi and euergetai'; the latter formula regularly occurs in Prienian *citizenship*-decrees; ed.pr. wonders whether the clause in LL. 20-22 refers to further honors/privileges which put the proxenoi on a par with citizens (e.g. the μετουσία ἱερῶν); he refers to a clause in Eretrian proxeny-decrees awarding ἀτέλειαν καὶ εἰσάγουσι καὶ ἐξάγουσιν καθάπερ (καὶ) τοῖς ἄλλοις Ἐρετριεῦσιν (in fact the privilege of ἰσοτέλεια) || 28-29. καθότι συνωμολόγηται ταῖς πόλεσιν: reference to an agreement between Old Kolophon and New Kolophon ('on-the-sea'; cf. ἐπὶ θαλάσσηι in L. 30), ed.pr., who for this agreement (συνθήκη) refers to B.D.Meritt, *AJPh* 56 (1935) 377-379 no. III (citizenship-decree for the Sinopean Pyrrhias; ca. 300 B.C.; found in the Metroon of Old Kolophon: διαψηφίσαι δὲ ταῦτα κατὰ τὴν συνθήκην καὶ τὰ προεψηφισμένα) and the decree in our lemma no. 1299 LL. 11-13 || 29-30. our decree was put to the vote in New Kolophon; in B.D.Meritt, *AJPh* 56 (1935) 377-379 no. III (see above) one reads: διεψηφίσθη ἐν Κολοφῶνι, i.e. in Old Kolophon (ἀρχαίᾳ; this vote in Old Kolophon took place after ratification in New Kolophon; the προεψηφισμένα - see above - are the decisions made by the New Kolophonians); in T.Macridy-Bey, C.Picard, *BCH* 39 (1915) 36/37 (citizenship-decree for Metras of Kyzikos; found in Klaros; ca. 250-200 B.C.), we have διαψηφίσαι δὲ ταῦτα ἐν ἀμφοτέραις ταῖς πόλεσιν· διεψηφίσθη ἐγ Κολοφῶνι τῆι ἐπὶ θαλάσσηι: this implies that the decree was proposed and ratified first in Old Kolophon and subsequently in the partner-city where the stele was erected; the same is true for the Asandros-decree. Decrees, proposed by the ἐπιμήνιοι (γνώμη τῶν ἐπιμηνίων) have been initiated in Old Kolophon, those proposed by the πρόεδροι (προέδρων γνώμη) in Kolophon-on-the-sea; these magistrates constituted a commission of the βουλή which enjoyed the exclusive privilege of submitting a proposition to the ἐκκλησία (either on the initiative of the commission itself or after a démarche at the council by a citizen or magistrate). In *SEG* XLII 1065 (200-150 B.C.) the inhabitants of Old Kolophon do not play a role anymore; the old city was in decay; inversely Kolophonian decrees of the late 4th cent. B.C. (311-301 B.C.; B.D.Meritt, *AJPh* 56, 1935, 359-377 nos. 1 and 2) are produced by Old Kolophon. In the 3rd cent. B.C. the two cities lived together in a *sympoliteia*. *SEG* XLII 1065 shows that at the time of that decree the *sympoliteia* no longer functioned; ed.pr. argues that the dissolution of the *sympoliteia* may well have occurred in the course of the 3rd cent. B.C.; he adduces and briefly analyses for that purpose *I.Iasos* 80 (and 81: see *SEG* XLV 1518; 220-190 B.C.), *I.Lampsakos* 33 (final decades of the 3rd cent. B.C.), *I.Priene* 57 (final decades of the 3rd cent. B.C.) and refers to two still unpublished decrees of New Kolophon: one (no. V in the appendix on 96) dated to 250 B.C.? [should this not be dated somewhat later?, Pleket], the other (no. XII on 98/99) dated to 180-160 B.C.; all these decrees have the formula διεψηφίσθη ἐν τῶι δήμωι κατὰ τὸν νόμον καὶ ἐδόθη ψηφισάντων (or ψηφισαμένων) —. *I.Magnesia* 53 (208/207 B.C.) mentions among the cities which recognized the Leukophryena both 'the Kolophonians, who inhabit the old city and the Kolophonians-on-the-sea'. There were obviously two separate votes and in ed.pr.'s view this provides an argument for the dissolution of the *sympoliteia* before 208/207 B.C. rather than for its continuity.

1298. Klaros. Fragment of a decree, ca. 300-250 B.C. Small marble fragment found in the Apollo temple in Klaros. Ed.pr. P.Gauthier, *JS* (2003) 88-90 (ph. of a squeeze).

Ἀρίσταρχος ἐπεψήφισε·
ἐπὶ Μενεστράτου, ἐμβολίμου·
ἔδοξεν τῆι βου[λῆι καὶ τῶι δήμωι]·
γ[νώμη] τῶν [ἐπιμηνίων - - - - - - -]
- -

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1. The name of the president is on record in B.D.Merritt, *AJPh* 56 (1935) 377-379 no. III (citizenship-decree of Kolophon-on-the-sea for the Sinopean Pyrrhias; ca. 300 B.C.), ed.pr. || 2. Menestratos: see *I.Iasos* 81 L. 9 (220-190 B.C.), ed.pr., who points out that this decree was initiated by Old Kolophon, subsequently ratified by New Kolophon and finally engraved on a stele in the Apollo sanctuary of Klaros (belonging to New Kolophon).

1299. Klaros. Honorary decree of ancient Kolophon for the Aitolian Kleomenes, ca. 250-200 B.C. Marble stele moulded above; found in 1992 between the altar and the temple of Apollo. Ed.pr. E.Collas-Heddeland in J.de La Genière–V.Jolivet (edd.), *Cahiers de Claros* II. *L'aire des sacrifices* (Paris 2003) 137-143 (French translation); brief reference to the inscription by P.Gauthier, *JS* (2003) 92 no. 6.

Ἐπὶ Ἀπολλο(δ)ώρο(υ)· Ποσιδεῶνος ἑβδό-
μῃ· ἔδοξεν τῆι βουλῆ καὶ τῶι δήμωι· Ἀθη-
νόδωρος ἐπεψήφισε· γνώμη τῶν ἐπι-
μηνίων· Κλεομένην Ἀστρόφο(υ) Αἰτωλόν,
ἄνδρα ἀγαθὸν ὄντα καὶ εὔνουν τῶι δή-
μωι, εἶναι Κολοφώνιον αὐτὸν καὶ ἐγγό-
νους, καὶ εἰς γένος εἰσπορεύεσθαι εἶ-
ναι αὐτοῖς ὁποῖον ἂν θέλωσιν· δεδόσθαι
δὲ αὐτοῖς γῆς ἔγκτησιν καὶ οἰκίας καὶ τῶν
ἄλλων ἁπάντωμ μετουσίαν ὅσων καὶ
τοῖς ἄλλοις Κολοφωνίοις μέτεστι· δια-

ψηφίσαι δὲ ταῦτα κατὰ τὴν συνθή-
κην· ἀναγράψαι δὲ τόδε τὸ ψήφισμα εἰς
στήλην λιθίνην· διεψηφίσθη καὶ δέ-
δοται

1. ΛΩΡΟ, lapis; Apollodoros is the eponymous prytan; for Ποσ(ε)ιδεών see *SEG* XLVIII 1404 L. 1/2; it is the last month of the year: see P.Gauthier, *Chiron* 35 (2005) 104 || 2-3. for the formulas see the text in our lemma no. 1297 LL. 2/3 || 4. ΟΦΟ, lapis; Ἄστροφος: unattested so far, ed.pr., who also considers but ultimately rejects Κλεομένη Να(υ)στρόφο(υ); Αἰτωλόν: whereas the Κοινόν of the Aitolians has been honored several times by the Greek cities on the Aegean islands and on the coast of Asia Minor, individual Aitolians were honored relatively rarely, ed.pr., who refers to *I.Erythrai* 35 and *IG* XII.8.151; brief reflections on the possible contexts in which the honorand may have been active || 7. γένος: for Kolophonian γένη see our lemma no. 1303 || 11-15. see the text in our lemma no. 1297 LL. 27-31.

1300. Klaros. Honorary decree of Kolophon-on-the-sea for Hermonax, ca. 250-200 B.C. White marble stele broken into four fragments and found along the sacred road; briefly referred to by L.Robert, *OMS* III 1502 (where LL. 27-29 are quoted), *OMS* IV 133/134 and by J. and L.Robert, *Claros* I (1989) 61 note 330. Ed.pr. P.Gauthier, *REG* 116 (2003) 486-492 (dr.; French translation).

Ἐπὶ Ἱκεσίου τοῦ Λυκίνου, Ἀρτεμισιῶνος
ἐνάτηι ἱσ[τ]αμένου· vacat
Ἑρμώνα[κτι] Σατύρου Μυτιληναίωι·
ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι·
προέδρωγ γνώμη· ἐπειδὴ Ἑρμῶναξ
Σατύρου Μυτιληναῖος ἀνὴρ ἀγαθός
ἐστι καὶ εὔνους τῶι δήμωι τῶι Κολοφω-
νίωγ καὶ τοῖς τε ἰδίαι ἐντυγχάνουσιν
αὐτῶι τῶμ πολιτῶγ χρείας παρέχε-
ται εἰς ὅ τι ἂμ παρακληθῆι καὶ εἰς τὸ
λοιπὸν ἐπαγγέλλεται χρήσιμον αὐ-
τὸμ παρέξεσθαι τῆι πόλει καθότι ἂν
ἦι δυνατός, v δεδόχθαι τῆι βουλῆι καὶ
τῶι δήμωι ἐπαινέσαι Ἑρμώνακτα Σατύ-
ρου Μυτιληναῖον ἀρετῆς ἕνεκε καὶ εὐνοί-
ας τῆς εἰς τὸν δῆμογ καὶ εἶναι αὐτὸμ πολ[ί]-
την τοῦ δήμου τοῦ Κολοφωνίων ἐφ' ἴσηι καὶ
ὁμοίαι· δεδόσθαι δὲ αὐτῶι καὶ γῆς ἔγκτη-
σιν καὶ οἰκίας καὶ τῶν ἄλλωμ πάντων με-
τουσίαν ὅσωγ καὶ τοῖς Κολοφωνίοις μέτε-
στιν· εἶναι δὲ ταῦτα δεδομένα αὐτῶι καὶ
ἐγγόνοις· ἐξεῖναι δὲ αὐτῶι καὶ εἰς γένος

ἐπελθεῖν ὃ ἂμ βούληται· ἀναγράψαι δὲ τό-
δε τὸ ψήφισμα εἰς στήλην λιθίνηγ καὶ
στῆσαι εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος τοῦ
Κλαρίου· v τὸ δὲ γενόμενον ἀνάλωμα
δοῦναι τοὺς οἰκονόμους· v διεψηφίσθη
ἐν τῶι δήμωι κατὰ τὸν νόμογ v καὶ ἐδό-
θη ψηφισάντων ἐνακοσίων τρίων vacat

The lettering resembles that of the decrees in our lemmata nos. 1297 and 1301; two other Kolophonian inscriptions mention the name of the honorand in a special line, as is the case in the present text (L. 3): A.Plassart–C.Picard, *BCH* 37 (1913) 241-243 no. 48 (with Robert, *Ét.Anat.* 150-153) and the text in our lemma no. 1305, ed.pr. || 1. Ἀρτεμισιών: see our lemma no. 1301 L. 1 || 5. προέδρωγ γνώμη: see our lemma no. 1305 app.cr. ad L. 3 || 22-23. see our lemma no. 1299 L. 7/8 || 27-28. this formula is used in decrees promulgated after the end of the *sympoliteia* of Kolophon-on-the-sea and Old Kolophon, ed.pr., who adds that the οἰκονόμοι are not mentioned in inscriptions recording the award of citizenship during the *sympoliteia* || 29. for numbers of (positive) votes see App. II of ed.pr.'s article in *JS* (2003) nos. V-VIII, X, and XII/XIII.

1301. Klaros. Honorary decree of Kolophon-on-the-sea for Sosias, ca. 240-220 B.C. White marble stele found in the northern section of the sanctuary of Apollo, near the altar of Artemis; moulded above, broken below; briefly mentioned by L.Robert, *OMS* IV 183/184. Ed.pr. P. Gauthier, *REG* 116 (2003) 470-485 (ph.; French translation).

Ἐπὶ Μητροδώρου, Ἀρτεμισιῶνος,
ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι, v
προέδρων γνώμη· ἐπειδὴ Σωσίας
Σωκράτου Ἡρακλεώτης, τασσόμε-
νος ὑπὸ τὸμ βασιλέα Πτολεμαῖον,
ἀνὴρ ἀγαθός ἐστιν καὶ εὔνους τῶι
δήμωι καὶ χρείας παρέχεται κοι- v
νῆι τε τῆι πόλει καὶ ἰδίαι τοῖς ἐντυγ-
χάνουσιν αὐτῶι τῶν πολιτῶν, ἄξια
[π]ράσσων τῆς τοῦ βασιλέως αἱρεσέ-
[ω]ς ἣν ἔχει πρὸς τὴμ πόλιν ἡμῶν, ἐπαγ-
[γέ]λλεται δὲ καὶ εἰς τὸ λοιπὸν χρείας
[πα]ρέξεσθαι τῆι πόλει καθότι ἂν ἦι δυ-
νατός, δεδόχθαι τῆι βουλῆι καὶ τῶι δή-
[μωι] ἐπαινέσαι Σωσίαν Σωκράτου
[Ἡρ]ακλεώτην ἐπί τε τῆι αἱρέσει καὶ
[τῆ]ι εὐνοίαι ἣν ἔχει εἰς τὴν πόλιν
[καὶ] εἶναι αὐτὸν πολίτην τοῦ δήμου
[το]ῦ Κολοφωνίων ἐφ' ἴσηι καὶ ὁμοίᾳ·
[δε]δό⟨σ⟩θαι δὲ αὐτῶι καὶ γῆς ἔγκτησιν

καὶ οἰκίας καὶ τῶν ἄλλων πάντων
μετουσίαν ὅσων καὶ τοῖς ἄλλοις πο-
λίταις μέτεστιν καὶ ἔφοδον ἐπὶ v
τὴν βουλὴν καὶ τὸν δῆμον πρώτωι
μετὰ τὰ ἱερὰ καὶ εἴσπλουν καὶ ἔκπλουν
[ἀ]συλεὶ καὶ ἀσπονδεὶ καὶ ἐμ πολέμωι
καὶ ἐν εἰρήνῃ· ταῦτα δὲ εἶναι δεδομέ-
να αὐτῶι καὶ ἐκγόνοις· εἶναι δὲ αὐτὸν
καὶ πρόξενον τῆς πόλεως καὶ ὑπάρ-
χειν αὐτῶι ὅσα καὶ τοῖς ἄλλοις προ-
ξένοις δέδοται· ἀναγράψαι δὲ τόδε
τὸ ψήφισμα εἰς στήλην λιθίνην κα[ὶ]
ἀναθεῖναι εἰς τὸ ἱερὸν τοῦ Ἀπόλλ[ω]-
νος τοῦ Κλαρίου· τὸ δὲ ἔργον [τῆς κα]-
τασκευῆς τῆς στ[ήλης καὶ τῆς ἀνα]-
γραφῆς τοῦ ψ[ηφίσματος μισθῶσαι]
τὸν οἰκ[ονόμον vaμε καὶ τῶι μισ]-
θωσα[μένωι δοῦναι τὴν δόσιν - - - -
- -

1. Metrodoros: eponymous prytanis; no patronymic; it may have been just as trivial as the name Metrodoros and thus have had no distinctive value, ed.pr.; Ἀρτεμισιών: month (in the spring) also on record in our lemma no. 1300, ed.pr. || 3. προέδρων γνώμη: this points to Kolophon-on-the-sea as the polis which issued this decree, ed. pr.: see our lemma no. 1305; ed.pr. suggests that the present decree dates from the period in which the *sympoliteia* between Old Kolophon and Kolophon-on-the-sea, concluded ca. 310 B.C., no longer existed; the break may have been caused by Ptolemy's domination of maritime Kolophon ca. 240 B.C. || 3-4. Sosias: name frequently occurring in central Greece, especially in Thessaly; he may have been a citizen of Herakleia Trachinia, ed.pr., who adds that many Thessalians are attested as participants in Alexander the Great's campaigns and as functionaries in Ptolemaic service; alternatively, S. may have originated in Herakleia-under-Latmos, a city controlled by the Ptolemies in the 3rd cent. B.C. || 4-5. Πτολεμαῖον: probably Ptolemy III Euergetes, who, after having acquired control over Samos in 246/245 B.C., subsequently established his rule over Ephesos, Kolophon, Lebedos, and perhaps also Teos, ed.pr., who for τασσόμενος ὑπὸ τὸμ βασιλέα Πτολεμαῖον ('placed under the command of king Ptolemy') refers to *IG* XII.5.1061 (Karthaia on Keos: τεταγμένος ὑπὸ τὸν β. Πτ. and subsequently appointed as ἐπιστάτης of Arsinoe) and 1066 (*IG* XII Suppl. p. 113; idem) || 18. the citizenship awarded to Sosias is virtual and honorific rather than a privilege immediately implemented by the honorand, ed.pr., who points out that the common clause in Kolophonian decrees εἰς γένος ἐπελθεῖν ὅ τι ἂν βούληται (see our lemma no. 1300 LL. 22/23) is lacking; after ca. 200 B.C. the formula δεδόσθαι αὐτῶι πολιτείαν appears in decrees instead of εἶναι αὐτὸν πολίτην, ed.pr. || 20. ΔΟΧΘΑΙ, lapis || 28-29. the proxenia may have been of immediate use to the honorand, ed.pr.

1302. Klaros. Honorary decree for Menippos, after 120/119 B.C. *SEG XXXIX* 1244; cf. LII 1147 bis. On the basis of a comparison with Attic legal practice, G.A.Lehmann, *ZPE* 144

(2003) 79-86, suggests seeing in the ἀνδρολήψιον (col. I 51/52) a legal measure taken by Kolophon as recourse against misdeeds by citizens of Metropolis.

1303. Klaros. Dedication by a priest of the Horai, ca. 150-100 B.C. Large rectangular marble altar moulded below, seriously damaged above; found in 1989 west of the large altar in the temple of Apollo. Ed.pr. P.Gauthier in *Cahiers de Claros* II (our lemma no. 1299) 31-36 (ph.).

[Ὁ ἱε]ρεὺς Τ[- - 6-8 - -]
[Ἀπ]ολλᾶς Ἀ[πολλᾶδος]
[τ]οῦ Ἀπολλωνίο[υ νεώ]-
[τ]ερος Ἡγητορίδ[ης ἱε]-
ρεὺς γενόμενο[ς τῶν]
Ὡρῶν vacat

1. ed.pr. suggests restoring τ[αῖς Ὥραις] and wonders whether the original version of the text stopped with γενόμενος and τῶν Ὡρῶν was added later in order to make sure that the dedicator was priest of the Horai and not of Apollo, Klaros' main deity; ed.pr. considers but ultimately rejects two other restorations: τ[ῶν Ὡρῶν] (in that case one would expect in fine τὸν βωμόν, with or without ἀνέθηκεν) and τ[ὸν βωμόν] (in that case γενόμενος would mean that Apollas had been, but was no longer, priest) [1. [ὁ ἱε]ρεὺς τ[ῶν Ὀρῶν], LL. 4-6. [ἱε]|ρεὺς γενόμενο[ς·] | Ὀρῶν; 'the priest of the Horai (dedicated this) after he had served as a priest. (Altar) of the Horai'; Ὀρῶν in the last line does not refer to ἱερεύς, but designates the altar as that of the Horai, Chaniotis] || 3-4. νεώτερος: 'junior'; this makes it attractive to restore the patronymic as Ἀ[πολλᾶδος]; in order to prevent confusion between father and son, *neoteros* has been added to the latter, ed.pr., with many parallels for Ἀπολλᾶς in Kolophon/Klaros and for νεώτερος to distinguish between an homonymous father and son || 4. Ἡγητορίδης: a *genos* already on record in the long 4th cent. B.C. list of financial contributors (B.D.Meritt, *AJP* 56, 1935, L. 865), ed.pr., who refers to the chiliastys of the Ἡγητόρειοι in Ephesos (L.Robert, *OMS* II 1241-1243) || ed.pr. points out that, to the best of his knowledge, no priests of the Horai are attested so far; Horai and Charites are often associated with Apollo (cf. Ἀπόλλων Ὡρομέδων on Tenos: *IG* XII.5.893); for an altar of the Χάριτες in the temple of Apollo in Klaros he refers to *SEG* XXXIX 1243 Col. V LL. 43-45; for the cult of the Ὧραι ed.pr., *inter alia*, refers to *SEG* XXXIII 115 (Horai together with Helios and Apollo as deities who patronize growth (both of fruits and ephebes)) and *I.Perge* 11 L. 18 (honorary decree for agoranomoi to be erected ἐν τῶι τῶν Ὡρῶν περιβόλωι).

1304. Klazomenai. Περαία. See our lemma no. 2200.

1305. Kolophon. Honorary decree of Kolophon-on-the-sea for a citizen of Temnos, 3rd cent. B.C. Found in the temple of Meter in Old Kolophon. B.D.Meritt, *AJP* 56 (1935) 381/382 no. VII; corrections by L.Robert, *RPh* (1936) 166-168 (= *OMS* II 1245-1247) and A.Wilhelm, *Anatolian Studies Buckler* (1939) 366-368. Republished by P.Gauthier, *REG* 116 (2003) 492/493, with restorations based on parallels from various better preserved Kolophonian decrees.

[Ἐπὶ πρυτάνεως τοῦ δεῖνος, - - - -ῶνο]ς ἐνάτηι ἱστα-
[μένου· vacat τῶι δεῖνι Δημ]ητρίου Τημνίτηι·
[ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι· π]ροέδρων γνώμη·

[ἐπειδὴ ὁ δεῖνα Δημητρίο]υ Τημνίτης ἐμή-
[νυσε τοὺς ἀσεβήσαντας εἰς τὸ ἱερ]ὸν τῆς Μητρὸς
[τῆς 'Ανταίης(?), δεδόχθαι τῆι βουλῆ]ι καὶ τῶι δήμωι εἶ-
[ναι αὐτὸν πολίτην τοῦ δήμου τοῦ] Κολοφωνίων ἐφ' ἴ-
[σηι καὶ ὁμοίαι πᾶσι τοῖς πολίταις· δ]εδόσθαι δὲ αὐ-
[τῶι καὶ γῆς ἔγκτησιν καὶ οἰκία]ς καὶ τῶν ἄλλωμ
[πάντων μετουσίαν ὅσωγ καὶ] τοῖς ἄλλοις πο-
[λίταις μέτεστιν καὶ πρόσοδον πρὸς] τὴμ βουλὴγ
[καὶ τὸν δῆμον πρώτωι μετὰ τὰ ἱε]ρά· ταῦτα δὲ εἶ-
[ναι δεδομένα καὶ αὐτῶι καὶ ἐγγό]νοις· τοὺς δὲ
[προέδρους τοὺς προεδρεύοντα]ς τὸμ μῆνα - - -
- -

1. The restoration of πρυτάνεως may not be necessary; much depends on the length of the name of the eponymous magistrate and of the month-name, G. || 2. for the name of the honorand in a special line in the prescript of a decree see our lemma no. 1300 app.cr. initio || 3. προέδρων γνώμη: the decree was initiated by Kolophon-on-the-sea, and subsequently ratified and engraved in Old Kolophon, G.; the two cities still were part of a *sympoliteia* || 5. probably the Metroon in Kolophon-on-the-sea, since the honorand was honored in the first instance by that city, G. || 7-8. restored after parallels in the texts in our lemmata nos. 1300 and 1301; for πᾶσι τοῖς πολίταις see *SEG* XLII 1065 LL. 34-36 (πᾶσι τοῖς Κολοφωνίοις). G. || 13-15. τοὺς δὲ [προέδρους τοὺς προεδρεύοντα]ς instead of τοὺς δὲ [ἐπιμηνίους τοὺς ἐπιμηνεύοντα]ς, P.Gauthier, *JS* (2003) 78 note 47 (and 94/95 no. II); the *prohedroi* had the task of submitting propositions to the assembly: cf. our lemma no. 1297 app.cr. at LL. 29/30.

1306. Kolophon. Funerary epigram for a boy drowned in a well, Imperial period. Merkelbach-Stauber, *SGO* I 365/366 no. 03/05/04; *GV* 1159; *SEG* IV 573; L.Robert, *OMS* II 1161-1164. C.J.Ruijgh apud R.A.Tybout, *Lampas* 36 (2003) 329 note 1 (cf. also 370/371), points out that in verse 10 τυπη(δ)όν should be read (adverb; 'beating herself on her breast'; cf. the Homeric κλαγγηδόν; τυπητόν, lapis, editions). The explanation in *LSJ* s.v. τυπητός (only on record in our inscription) '= τυπετός, beating of the breast', which does not yield a comprehensible sense, should be rejected.

1307. Magnesia on the Maeander. Decree of Ithaka concerning the status of the Leukophryena and the asylia of the city, 208 B.C. *I.Magnesia* 36; *IG* IX^2.1.1729 (Rigsby, *Asylia* 86). R.Kassel, *ZPE* 144 (2003) 77/78, argues that διὰ τῶν ψαφισμάτων | τῶν ὑπαρχόντων αὐτοῖς παρὰ ταῖς πολίοις καλῶν τε καὶ ἐνδόξων in LL. 9/10 refers to the decrees of Greek cities in honor of Magnesia and does not mean 'according to their own good and worthy decrees in respect of the cities' (J.M.Fossey, *Ancient World* 32 [2001] 171-181).

1308. Magnesia on the Maeander. Decree of Megalopolis (?) concerning the status of the Leukophryena and the asylia of the city, 208 B.C. *I.Magnesia* 38; (Rigsby, *Asylia* 88; cf.

SEG LII 1148). J.Roy, *ZPE* 145 (2003) 123-130, points out that its attribution to Megalopolis is not certain, and that it could also originate from Mantineia. He explains the composition of the appended list (LL. 57-68) with the names of cities called 'Arkadian' (although not all of them are Arkadian) by arguments of kinship between Magnesia and Arkadia which the theoroi may have used; there is no institutional or political background to be seen. ['un peu compliqué', P.Gauthier, *BE* (2004) 291.]

1309. Magnesia on the Maeander. Decree of an unknown city concerning the status of the Leukophryena and the asylia of the city, 208 B.C. *I.Magnesia* 57 (Rigsby, *Asylia* 106). D.Bosnakis–K.Hallof, *Chiron* 33 (2003) 206, assign this decree of a Dorian city to the city of Kos. There is a remarkable parallel in a passage from a new Koan decree for a Sikyonian, published by B.-H., *ibid.* 204-207 no. 2 A: το[ὶ δ]ὲ ταμίαι τελεσάντω | [αὐτῶ]ι τό τε ἐς τὸ[ν σ]τέφανον ἀργύριον | [καὶ μ]ισθὸν καὶ ἐς π[ο]ρεῖον τὸ τεταγμέ|[νον] (LL. 27-30). In *I.Magnesia* 57 LL. 30-33 one reads, *inter alia*, that the *theoroi* τελεύντων --- μισ|θὸν [τὸν ε]ἰς πο[ρεῖ]ον ἁμερᾶν τριάκοντα | [.... τετ]αγμέν[ον] (*I.Magnesia*: συν]τελεύντων --- μισ|θὸν [τὸν ε]ἰς πο..ον ἁμερᾶν τριάκοντα | [..... τετ]αγμέν[ον]).

1310. Magnesia on the Maeander (area of: Germencik). Copy of a letter of Darius I to Gadatas, 2nd cent. A.D. *I.Magnesia* 115a; *SEG* XLVI 1470. P.Briant in M.Giorgieri, M.Salvini, M.-C.Trémouille, P.Vannicelli (edd.), *Licia e Lidia prima dell'ellenizzazione. Atti del convegno internazionale Roma 11-12 ottobre 1999* (Rome 2003) 107-144, republishes the text (French translation) and attempts to prove that it is not authentic. He adduces the following arguments: **(1)** There are several expressions which follow Greek (literary) usage rather than Persian or Aramaic models: the mention of the name of Darius' father (LL. 2/3: Δαρεῖος ὁ 'Υσ|τάσπεω); the geographical/political terms πέραν Εὐφράτου (LL. 10/11) and τὰ κάτω τῆς 'Ασίας μέρη (LL. 12/13); the term δοῦλος for Gadatas (L. 4), for which there is no evidence that it translates the Persian *bandaka*; the Persian name *Bagadata* would yield Μεγαδάτης or Βαγαδάτης and not Γαδάτας which occurs, however, several times in Xen., *Cyr.* **(2)** Contrary to most documents which were translated from a Persian or Aramaic original, the letter of Darius contains no loan-words. **(3)** It is difficult to see how the letter, which was addressed solely to Gadatas, could have been known to and been published by the temple authorities. – B. suggests that the letter was forged by the temple personnel in the 2nd cent. A.D. for their own profit, including an antagonist with a Persian-sounding name taken from Greek literature (Gadatas). – P.Gauthier, *BE* (2004) no. 293, while agreeing in principle, points to the fact that the sanctuary of Apollo was only of comparatively minor importance in Magnesia, which makes the effort of a forgery of this kind less understandable.

1311. Magnesia on the Maeander. Oracle regarding the organisation of Dionysiac thiasoi, 117-138 A.D. (?), allegedly after a Hellenistic original. *I.Magnesia* 215; Merkelbach–Stauber, *SGO* I 187-191 no. 02/01/02. In a study of the role of women in Dionysiac rites, A.-F.Jaccottet in *Les femmes antiques* (our lemma no. 2206) 125-128, republishes the inscription

(French translation) and comments on the importance of women for the appropriate care of the *orgia* and on the perception of Boitoian Thebes as the place of origin of the rites. Ἀπολλώνιος Μοκόλδης (b L. 2) who 're-erected' the inscription in the Imperial period sees himself as a part of this tradition. Cf. now also A.-F.Jaccottet, *op.cit.* (our lemma no. 2225) II 244-247 no. 146.

1312. Metropolis. Honorary decrees for Apollonios, May 132 B.C. (A) and 145/144 (or 144/143) B.C. (B). Marble statue base found during excavations on the terrace of the *bouleuterion* and inscribed on the front (A) and a lateral side (B). Edd.pr. B.Dreyer–H.Engelmann, *Die Inschriften von Metropolis*, Teil I. *Die Dekrete für Apollonios: städtische Politik unter den Attaliden und im Konflikt zwischen Aristonikos und Rom* (*IGSK* 63, 1; Bonn 2003). Two photos; Greek text and translation; copious commentary. E. signs for the text and translation, D. for the detailed commentary. In the app.cr. 'ed.pr.' refers to D. We have also taken advantage of P.Gauthier, *BE* (2004) nos. 280-282; J.-L.Ferrary, *CCG* 15 (2004) 381/382 (summary of a paper by F.); C.P.Jones, *JRA* 17 (2004) 469-485 (Greek text and English translation of A and B; fundamental commentary); C.Eilers, *JRS* 95 (2005) 253/254 (review of D.-E.); B.Virgilio in id. (ed.), *Studi Ellenistici* 19 (2006) 249-268 (Italian translation; new version of B 28-36; cf. below). See also B.Puech, *An.Ép.* (2003) [2006] no. 1679 (Greek text and French translation of A; summary of Jones' and Eilers' comments). For the context cf. also F.Daubner, *Bellum Asiaticum. Der Krieg der Römer gegen Aristonikos von Pergamon und die Einrichtung der Provinz Asia* (Munich 2003), F.Coarelli, *'Aristonico'* in *Studi Ellenistici* 16 (2005) 211-240 (see P.Gauthier, *BE* 2005 no. 403), and B.Dreyer in A.Çoskun (ed.), *Roms auswärtige Freunde in der späten Republik und im frühen Prinzipat* (Göttingen 2005) 55-74. For the chronology of the war against Aristonikos see also G.Ragone in B.Virgilio (ed.), *Studi Ellenistici* 15 (2003) 72-102.

Dreyer dates the first decree (A) to May 130 B.C., Daisios corresponding roughly to May. He understands the army at Thyatira, commanded by 'Publius, Gaius and Pap(i)us' (A 26/27) to be a full-fledged Roman army, viz. that of Publius Licinius Crassus. Apollonios' death is part of a general 'allied defeat' which ultimately led to Crassus' death (near Leucae, if Strabo 14.1.38 is right). The legates (A 43/44), who are expected to bring about a turn for the better, are Perperna and his staff, who were active in 130 B.C. Jones, Eilers, and Ferrary prefer to date decree A to May 132 B.C. The senatorial legates in LL. 43/44 are the colleagues of Publius Cornelius Scipio Nasica Serapio, Tib. Gracchus' opponent, who were sent out in the autumn of 133 B.C. and may have stayed at least until May 132 B.C. (cf. the five πρεσβευταί who according to Strabo were sent to Asia after the Greeks had begun fighting against A. and before Licinius Crassus came with his army). The στράτευμα (L. 27) is not a Roman army but the large force assembled by the Greek cities and by kings friendly to Rome (as mentioned by Strabo) and presumably placed under Roman command (Πόπλιος, Γάϊος in L. 26: ironically enough ed.pr. (85) himself suggests that one of the tasks of the five legates around Scipio Nasica was 'to organize the resistance against Aristonikos'. It is but a small step to the further assumption that in addition some people in their retinue were put in charge of the Greek detachments). J. quotes parallels for Roman legates (πρεσβευταί) vested with a temporary exercise of military power and even bringing with them a limited number of soldiers. In *I.Smyrna* 609 we have a Greek general (στρατηγός), who with a military detachment (οἱ συστρατευσάμενοι καὶ ταγέντες ὑπ' αὐτόν) defended a fortress near

Smyrna, a city which Aristonikos had tried unsuccessfully to capture. *TAM* V.1.528 tells us that a certain Hephaistion was put in charge of a fortress near Lydian Maionia by the Roman legate Quintus Caepio, who himself served under M'. Aquillius in 129 B.C. Apollonios may well have been appointed commander of a detachment holding a fortress. J. points to Strabo's remark about Aristonikos taking Thyatira and Apollonis and subsequently aiming at 'other fortresses'. J. argues that decree A clearly shows that as early as the winter of 133/132 B.C. the Romans intervened in Asian affairs against Aristonikos and that 'procrastination and delay' did not 'characterize Roman behavior with regard to Asian affairs' (E.S.Gruen). F. does not share ed.pr.'s view that Metropolis lost its freedom under M'.Aquillius in 129-126 B.C. The decree of Klaros in honor of Menippos (*SEG* XXXIX 1244; cf. our lemma no. 1302) led scholars to conclude that Metropolis' fate was different from that of Kolophon; thanks to Menippos the latter was freed from the power of the governors and 'the provincia was separated from the autonomia' (LL. 39/40).

A Ἐπὶ ἱερέως Μητροφάνου τοῦ Ἀπολλων[ίου τοῦ δεῖνος, ἱερέ]ως δὲ τῆς Ῥώμης [. . . . . τοῦ]
[Δ]εοννῦδ[ος] τοῦ φύσει Δημητρίου, μηνὸς Δαισίου ἕκτη[ι· ἔδοξ]εν τῆι βουλῆι, στρατηγῶ[ν γνώμηι τῶν]
περὶ Ἀλέξανδρον Τρωΐλου· ἐπειδὴ Ἀπολλώνιος Ἀττάλου τοῦ Ἄνδρωνος πρότερόν τε π[ᾶσαν προσ]-
εφέρετο σπουδὴν ὑπὲρ τῶν τῆς πόλεως πραγμάτων οὔτε κίνδυνον οὔτε κακοπ[άθειαν ἐκκλίνας],
ἐξ ὧν συνέβαινεν εἰς πολὺ βελτίονα κατάστασιν παραγίνεσθαι τὸν δῆμον, πο[λλὰς ἀπο]-
δείξεις αὐτοῦ προσενεγκαμένου ἐν τοῖς ἀναγκαιοτάτοις καιροῖς τῆς πρὸς τὴ[ν πατρίδα]
εὐνοίας, ἱκανοὺς δὲ ἀγῶνας ἐπὶ τῶν βασιλέων καὶ τῶν ἄλλων ἐξουσιῶν χειρίσαν[τος] δικαίως
καὶ μετὰ πάσης ἐκτενείας, καὶ ὡς ἦν καθῆκον ἀνδρὶ καλῶι καὶ ἀγαθῶι ἀναδεδειχότι ἑ-
αυτὸν κηδεμόνα καὶ βοηθὸν τῆς πόλεως, vac. ὅθεν ὁ δῆμος ἔχων ὑπὲρ αὐτοῦ τὴν ἀρίστην
διάληψιν καὶ καλὸν εἶναι ἡγησάμενος τοῖς μετ' εὐνοίας ἕκαστα πράσσουσιν ὑπὲρ τῆς πόλε-
ως τὰς καταξίας ἀποδιδόναι χάριτας, ἀεί μέν ποτε αὐτὸν ἐμ πᾶσιν διετέλει τιμῆς καὶ προμη-
θίας ἀξιῶ(ν), ἐδήλωσεν δὲ καὶ μετὰ ψηφίσματος τὴν παρακολουθοῦσαν τῷ ἀνδρὶ παρ' ὅλον τὸν βί-
ον ἀρετήν τε καὶ καλοκαγαθίαν· νῦν δὲ τοῦ μὲν Φιλομήτορος βασιλέως μεταλλάξαντος, Ῥω-
μαίων δὲ τῶν κοινῶν εὐεργετῶν τε καὶ σωτήρων ἀποδόντων, καθάπερ ἐδογμάτισαν, τὴν ἐ-
λευθερίαν πᾶσιν τοῖς πρότερον τασσομένοις ὑπὸ τὴν Ἀττάλου βασιλείαν, Ἀριστονίκου δὲ παρα-

γεγονότος καὶ βουλομένου παραιρεῖσθαι τὴν ἀποδεδομένην ἡμῖν ἐλευθερίαν ὑπὸ τῆς συγκλήτου, πάντα καὶ λέγειν καὶ πράσσειν ὑπέστη κατὰ τοῦ περιτεθεικότος ἑαυτῶι βασιλείαν παρὰ τὴν τῶν κοινῶν εὐεργετῶν Ῥωμαίων κρίσιν, ἀντιλαμβανόμενος γνησίως κατὰ τὴν τοῦ δήμου πρόθεσιν τῆς ἐλευθερίας· γενομένης τε χρείας ὥστε ἀποσταλῆναι νεανίσκους εἰς τὴν περὶ Θυάτειρα στρατοπεδείαν ὁ δῆμος ἀπ' ἀρχῆς ἡρετικῶς τὰ Ῥωμαίων πράγματα καὶ τὴν πρὸς αὐτοὺς φιλίαν τε καὶ συμμαχίαν, καὶ μετὰ τῆς μεγίστης χαρᾶς ἀποδεξάμενος τὴν ἐλευθερίαν, βουλόμενός τε τὴν ἰδίαν αἵρεσιν καὶ εὔνοιαν ἐν τοῖς ἀναγκαιοτάτοις καιροῖς, ἣν ἔχει πρὸς τὰ δημόσια Ῥωμαίων πράγματα, ἐναποδείκνυσθαι, ἐχειροτόνησεν ἡγεμόνα ἐπὶ τῆς τῶν νεανίσκων ἐξαποστολῆς Ἀπολλώνιον Ἀττάλου τοῦ Ἄνδρωνος, ὃς ὑπομείνας καὶ προαιρούμενος ἀκόλουθος ἑαυτῶι γίνεσθαι καὶ τήν τε πρὸς τὴν πατρίδα καὶ Ῥωμαίους εὔνοιαν φανερὰν καὶ διὰ τῶν ἔργων ποιῆσαι, λαβὼν τοὺς ὑποταγέντας ἑαυτῶι νεανίσκους καὶ ἀφικόμενος πρὸς Πόπλιον καὶ Γάϊον καὶ Πάπ(ι)ον τοὺς ὄντας ἐπὶ τοῦ στρατεύματος, ἔν τε ταῖς γινομέναις ἐξοδίαις καὶ ταῖς ἄλλαις χρείαις συνών τήν τε κατὰ τοὺς νεανίσκους εὐταξίαν παρέσχεν, καὶ τὴν καθ' ἑαυτὸν εὐψυχίαν ἅπασιν τοῖς παρατυγχάνουσιν καὶ ὑποτασσομένοις [φ]ανερὰν ἐποίησεν, καὶ οὐδέποτε διακλίνας τὸν ἐσόμενον αὐτῶι πρὸς τοὺς ἐναντίους ἀγῶνα συνετήρησεν μετὰ τῶν νεανίσκων τὴν προγεγενημένην τοῖς προγόνοις ἡμῶν ἀρετήν τε καὶ δόξαν καὶ ἐν ταῖς πολεμικαῖς πράξεσιν, καθάπερ αὐτῶι διεμαρτυρήθη· τὸ δὲ τελευταῖον τῆς πράξεως μελλούσης συντελεῖσθαι παρακαλέσας τοὺς συστρατευομένους, ὡς ἥρμοσεν ἐκείνωι τε καὶ τῆι πόλει ἡμῶν, καὶ καλὸν εἶναι ἡγησάμενος ὑπὲρ πατρίδος καὶ πολιτῶν καὶ τῆς ἀποδεδομένης ἐλευθερίας ἀγωνισάμενος ἐντάφιον ἔχειν τὴν ἐπεσομένην αὐτῶι δόξαν καὶ τιμήν· καὶ διὰ ταῦτα, ἠγωνισμένου αὐτοῦ μετὰ τῶν νεανίσκων καὶ πεπτωκότος, καὶ τῆς ἐκκλησίας ἐπιταξάσης τοῖς στρατηγοῖς τὴν καλλίστην ποιήσασθαι περὶ αὐτοῦ πρόνοιαν vac. δεδόχθαι τῶι δήμωι· ἐπαινέσαι Ἀπολλώνιον Ἀττάλου τοῦ Ἄνδρωνος ἄνδρα καλὸν καὶ ἀγαθὸν γεγονότα πρότερόν τε περὶ τὴν πολιτείαν καὶ νῦν ἀγ[α]-

θῶς καὶ ἀξίως τῆς τε ἰδ(ί)ας ἀρετῆς ἠγωνισμένον καὶ τῇ τῆς πατρίδος ὑπὲρ α(ὑ)τοῦ διαλήψει· στῆσαι δὲ αὐτοῦ καὶ εἰκόνα χαλκῆν ἐπὶ βήματος μαρμαρίνου ἐν τῷ ἐπιφανεστάτωι τόπωι τῆς ἀγορᾶς ἐπιγραφὴν ποιησαμένους· "Ὁ δ[ῆ]μος Ἀπολλώνιον Ἀττάλου τοῦ Ἄνδρωνος ἀρετῆς ἕνεκεν καὶ εὐνοίας ἧς ἔχων διετέλει πρὸς τὰ Ῥωμαίων πράγματα καὶ πρὸς τὴν πόλιν"· τῶν δὲ υἱῶν αὐτοῦ Ἀττάλου καὶ Ἁγησάνδρου φαμένων παρ' ἑαυτῶν δώσειν τὸ γενόμενον εἰς ταῦτα δαπάνημα ἐπαινέσαι καὶ τούτους ἐπὶ τῆι πρὸς τὸν δῆμον εὐνοίαι καὶ τῆι πρὸς τὸν πατέρα φιλοστοργίαι· δεδόσθαι δὲ ἐξουσίαν τοῖς υἱοῖς αὐτοῦ ποιῆσαι ἡρῶιον πρὸ τῆς πύλης ἐν τοῖς ἰδίοις· καὶ σπεῦσαι περὶ τῆς τῶν ὀστῶν ἀνακομιδῆς, ὡς ἂν τάχιστα οἱ παραγεγονότες ἀπὸ συγκλήτου πρεσβευταὶ διὰ τὴν ἰδίαν ἀνδρείαν καὶ ἀρετὴν ποιησάμενοι τὴν κατὰ Ἀριστονίκου τροπὴν εἰς εἰρήνην καὶ εὐνομίαν καταστήσωσιν τὰ πράγματα, (ὡς) γεγονὼς ἐμ πᾶσιν ἀνὴρ ἀγαθὸς εἰς τὸν δῆμον τύχῃ τῆς καθηκούσης κηδείας· ἀναγραφήτω δὲ τόδε τὸ ψήφισμα ἐν τῆι ἀγορᾶι ἐπὶ βήματος καὶ τὸ πρότερον αὐτῶι γεγονός, ὅπως καὶ οἱ λοιποὶ εἰδότες τὴν τοῦ δήμου αἵρεσιν ἣν ἔχει πρὸς τοὺς καλοὺς καὶ ἀγαθοὺς τῶν ἀνδρῶν τρέπωνται καὶ αὐτοὶ πρὸς ἀρετήν· συναναγραφήτω δὲ καὶ τῶν πεπτωκότων ἐν τῆι μάχηι ὀνόμ[ατ]α ἵνα καὶ ἐκεῖνοι τετευχότες ὦσιν παρὰ τοῦ δήμου τιμῆς·

Ἀσκληπιάδης Ἀσκληπιάδου τοῦ Δημητρίου, Περιγένης Ἀπολλοδότου,
Ἡγάδης Περοιτίου, Ἀλέξανδρος Καλλικράτου, Πάπυλος Παπύλου,
Σαραπίων Δικαιογένου, Σόλων Σωκράτου,
Ἀπολλώνιος Κυνίσκου, Ἀπολλώνιος Ματρέου,
Μητρόδωρος Μητροδώρου, Κλεόνικος Κλέωνος
Νέων Διομήδου, vacat
Διόδοτος Δημητρίου τοῦ Κιλλαμάσιος,
[- - - - - -]μονος Εὐκλέους τοῦ Μειξιδήμου

1. After Ἀπολλων[ίου], the name of Metrophanes' grandfather and not a deity is to be expected, since the latter does usually not follow the priest's name, ed.pr., who suggests seeing in the eponymous priest the priest of Meter or Ares and refers to *SEG* XLIX 1522 LL. 3/4, where the name of the deity is not mentioned either; [τ]οῦ δὲ τῆς Ῥώμης, E.; ἱερέ]ως δὲ τῆς Ῥώμης (τοῦ before δέ and the priest's name is not possible), D.Rousset apud G.; see also, however, *An.Ép.*: 'l'upsilon final semble effectivement lisible ---'; the cult of Rome, established immediately after the death of Attalos III, exemplifies Metropolis' loyalty towards Rome || 1-2. the cult of Roma must have been introduced before Roman involvement in Asia Minor turned out to be advantageous for the city, D., *contra* M.Errington, *Chiron* 17 (1987) 97-118, who thought that it was, in general, only established out of gratitude for benefactions || 2. [γνώμη], without *iota abundans*, G. [but on the photo of **B** γνώμηι seems clearly visible in L. 2; in the same sense B.Virgilio (2006) 265 note 38, Pleket]; Δαίσιος: roughly corresponding with May; the sixth day seems in Metropolis to have been the day for meetings of the ekklesia, cf. **B** 2; from the absence of the

demos after ἔδοξεν it cannot be inferred that the assembly was not involved: see LL. 34/35, ed.pr. || 2-3. 'the college of strategoi around Alexandros': ed.pr. mentions an ineditum from Metropolis in which a πρῶτος ἄρχων is on record; similarly Alexandros was the πρῶτος στρατηγός of a group of five (see **B** 2-4), which number may still have been the same in 130 B.C.; here, only the proposer of the decree is mentioned, ed.pr., who thinks it possible that the indication of an hierarchy should be avoided in this way [the formula περὶ + one name only for magistrates is, however, not as rare as D. thinks; cf., e.g., *I.Laodikeia am Lykos* 45 LL. 7-10 (τῶν περὶ Ο[- -]σιον Γλαυκιανὸν [στρατη]γῶν), 70 LL. 8-11 (στ[ρα]τηγούντων τ[ῶν] περὶ Γ. Κλ. Σ[ώ]στρατον; cf. 134), *I.Kibyra* 11 LL. 13-16 (τῶν περὶ Μ. Κλ. Φλαουιανὸν ἀρχόντων); for this use of περὶ + personal name cf. also S.L.Radt, *ZPE* 38 (1980) 47-56 and 71 (1988) 35-38, Corsten] || 3. the honorand is known from *I.Ephesos* 3421 (Metropolis); members of the same family, if not the same person again, in *I.Ephesos* 3403 (Metropolis), ed.pr. || 3-13. Apollonios' deeds before 133 B.C., which follow chronologically those mentioned in **B**, ed.pr. || 4. for κίνδυνον and κακοπάθεια, often used in connection with embassies (cf. **B** 12/13), cf., e.g., *IGR* IV 134 L. 14; *La Carie* 305/306; *SEG* L 1211 LL. 16/17, ed.pr. || 5-8. two gen. abs. with the same subject as the main clause is not uncommon, ed.pr. || 5. εἰς (πολὺ) βελτίονα κατάστασιν: a positive turn of affairs after difficult times, cf. J.Ma, *Antiochos III and the cities of Western Asia Minor* (Oxford 1999), 330 no. 26 L. 10, ed.pr. || 7. for ἱκανοί 'numerous', cf. *SEG* XVIII 570 L. 17; *I.Priene* 111 L. 128; *I.Iasos* 612 LL. 22 and 27; for ἀγών 'dispute, lawsuit', cf. *SEG* XVIII 570 LL. 28/29 and 49/50; *I.Pergamon* 536 LL. 6/7 with Robert, *Ét.anat.* 50-52 and 55-57 (further examples); ἀγῶνας: 'Prozesse', ed.pr.; 'struggles', J.; 'procès', *An.Ép.*; 'the kings and the other officials': Attalos II and III and high royal functionaries, G., ed.pr. (with detailed commentary on the structure of the Attalid provincial administration) [for ἐξουσίαι ('authorities') cf. also A.Chaniotis, *AJA* 108 (2004) 378-386 no. 1 L. 17, Pleket] || 12. ΑΞΙΩΣ, lapis; μετὰ ψηφίσματος: the decree of inscription **B** || 13-19. Apollonios' deeds in connection with the revolt of Aristonikos which, according to this account, followed the proclamation of liberty by the Senate, ed.pr. || 13. Φιλομήτορος: Attalos III || 13-15. for δογματίζω ed.pr. refers to *I.Priene* 111 LL. 124/125; the 'restoration' of freedom to all those who were formerly subject to the kingdom of Attalos is ascribed to the senate (the Romans are, therefore, κοινοὶ εὐεργέται καὶ σωτῆρες; cf. L. 18), not to Attalos' testament; the *senatus consultum* (referred to in L. 18 as κρίσις) dates from the summer of 133 B.C. and is to be distinguished from the *SC Popillianum* (autumn/winter 132 B.C.), ed.pr., who suggests that it is especially the inhabitants of the dependent Greek cities who were declared free; for τασσόμενοι ὑπὸ τὴν βασιλείαν ed.pr. refers to *OGIS* 90 L. 10 and *SEG* I 366 LL. 6/7; J. prefers to leave the question whether freedom was already restored in the testament or was granted by Rome undecided, and formulates a couple of other questions || 15-18. Aristonikos' revolt is dated immediately after the death of Attalos III in early 133 B.C. and the subsequent senatus consultum about freedom, ed.pr., who emphasizes the ideological element in this story assigned to the year 133 in 131/130 B.C., the period to which ed.pr. dates the activities and death of Apollonios; according to G. (no. 282) the passage 'montre bien le caractère tendancieux du résumé historique des rédacteurs' [ed.pr.'s date, however, is questionable; the Romans seem to have been concerned with Asia Minor immediately after Philometor's death; Metropolis may well have been pro-Roman ἀπ' ἀρχῆς (L. 20), i.e., from 133/132 B.C. onwards, Pleket] || 15-16. παραγεγονότος introduces a further person, here Aristonikos; cf., e.g., *SEG* XXVIII 60 LL. 16/17 and 27; Rigsby, *Asylia* no. 25 L. 2; *I. Priene* 108 LL. 223/224, ed.pr.; J. rejects Engelmann's translation 'auftrat' ('appeared') and suggests that the choice of this verb implies that Aristonikos 'came' from somewhere else, i.e., possibly from Thrace, as proposed by D.S.Potter (cf. *SEG* XXXVIII 2000) || 17. τοῦ περιτεθεικότος ἑαυτῶι βασιλείαν: interpreted by ed.pr. as a reference to a crowning ceremony during which A. had taken on the 'Königsinsignien' and called himself Eumenes III (as on his coins); 'mais en quel lieu?', G. || 18. κρίσις refers either to the *senatus consultum* which liberated the cities, or summarizes the different steps of the process, i.e., the acceptance of the testament and the declaration of freedom; in the latter case, it

would emphasize the strong link with regard to content and chronology of the two steps, ed.pr. || 19-34. Apollonios' actions with the youths at Thyateira, ed.pr. || 19-20. both the necessity (χρεία) and the voluntary nature (ἡρετικῶς) of the participation in the war against Aristonikos are emphasized, whereas Justin 36.4.7 attributes it to fear of the Romans in the case of the latters' success, ed.pr., who stresses that the inscription conveys the view of the leading men of Metropolis, not necessarily that of all citizens || 19. νεανίσκους: chosen from among the νέοι as soldiers for Apollonios' detachment, ed.pr. [cf. also *SEG* XXIX 1792 and B.Dreyer, *'Die Neoi im hellenistischen Gymnasion'* in D.Kah–P.Scholz (ed.), *Das hellenistische Gymnasion* (Berlin 2004) 211-236, especially 215/216, Pleket] || 20. τὰ (δημόσια) Ῥωμαίων πράγματα (cf. L. 23) is the translation of the Latin *Res publica Romanorum*, ed.pr. || 21. χαρᾶς ('joy'): contrasted by ed.pr. with the fear of Rome (cf. here ad LL. 19/20) || 23. ἡγεμών is the usual title for the military leader of a unit of νεανίσκοι, ed.pr. || 26. Πόπλιος: Publius Licinius Crassus, ed.pr.; '— odd for a Greek city to refer to — Crassus, a proconsul commanding a large army, as one of three undifferentiated Romans —', J.; Γάϊος and Πάπ(ι)ος: 'legati, tribuni militum oder ähnliche Funktionsträger', ed.pr., who points out that in the 2nd cent. B.C. Pap(i)us was no longer a *praenomen*; E. suggests considering Πάπον a corruption of the *praenomen* Ἄππιον, i.e., Appius Claudius Nero, cos. suff. in 130 B.C.; he considers the possibility that the three men were members of the commission of five sent to Asia in late 133 B.C.; J. points out that Πάπος is on record as a Greek name (in the same sense B. Virgilio (2006) 266 note 40); in his view and in that of E. the three men (either two Romans and one Greek or three Romans) assumed command of the hastily gathered allied force (στράτευμα; L. 27) of which A.'s detachment was a part || 27. ἐξοδίαι are military expeditions, whereas the expression αἱ ἄλλαι χρείαι is left vague, ed.pr., who supposes guerilla tactics on the part of the enemies || 28. εὐταξία is the 'good (military) order, discipline', cf. P.Gauthier–M.B.Hatzopoulos, *La loi gymnasiarchique de Beroia* (*SEG* XLIII 381) 102-105; cf. also **B** 6, ed.pr. || 28-29. φανερὰν ἐποίησεν refers perhaps to a report about Apollonios' behavior of the Romans and the survivors, cf. LL. 25 and 31 (διεμαρτυρήθη), ed.pr. || 31. διεμαρτυρήθη: sc. by the commanders of the *strateuma*; by τῆς πράξεως μελλούσης συντελεῖσθαι, the text refers to the decisive battle, ed.pr. || 31-35. confused syntax: first participial phrases in the nominative with Apollonios as subject, then a switch into *genitivi absoluti*, J. || 32-33. πατρίς and πολῖται are used without articles and, therefore, as abstract values (cf. P.Briant–P.Brun–E.Varinlioğlu in A.Bresson–R.Descat, *Les cités d'Asie Mineure occidentale au IIe siècle a.C.*, Bordeaux 2001, 242 L. 11), whereas the article before ἀποδεδομένης ἐλευθερίας refers in a concrete sense to the liberty received from the Romans (LL. 14/15), ed.pr. || 33. ἐντάφιον ἔχειν τὴν ἐπεσομένην αὐτῶι δόξαν καὶ τιμήν shows the rhetorical design of the text and betrays the proper Greek education which the citizens, despite indigenous influences in religion, enjoyed and were proud of, ed.pr.; ἐντάφιον: 'den Ruhm und die Ehre als Gabe am Grabe zu erhalten', ed.pr.; 'ce qu'on ensevelit avec le mort', G., who refers to *CID* I 52/53 and points out that the *entaphion* consisted of the values which the deceased embodied; 'to have as his grave-monument', J.; 'emporter avec lui dans la tombe la gloire et l'honneur', *An.Ép.* [cf. B.Virgilio, *Studi Ellenistici* 16 (2005) 561/562 with note 75: 'lenzuolo funerario', 'sudario', Pleket] || 34-56. honors for Apollonios and the killed youths, ed.pr. || 35-37. apparently a quotation of **B** 37/38 (if correctly restored), ed.pr. || 36. πολιτείαν: 'Bürgerschaft', ed.pr.; 'the community', J.; G. points out that it means 'son activité politique' (in same sense *An.Ép.*); πολίτευμα denotes the civic community || 37. διαλήψει: the redactor switches from the genitive to the dative as if he had written ἀκολούθως instead of ἀξίως, J. || 37-38. the ἀγορά where the statue was to be erected was presumably the terrace with the excavated council house, ed.pr. || 42. φιλοστοργίαι: the affection of the sons for their father; in text **B** 12 the honorand is called 'a citizen affectionate towards his city'; ἡρῶιον πρὸ τῆς πύλης: for the erection of a heroon, the permission of the city was, as usual, necessary; the heroon was to be on private ground outside of the city gate rather than on a family burial plot in the public cemetery; in this way, the tomb caught the attention of all those coming to or leaving the city, which was almost as honorable as a burial inside

the city-walls , ed.pr.; A. receives 'true heroic honors from his city', J., with further parallels; cf. also G.'s comment in no. 282 || 42-43. Apollonios' corpse had not yet been brought from the battlefield, ed.pr. || 43-44. the πρεσβευταί must be the new supreme commanders of the Roman army in 130 B.C. who were sent by the Senate to Asia after the defeat at Thyateira with the aim to establish 'peace' and 'good order' through the application of 'courage' and 'efficiency', i.e. through military achievements, ed.pr. || 43-45. J. suggests punctuating ὡς, ἂν (= ἐὰν) τάχιστα --- καταστήσωσιν τὰ πράγματα, γεγονὼς κτλ.; accepted in *An.Ép.*; ed.pr. assumes that in L. 44 ὡς has been erroneously omitted; the redactor or mason may conceivably have thought that the ὡς in L. 43 'hierauf mitzubeziehen sei' (41 note 142) || 46. τὸ πρότερον --- γεγονός, i.e., text ■ || 49-53. the letters of the right column are larger than the others, E. || 50. 'Ηγιάδης instead of 'Ηγάδης?, G. || 49-53. the names in the left column in larger script, ed.pr. || 52. Apollonios, son of Kyniskos: presumably the grandson of the strategos Andromachos, son of Kyniskos (B 2/3), ed.pr. || 55. the autochthonous name Κιλλάμασις, unknown so far, attests to the indigenous origin of Metropolis, ed.pr.

■ Βασιλεύοντος 'Αττάλου Φιλαδέλφου ἔτους πεντεκαιδεκάτου μη-
2 νὸς Πανήμου ἕκτηι· ἔδοξεν τῆι βουλῆι, στρατηγῶν γνώμηι 'Ανδρομάχου
τοῦ Κυνίσκου, 'Ηγελόχου τοῦ Μουσαίου, Φιλίππου τοῦ Φιλίππου, Βουθήρου τοῦ Νέω-
4 νος, 'Αγησάνδρου τοῦ 'Αγησάνδρου· vac. ἐπεὶ 'Απολλώνιος 'Αττάλου τοῦ "Ανδρωνος
τῆς καλλίστης ἀγωγῆς τετευχὼς ἀπὸ τῆς πρώτης ἡλικίας προείρηται περὶ τὰ βέλ-
6 τιστα γινόμενος ἁμιλλᾶσθαι πρὸς ἀρετὴν ἐν ἅπασιν, φιλοπόνως καὶ μετ' εὐταξίας ὑφεστάμενος τὸν
αὑτοῦ βίον, δι' ὧν οὐ μόνον ἐν τῆι πατρίδι τὴν παρὰ τῶν πολιτῶν περιεποιήσατ' εὐφημί-
8 αν, ἀλλὰ καὶ ἐπὶ ξένης, ἐν αἷς παρεπεδήμησεν πόλεσιν, ἔνδοξον κατέστησεν ἑαυτόν, πε-
ριποιῶν τινα καὶ τῆι πατρίδι τιμήν, ἐγμαρτυρουμένην λαβὼν παρὰ τῶν πόλεων τὴν καθ' αὑ-
10 τὸν εὐφημίαν· ἐκ τε τῆς ἀποδημίας παραγενόμενος προῆλθεν ἐπὶ τὸ πολιτεύεσθαι συμ-
φερόντως καὶ ἐν λειτουργίαις ἔσχεν αὑτοῦ χρείαν ἐπιδιδοὺς ἑαυτὸν ἀόκνως, ὡς πρέπον
12 ἦν πολίτηι φιλοστόργωι [εἰς] τὴν πατρίδα, διετέλει πρεσβεύων πρός τε τοὺς βασιλεῖς καὶ
τοὺς ἄλλους μετὰ πάσης ἐκτενείας, σπουδῆς καὶ φιλοτιμίας οὐδὲν ἐλλείπων·
14 κατά τε τὰς γινομένας πρὸς τοὺς παρακειμένους ὑπὲρ χώρας ἀμφιζβητήσεις, ὅπερ ἐσ-
τὶν μέγιστον πόλει, πάντα δεύτερα τιθέμενος τῆς πρὸς τὴν πατρίδα εὐνοίας ἐπρω-
16 ταγωνίστει προσφερόμενος τὴν ἐξ ἑαυτοῦ φιλοπονίαν καὶ σπουδὴν οὐδέποτε τῆς
ἰδίας ὠφελίας ἕνεκεν ἀλλαξάμενος τὰ κοινὰ τῆς πόλεως πράγματα· διὸ συμβέ-
18 βηκεν τετηρῆσθαι τὰ τοῦ δήμου μηδενὸς ἐλασσώματος περιγεγονότος· ὑ-
πὲρ τῶν ἐφευρισκομένων ἡμεῖν τελῶν ὑπὸ τῶν ὠνησαμένων τὰ διαγώγι-
20 α τοῦ Καϋστριανοῦ λιμένος, εἰς ἀγωνίαν καὶ ταραχὴν παραγενομένων
ἡμῶν τὴν μεγίστην, ὑπολαβὼν ἴδιον εἶναι τὸ συμβεβηκὸς ἐλάσσωμα τῆι πό-
22 λει, πάντα παριδὼν τὰ καθ' ἑαυτόν, ὑπέστη παρακληθεὶς καὶ τὴν πρὸς τούτους
διάκρισιν, δι' ἧς ἐτήρησεν τὴν ὑποκειμένην ἐν τοῖς τέλεσιν φιλανθρωπίαν· ἐξε-
24 πορίσατο δὲ καὶ παρὰ τοῦ βασιλέως διὰ τὴν ἰδίαν ἐκτένειαν καὶ τοῖς νέοις εἰς

ἐλαιοχρείστιον καθ' ἕκαστον ἐνιαυτὸν δραχμὰς φ', vac. ὁμοίως δὲ [κ]αὶ τοῖς ἐλευθέ-
26 ροις παισὶν εἰς τὰ μαθήματα (φ', ἅπερ οὐ τὴν τυχοῦσαν τῆι πόλει παρέσχηκεν ἐν-
τιμίαν· ἐν τοῖς ἄλλοις πᾶσιν πολιτευόμενος διατελεῖ καθαρείως καὶ προθύμως
28 πρὸς πάντα τὰ καλῶς ἔχοντα συνεπιδιδοὺς ἑαυτόν· διόπερ ὁ δῆμος ἐν ἅπασιν ε-
[-- ca. 10 --]αυτῶι προαιρούμενος κατὰ τὸ δίκαιον ἐν τιμῆι τε καὶ προμηθίαι ΔΙΑ
30 [--- ca. 13 --- 'Απ]ολλώνιον διατελεῖ ἐγμαρτυρουμένην δὲ καὶ τὴν ὑπὲρ
[-------- ca. 28 -------- ὅπ]ως οὗτός τε κατὰ τὸ καλῶς ἔχον τιμῆς
32 [τυγχάνηι τῆς καθηκούσης καὶ οἱ λοιποὶ] θεωροῦντες τὴν τοῦ δήμου περὶ τῶν
[----- ca. 23 ----- ἐθέλωσι]ν ἁμιλλᾶσθαι πρὸς ἀρετὴν ἔχοντες
34 [----- ca. 24 ----- τὴν τοῦ δήμ]ου εὐχαριστίαν, δεδόχθαι τῶι
[δήμωι· ἐπαινέσαι 'Απολλώνιον ἐπὶ τοῖς προγεγρ]αμμένοις καὶ τοῦ ψηφίσμα-
36 [τος (ἐπι)κυρωθέντος στεφανῶσαι αὐτὸν ἐν τῶι δήμ]ωι (?) τοῦ κήρυκος ἀναγο-
[ρεύοντος· "ὁ δῆμος στεφανοῖ 'Απολλώνιον 'Αττάλου τ]οῦ "Ανδρωνος ἄνδρα
38 [καλὸν καὶ ἀγαθὸν γεγονότα περὶ τὴν πολιτείαν"· καὶ] τῶι "Αρει ποιησάσθω
[θυσίαν 'Απολλώνιος ὑπὲρ τοῦ δήμου μετὰ τῶ]ν πρεσβυτέρων κατὰ τὰ πά-
40 [τρια]

Edd.pr. suggest an organization of the decree according to the hierarchical structure of the Attalid administrative subdivisions, so that before the king is mentioned (L. 24), Apollonios' activities in administrative units of a lower level are referred to || 1-2. the 6th Panemos of the 15th year of Attalos II falls into the early summer of 145/4 or 144/3 B.C., ed.pr. || 2-3. for Andromachos see A app.cr. ad L. 52 || 4-12. a brief summary of Apollonios' education and early activities, ed.pr. || 5. for ἀπὸ τῆς πρώτης ἡλικίας, frequent in Hellenistic and Roman honorary decrees, cf. W.Günther, *MDAI(I)* 25 (1975) 353, ed.pr.; cf. the reconstruction of *SEG* L 1211 LL. 3/4 by P.Gauthier, *BE* (2001) no. 366, G. || 6. φιλοπόνως and μετ' εὐταξίας qualify ὑφεστάμενος, Engelmann, Jones; ed.pr. gives parallels for εὐταξία and φιλοπονία as military [and athletic] virtues; for εὐταξία (here synonymous with εὐεξία, cf. P.Gauthier–M.B.Hatzopoulos, *La loi gymnasiarchique de Beroia* [*SEG* XLIII 381] 104/105 and 162; N. B.Crowther, *ZPE* 85 [1991] 301-304) see also A 28; for ὑφεστάμενος τὸν βίον ed.pr. refers to *SEG* LI 1495 LL. 10/11 || 8-9. for education abroad and the concomitant μαρτυρίαι see also *SEG* XXXIX 1243 Col. I LL. 22-28 and 1244 Col. I LL. 2-10, ed.pr. || 11. ed.pr. suggests two possibilities: either one understands ἔσχεν as main verb ('und kam bei den Leistungen für die Allgemeinheit seiner Pflicht nach'; cf. Jones: 'made himself useful in public services') or one assumes that after λειτουργίαις (ἐν αἷς) has been omitted: 'und er brachte sich bei den Leistungen für die Allgemeinheit ohne zu zögern ein, wo (bei denen) man seiner bedürfte' (thus also Gauthier, per litt., apud ed.pr.) || 12-13. a kind of heading for Apollonios' diplomatic activities toward the kings and subordinate administrations (τοὺς ἄλλους; cf. A 7: ἐπὶ τῶν βασιλέων καὶ τῶν ἄλλων ἐξουσιῶν); the kings may be Eumenes II and Attalos II, although Apollonios must have been very young during the last phase of the latter's reign, so that his then prominence should be based on the achievement of his family, ed.pr. || 14-18. as to conflicts with the neighbors about land, ed.pr. argues that a conflict with adjacent cities like Kolophon, Ephesos and Smyrna - all 'free' cities and therefore not integrated into Attalid territory - would have involved the intervention of the Attalid king (or one of his subordinates); there is, however, no mention of such intervention; ■ a result ed.pr. opts for a conflict with neighbors east of the city. J. points out that such words as ἐπρωταγωνίστει, φιλοπονία, σπουδή (L. 15/16) suggest the activity of an ambassador; moreover, in the case of the tax-farmers (LL. 18-23) Apollonios submitted to 'arbitration (διάκρισιν) against these too'. J. concludes that both issues 'required recourse either to the king or to a royal official'. G. suggests that the conflict was with Ephesos, which implies that royal officials were invol-

ved in the conflict || 18-23. ed.pr. argues that εὑρίσκω means 'to yield, to produce' and that the ἐφευρισκόμενα τέλη are additional taxes, obtained ('produced') by the tax-farmers 'for our benefit' (ἡμῖν), but in fact retained by them for themselves. The 'privilege' (L. 23: φιλανθρωπία) is that the Attalid king had given permission to exact an extra 'Ortszuschlag' in addition to the regular taxes levied by the tax-farmers in the Kaystros-harbor for the royal treasury. Apollonios managed to have the old privilege restored, and prevented the tax-farmers from pocketing the extra money themselves; G. finds ed.pr.'s interpretation convincing. J. rightly points out that εὑρίσκω/ἐφευρίσκω means 'invent', 'devise' and argues convincingly that the Attalid φιλανθρωπία was a 'concession exempting the city from tolls on certain goods transported through the Metropolitan harbor; the tax-farmers 'invented' new taxes by levying them on items hitherto exempt'; Apollonios 'preserved the established concession in the matter of taxes'; B.Virgilio (2006) prefers J.'s interpretation. For ταραχή in L. 20 ed.pr. refers to *SEG* LI 1495 LL. 15/16 || 24-27. Apollonios obtained from king Attalos II 500 dr. for the annual provision of oil for the *neoi* (in the gymnasion; cf. ed.pr.'s article in *Das Hellenistische Gymnasion* (see above A app.cr. ad L. 19)) and the same amount for the primary education of free-born boys (i.e., both citizen-boys and foreigners); μαθήματα (L. 26); 'Wissensfächer', ed.pr., with numerous parallels for the ways the provision of oil to the gymnasion was financed (earmarking of taxes, direct (on land) or indirect (on the market-place)) and for the education of *paides*, and with detailed commentary on the socialization of the urban youth through school and gymnasion and the Attalid policy of fostering the loyalty of the young citizens; οὐ τὴν τυχοῦσαν ἐντιμίαν: litotes: 'was der Stadt einen nicht geringen Wert verschafft hat', ed.pr., who adds: 'ἐντιμία: kaum belegt'; 'which brought the city no slight honor', J. || [26. for < as a sign for drachmae, cf. our lemma no. 1621, Corsten] || [28-36. see below] || 28-29. ed.pr. considers a restoration εἰ[πακολουθεῖν αὐτῶι προαιρούμενος but does not incorporate it into his text because of a violation of the principle of syllabic division || 31-34. this phrase implies the publication of the decree, G. || 32-33. J. suggests restoring τὴν τοῦ δήμου περὶ τῶν |[ἀγαθῶν ἀνδρῶν διάληψιν ἐθέλωσι]ν (he refers to A 9/10) || 34-35. for δεδόχθαι τῶι |[δήμωι cf. A 35; ἐπαινέσαι αὐτὸν, ed.pr.; G. prefers restoring Ἀπολλώνιον, referring to A 35/36. [ἐπὶ τοῖς προγεγρ]αμμένοις refers to the *probouleuma*; cf. *I.Ephesos* 3418a (Metropolis) L. 8/9 (with H.Engelmann in G. Dobesch–G.Rehrenböck (ed.), *Die epigraphische und altertumskundliche Erforschung Kleinasiens: Hundert Jahre Kleinasiatische Kommission der Österreichischen Akademie der Wissenschaften* [*TAM* Suppl. 14] 174/175), ed. pr., who add that the absence of a reference to the assembly is unusual || 35-36. τοῦ ψηφίσμα|[τος ἀναγνωσθέντος --- ἐν τῶι θεάτρ]ωι, ed.pr. [or κυρωθέντος στεφανῶσαι θαλλοῦ στεφάν]ωι, Chaniotis]; we print in the text G.'s restoration; G. points out that the reading of a decree in public concerns either an honorific decree of a foreign city or a very important local decree, of which the annual reading in public during a specific assembly is prescribed in a document; G. further argues that text **B** has been inscribed on a stele immediately after its ratification (contra ed.pr. on 39) and has been re-inscribed later on the base of Apollonios' statue || [ἀναγο|ρεύοντος, Chaniotis; [ἀναγο|ρεύσαντος, ed.pr.].

B.Virgilio in id. (ed.), *Studi Ellenistici* 19 (2006) 255-263, presents the following text of **B** 28-36, for which he adduces several parallels (especially for the word προμηθία in L. 29):

28 ... διόπερ ὁ δῆμος ἐν ἅπασιν ε[ὐ]-
[χάριστος ὢν] αὐτῶι, προαιρούμενος κατὰ τὸ δίκαιον ἐν τιμῆι τε καὶ προμηθίαι διὰ
30 [παντὸς καθιστάναι Ἀπ]ολλώνιον, διατελεῖ ἐγμαρτυρουμένην δὲ καὶ τὴν ὑπὲρ
[αὐτοῦ παρὰ τῶν πόλεων εὐφημίαν ἀποδιδοὺς ὅπ]ως οὗτός τε κατὰ τὸ καλῶς ἔχον τιμῆς
32 [τυγχάνηι τῆς καθηκούσης καὶ οἱ λοιποὶ] θεωροῦντες τὴν τοῦ δήμου περὶ τῶν

[καλῶν καὶ ἀγαθῶν ἀνδρῶν αἵρεσιν ἐθέλωσι]ν ἁμιλλᾶσθαι πρὸς ἀρετὴν ἔχοντες
34 [ἀρετῆς ἕνεκεν καὶ εὐνοίας τῆς εἰς αὐτὸν τὴν τοῦ δήμ]ου εὐχαριστίαν, δεδόχθαι τῶι
[δήμωι· ἐπαινέσαι Ἀπολλώνιον ἐπὶ τοῖς προγεγρ]αμμένοις καὶ τοῦ ψηφίσμα-
36 [τος ἐπικυρωθέντος στεφανῶσαι αὐτὸν ἐν τῶι δήμ]ωι (or θεάτρ]ωι) κτλ.

1313. Miletos. Organization of the territory. On the basis of literary and epigraphic evidence (in particular Nic.Dam., *FGrHist* 90 F 52; *I.Didyma* 1 and 6; *Milet* I.3.133), C.Talamo in *Gli stati territoriali* --- (our lemma no. 1197 bis) 159-178, examines the organization of the Milesian territory. She argues that the tribes and demes, although in part derived from the Athenian model, were quite different from their Athenian counterparts in that the tribes were 'molto probabilmente di natura gentilizia' and the demes were *grosso modo* the successors of extra-urban communities, which in the Archaic period were under the command of an ἀρχός (e.g., Chares, archos of Teichioussa: *I.Didyma* 6). She leaves the question open whether ΑΡΧΗΓΟΣ in *I.Didyma* 1 is the title of an official (ἀρχηγός), comparable to the ἀρχός, or a personal name (Ἀρχηγός).

1314. Miletos. Citizenship decree for Cretans, 234/233 B.C. *Milet* I.3.33 (VI.1.33). M. Faraguna in *Symposion 1999* 107/108, comments briefly on the archival processes connected with the distribution of land among new citizens; cf. *SEG* L 1687.

1315. Miletos. Grant of citizenship, after 190 B.C. *Milet* I.3.74. P.J.Thonemann, *EA* 36 (2003) 101/102, argues that the inscription cannot date from about 200 B.C. since Τράλλεις (cf. Τραλλιανή in LL. 3/4) was called Σελεύκεια between ca. 260 and ca. 190 B.C.: the only alleged evidence to the contrary, *SEG* XXXVIII 1198 (Miletos), mentioning Tralleis and dated by ed.pr. to 260-220 B.C., belongs to before 260 B.C. (C.Habicht, *ZPE* 77, 1989, 94).

1316. Miletos. Dossier of inscriptions concerning Eirenias, 200-150 B.C. F.Queyrel, *Les portraits des Attalides. Fonction et représentation* (Paris 2003) 287-297, reprints the inscriptions (French translations) and provides brief summaries of their content. The dossier consists of the following inscriptions: **I.** *MDAI(I)* 15 (1965) 73/74. – **II.** *Milet* I.9.307. – **III.** *MDAI(I)* 15 (1965) 96 (Myous). – **IV.** *Milet* I.9.306 (*OGIS* 763; *RC* 52). – **V.** *I.Didyma* 488.

1317. Miletos. Cults of the Polis. N.Ehrhardt, *Hermes* 131 (2003) 269-289, uses inscriptions, among other evidence, to provide the historical and topographical background for two Milesian cults on record in Hellenistic poetry: Theocr., *Id.* 7.96-127, especially 116, with the cult of Ἀφροδίτη ἐν Οἰκοῦντι (271-280), and Callim., *Dian.* 225-227, with the cult of Ἄρτεμις Χιτώνη (= Κιθώνη). Theokritos must have visited the internationally known sanctuary of Aphrodite which was located at modern Zeytintepe, as archaeological finds and inscriptions (*SEG* XXXIII 846; XLV 1613, German translation) show. For Kallimachos' interest in the Milesian cult, E.

suggests a political explanation in that the poet meant to show the extent of Ptolemaic possessions under Ptolemy II, the chronology of which can in several cases be established by inscriptions (e.g., *IG* XII.6.1.347; *SEG* XXXIII 851; LII 1118; *I.Didyma* 115; *Milet* I.3.123, 139; 7.288/289); among the epigraphical attestations of the cult of Aphrodite Chitone, E. reprints *SEG* XXXVIII 1213 (281, German translation) and refers to *SEG* XXXVIII 1210. [Cf. also *SEG* LI 1131 for Kallimachos and Cretan Cults.]

1318. Miletos. Lex sacra for the Molpoi and the Prophets, mid-1st cent. A.D. *Milet* I.3.134. See our lemma no. 2235.

1319. Miletos (area of: Teichioussa?). Various inscriptions. On the basis of the CD-Rom #7 (1985) of the Packard Humanities Institute (D.F.McCabe), W.Blümel, *EA* 35 (2003) 47-50, provides an overview of the 24 published inscriptions of the Kazıklı peninsula (ancient Teichioussa?) with some additions (the nos. are those of McCabe): **2-7**: now also in Merkelbach–Stauber, *SGO* I 71-73 nos. 01/18/01-05 and 01/18/99. – **9**: unpublished inscription (Robert, *Hellenica* III 107 note 1 and *OMS* I 381, where Robert gives the following passages: Αὐρ. Ζώσιμος ὁ κὲ Ἐψεμάτιος : δώσει τῷ ἱερωτάτῳ ταμίῳ χρυσίου λ(ίτραν) μίαν and 'le monument est élevé ἐξ ἰδίας νίψεως, expression dont je ne sais pas le sens'). – **13** and **15**: Rediscovered by H.Lohmann (ph. of no. 13). – **16**: *SEG* XL 1020; B. publishes a partial photo, where in L. 1 the name Φιλλῦ (gen.) can be read (Φίλλου, *SEG*). – **18**: *SEG* XXXVI 1060 (now in the museum of Milas). – **25**: not in McCabe; unpublished Byzantine dedication (*OMS* I 381, where Robert gives the following passages: ὑπὲρ εὐχῆς ἑαυτοῦ κὲ τôν πεδί (= παιδίων) μου and ἐκαλιέργ(η)σα [τ]οὺς κίωνας καὶ τὼν πορτικών (= τὸν πορτικόν)). – For new texts see our lemmata nos. 1320-1322.

1320-1322. Miletos (area of: Teichioussa?). Epitaphs, Imperial period. Three epitaphs, found by H.Lohmann on the Kazıklı peninsula (cf. our lemma no.1319). Ed.pr. W.Blümel, *EA* 35 (2003) 51-53 nos. 26-28 (ph.).

1320: 51/52 no. 26. **Epitaph with epigram for a child, late Imperial period.** Altar, found in the remains of what must have been a late-Roman villa on a narrow peninsula protruding into the Kazıklı Liman. On the front, a wreath with bust and inscription (a); on the left face, an epigram (b).

a
[- - - - -]ẸIMI[- -]
- - - - - - - - - - -
[- - -]ΟΛΛΩ̣[- -]
4 [- χρ]ηστ[- - - -]
[- χ]αῖρε [- - - -]

b
- -
- -
Ε[. . . .]Ω^{S}ΟΥΠΕΝ[- - - - - - - - - - - - - - - - - -]

4 ΟΙ πλοῦτον ἄπιστον Ο . . . ΦΙ[- - - - - - - - - - -]
[. .]ν̣όμαν κακὸν Ο[- - - - - - - - - - - - - - - - -]
[Κύπρ]ι̣δος γλυκυπίκ̣[ρου - - - - - - - - - - - - - -]
[. . .]σαν μοι ζωῆς βίο[υ - - - - -]ΑΝ[- - - - - -]
8 [. .] ἐτράφαν χρόνον ΑΔ[- - - - - - - - - - - - - -]
[. . .]ντες τεσερέτη ΤΗ . . ΣΜΗ̣[- - - - - - - - - -]
[ἀ]νὰ φάος οὔκετ' ἐσεῖδον ἀλλὰ ΘΕ[- - - - -]
με κατὰ χθονὸς εὐθὺς ἔγραψαν ΑΔ[- - - - - - -]
12 σα ψυχὰ ματρὸς φάος εὐθὺ λίπον ΤΟ[- ca. 5 -]
ρεν ἁ ψυ[χ]ὰ μακρὰν ὁδὸν εὐθυδρόμαι̣[σα -]
κεῖμαι δῶ φίλιον παῖς νήπιος ὢ[ν] μετα[- - -]
τρος vacat

Lines of ca. 32 letters, since in L. 12 in fine ca. five letters are missing, ed.pr. || several non-Attic-Ionic forms (Doric or Aiolic?): ending -μαν for 1. sing. med. or pass. (b 5); ἐτράφαν for ἐτράφην (b 8; wrong Dorism or Aiolism); ψυχὰ ματρός (b 12); ἁ ψυχά (b 13); for the stem δρομα- (b 13) cf. Sappho fr. 31.10 (ὑπαδεδρόμηκεν), ed.pr. || b 3. ^{S} as a division mark, ed.pr. || 6. the deceased child has not come to know the bitter-sweet love (cf. Sappho fr. 130), ed.pr. || 9. τεσερέτη (acc.) or τέσερ' ἔτη, both with degemination; the child died at the age of four, ed.pr. || 11. one expects ἔθαψαν, but ἔγραψαν is on the stone, ed.pr. || 14-15. [μη]|τρός or [πα]|τρός, ed.pr.

1321: 52 no. 27. **Epitaph of Euarestos, Philodemos, Hekatos, and Arista, Imperial period.** Gray limestone block, re-used in a now ruined house at the foot of the Doğanbeleni hill. The stone has been used four times, each time adding a new name in different script.

Εὐάρεστε
χρηστέ,
χαῖρε·
4 Φιλόδημε
χρηστέ,
χαῖρε·
Ἕκατε ἥρως,
8 χαῖρε·
Ἀρίστα χρηστή, χαῖρε

1322: 53 no. 28. **Epitaph of Aur. Amphikles, after 212 A.D.** Marble block, re-used in a now ruined house by the bay of Kazıklı Liman.

Αὐρ(ήλιοι) Θεόδωρος καὶ Μελίτων
Αὐρ(ηλίῳ) Ἀμφικλεῖ Ἐγλέκτου ἐπόισα[ν]
μέρος τοῦ ἡρῴου τὸ ἥμυσυ

2. in fine, ἐπόισα[ν]·, ed. pr. [perhaps rather one phrase: 'Aur. Th. and M. built half the heroon for Aur. A., son of E.'; ἐπόισαν for ἐποίησαν || 3. in fine, ἥμυσυ for ἥμισυ, Corsten].

1323. Miletos. Parapegma inscriptions, late 2nd/early 1st cent. B.C. L.Taub, *Ancient Meteorology* (London–New York 2003) 20-25, provides English translations of two inscriptions: H.Diels–A.Rehm, 'Parapegmenfragmente aus Milet', *Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften*, Ph.-Hist.Kl. 23 (1904) 92-111 nos. 456 A and B; comment on the astronomical events (456 B) and the weather conditions (456 A). On 30/31 brief discussion of the extent to which local conditions and observations could be generalized; on 41-43 (see also 31), T. reflects on the intended and actual use of these texts: they were not symbolic memorials but documents to be read by Milesian citizens [see now for a re-edition of the texts D.Lehoux, *ZPE* 152 (2005) 125-140, Pleket].

1324. Nalbantlar (at the east side of the plain of the Maeander). Fragment of the list of Milesian stephanephoroi, 388/387-374/373 B.C. *SEG* XLV 1620. In the context of an article on the impact of the destruction of the city by the Persians in 494 B.C. (break or continuity?), N.Ehrhardt in *AMS* 50 (Bonn 2003) 1-19 (ph.), on 3/4 briefly discusses this inscription which contains the annually engraved names of the Milesian stephanephoroi from the period 388/387-374/373 B.C. and possibly also from the period 489/488-487/486 B.C. This could imply that we have an authentic testimonium from the early 4th and possibly even from the early 5th century B.C. Since the names are identical with the names on the list of stephanephoroi in *Milet* I.3.122 (cf. *Milet* VI.1 pp. 166/167), engraved in the period of Alexander the Great, the latter is also likely to be authentic rather than made up under Alexander in an attempt to ignore the Persian destruction. In the remainder of his article E. discusses archaeological and literary evidence: 'das Element der Kontinuität überwiegt' (18).

1325. Priene. Arbitration of Rhodos in a territorial dispute between Priene and Samos, ca. 184-182 B.C. *I.Priene* 37; *Syll.*³ 599; Ager, *Arbitrations* 74 I; Magnetto, *Arbitrati* (*SEG* XLVI 2340) 44. C.Habicht, *REA* 105 (2003) 547/548 (cf. id., *Chiron* 35 [2005] 137-146), points out that the new chronology of the war between Magnesia on the Maeander and Miletos established by R.M.Errington (see *SEG* XXXIX 1254 [contra: M.Wörrle, *Chiron* 34 (2004) 45-57]) has consequences for the date of the arbitration of Rhodes, which postdates the end of this war (after 185/4 B.C.). The Rhodian decision, confirmed by the Roman senate in 135 B.C., was the last decision in this matter and postdates the decision of Cn. Manlius Vulso (188 B.C.). This chronology is confirmed by the fact that the Rhodian eponymous priest in the year of the arbitration, Πρατοφάνης (L. 33), is known from amphora stamps dated to the years 189-182 B.C. [cf. also our lemma no. 1181].

C.Carusi, *op.cit.* (our lemma no. 2200) 127-154 and 165-172, comments on several aspects of the text. She attempts to reconstruct the development of the Samian Peraia: Anaia was from early on almost without interruption in Samian possession, Phygela after the Melian War (ca. 700 B.C.) until the mid-4th cent. B.C.; Marathesion was Samian only in the time of the Melian War, whereas Thebai was possibly never under Samian influence (*I.Priene* 363, which mentions a route leading to Samian territory, proves that the city cannot have belonged to Samos at this time). On 144/145 she doubts the restoration Ἀ[κάδαμιν] in L. 57 (*I.Priene* p. 309) since the existence of this settlement is dubious. – C. suggests identifying the fortress Κάριον (LL. 9/10) with the fortress Χάραξ (*I.Ephesos* 2001): both are said to have been occupied by exiles when Hieron became tyrant of Priene, but two incidents of the same nature at different places are hardly credible. She argues further (152/153) that neither Κάριον nor Δρυοῦσσα were part of the Βατινῆτις as is generally thought. – The ἀπογραφή (registration of citizens, L. 115), undertaken together on Samos and the Peraia, indicates that the latter constituted an integrated part of the state (165-168). – C. leaves the question open whether Ἀντίγονος (L. 141) is Antigonos Doson or Antigonos Monophthalmos, and suggests seeing in Ἀντι[-] (L. 143) Antiochos III (168-172). [For the historical topography of the Samian Peraia cf. also our lemmata no. 878 and 2200.]

1326. Priene. Honorary decree for an ambassador, ca. 91/90 B.C. *I.Priene* 121; Ager, *Arbitrations* 171; Magnetto, *Arbitrati* (*SEG* XLVI 2340) 171. C.Carusi, *op.cit.* (our lemma no. 2200) 187-190, suggests connecting the honorand's embassy to Samos (LL. 25/26) with the boundary dispute between Priene and Samos (our lemma no. 1325).

1327-1332. Smyrna. Honorary inscriptions on statue bases, mid 3rd cent. A.D. P.Herrmann † - H.Malay, *EA* 36 (2003) 1-11 nos. 1-6 (ph.; translations), publish the following inscriptions engraved on statue bases discovered at Çankaya during excavations for the subway in 1988. The texts in our lemmata nos. 1327 and 1328 have also been published by M.Christol, T.Drew-Bear, M.Taşlıalan, *Anatolia Antiqua* 11 (2003) 343-359 (ph.); the text in our lemma no. 1329 now also apud M.Christol (et al.), *Anatolia Antiqua* 13 (2005) 271-284 (ph.).

1327: 1/2 no. 1 (= Christol (et al.), *art.cit.* 356-359). **Honorary inscription for Lucius Egnatius Victor Lollianus, 242/243-244/245 A.D. (probably 245 A.D.).** Large marble base with plinth and cornice; inscription in a framed field.

Ἀγαθῆι Τύχηι·
Λ(ούκιον) Ἐγνάτιον Οὐίκτορα
vacat Λολλιανόν, vacat
τὸν λαμπρότατον ὕπατον
vacat ἁγνότατον vacat
καὶ δικαιότατον
ἀνθύπατον πολλάκις τῆς Ἀσίας,
ῥητόρων τὸν κράτιστον
καὶ πρῶτον, ἀγωνοθέτην
τῶν πρώτων κοινῶν
τῆς Ἀσίας ἀγώνων
Κυιντίλιος Εὐμένης
πάππος συγκλητικοῦ καὶ ἀσιάρχης
vacat ὁ συναγωνοθέτης,
καθὰ τῇ(ς) κρατίστῃ Σμυρναίων βουλῇ

ἐπὶ τῶν τῆς Ἀσίας Ἑλλήνων
vacat ὑπέσχετο vacat

2-3. For the honorand edd.pr. refer to various other inscriptions from Asia Minor: *I.Smyrna* 635 (*SEG* II 652; see also Christol (et alii), *art.cit.* 349-352), *I.Ephesos* 664, 664 A, 3088/3089, 3436 (= *SEG* XXXII 1158, from Metropolis), *Milet* I.7.268, *I.Tralleis und Nysa* 55, *SEG* XLIV 863 (Aphrodisias), our next lemma, and R.Haensch - P.Weiss, *Chiron* 35 (2005) 470-472 no. 10 (lead weight from Bithynia; possibly Nikomedeia). H.-W. suggest that the homonym, who was governor of Pontus-Bithynia in 249 A.D. (so the Bithynian weight; and perhaps also *I.Prusa* 12), may not have been the same as the proconsul Asiae (242/243-244/245 A.D.: see next lemma); he may have been his son. In A.Bérenger-Badel, B.Klein, X.Loriot, A.Vigourt (ed.), *Pouvoir et Religion. En hommage à Jean-Pierre Martin* (Paris 2005) 289-302, R.Haensch comments on the career of Lollianus sr., on his rhetorical talents and performances, and on the origin of the family of the Egnatii Lolliani (possibly in the Greek-speaking eastern part of the Empire rather than in Italy; contra Christol (et alii), *art.cit.* 345/346, who advocates an Italian origin). On 301/302 he lists all the testimonia (nearly all epigraphical) concerning Lollianus sr.; see also Christol (et al.), *art.cit.* 346-351 [for the honorand's governorship of Asia Minor see also F.Hurlet, *ZPE* 153 (2005) 271-279, Pleket] || 7. πολλάκις: three years; cf. *I.Eph.* 664 A (ἐπὶ τριετές); *I.Smyrna* 635 (κατὰ ἑξῆς ἐτῶν τριῶν) and the next lemma LL. 9-11, edd.pr. || 8. ῥητόρων: see the next lemma LL. 12 and 16 (the honorand also acted as συνήγορος: 'lawyer') || 9-11. the honorand was agonothetes of the Κοινὰ Ἀσίας, edd.pr. (see our lemma no. 1329 LL. 11-13); *An.Ép.* (2003) [2006] no. 1670, points out that he was honored because of his financing the games (cf. *I.Smyrna* 635), contra M.Christol (et al.), *art.cit.* 358, who thought that the honorand presided over the games without financial contribution [πρώτων: not in a chronological but in a qualitative sense, Pleket] || 12-14. the man is unattested so far; he also appears in our lemmata nos. 1328/1329, edd.pr.; since he had a senatorial grandson he is likely to have held the asiarchy at an advanced age, edd.pr.; Christol (et alii), *art.cit.* 353, suggest that Quintilius' ancestors may have been enfranchised through the intermediary of Sex. Quintilius, governor of Asia ca. 169 A.D. [for Q. Eumenes see now also D.Campanile in B.Virgilio (ed.), *Studi Ellenistici* 19 (2006) 539/540 no. 212] || 14. ὁ missing in edd.pr. (cf. *An.Ép.* (2003) [2006] no. 1670) || 15-17. Quintilius had promised the Smyrnaean council to honor Lollianus on the occasion of a meeting of the provincial assembly, edd.pr.; *I.Smyrna* 635 (see above ad L. 7) was also erected by an asiarch.

1328: 2-4 no. 2 (= Christol (et al.), *art.cit.* 352-356). **Honorary inscription for Lucius Egnatius Victor Lollianus, 242/243-244/245 A.D. (probably beginning of 244 A.D.).** Large marble base with plinth and cornice; inscription in a framed field; below the inscription the image of a fish has been carved.

Ἀγαθῆι Τύχηι·
Λ. Ἐγνάτιον Οὐίκτορα
vacat Λολλιανόν vacat,
τὸν λαμπρότατον
τὸν διὰ πᾶσαν ἀρετὴν
ὑπὸ τοῦ θεοφιλεστάτου

κυρίου ἡμῶν Αὐτοκράτορος
Μ(άρκου) Ἀντ(ωνίου) Γορδιανοῦ
τρὶς κατὰ τὸ ἑξῆς
τῆς Ἀσίας ἀνθύπατον
ἀποδεδειγμένον,
ῥητόρων πρῶτον
Κυιντίλιος Εὐμένης,
πάππος συγκλητικοῦ
καὶ ἀσιάρχης
τὸν ἑαυτοῦ συνήγορον
καὶ εὐεργέτην

2-3. For the honorand see the previous lemma || 4-11. from *I.Magnesia* 257 (*I.Eph.* 3164) it appears that Lollianus' third year fell in the reign of the emperor Philippus Arabs and his son as Caesar (244-247 A.D.); on the assumption that Gordian decided on the prolongation for a third year of office in his last year, Lollianus held the governorship from 242/243-244/245 A.D., edd.pr.; Christol (et alii), *art.cit.* 354-356, suggest that Lollianus' appointment as proconsul for the third time was decided upon in the beginning of 244 A.D. || 12. see the previous lemma LL. 8/9 || 13-17. see previous lemma LL. 12-14; Quintilius shared the agonothesia of the Κοινὰ Ἀσίας with the governor; the latter assisted Quintilius as συνήγορος in legal proceedings; the two inscriptions show that between Roman representatives and members of the urban elite there could be reciprocal social relations, edd.pr.

1329: 4-6 no. 3 (= Christol (et al.), *art.cit.* 271-284). **Honorary inscription for Appius Alexander, late 240s A.D.** Large marble base with plinth and cornice; inscription in a framed field; the signature of the mason on the plinth is in smaller script.

Ἀγαθῆι Τύχηι·
Ἄππιον Ἀλέξανδρον
τὸν κράτιστον φιλόσοφον
καὶ πόλλακις δουκηνάριον
vacat καὶ ἡγεμόνα vacat
ἐπαρχίου Λουγδουνησίας
Κυιντίλιος Εὐμένης
πάππος συγκλητικοῦ
καὶ ἀσιάρχης,
τὸν ἴδιον εὐεργέτην,
καθὰ ἀγωνοθετῶν
τῶν πρώτων κοινῶν
vacat τῆς Ἀσίας vacat
vacat ἀγώνων vacat
vacat τὸ πέμπτον vacat
vacat ὑπέσχετο· vacat ❦
Ἁλφοκρατίων ἐπέγραψα

2. The honorand and his wife Desidiena Cincia are already known from *I.Eph.* 616/617, where besides the formula τὸν πολλάκις δουκηνάριον and his quality as philosopher, he is also called κράτιστος ἐπίτροπος (= *procurator*) of two emperors: τῶν Σεββ. in 617, τῶ[ν] κυρίω[ν ἡ]μῶν followed by an erasure in 616; given the date of Quintilius (L. 7) established on the basis of the two preceding texts, edd.pr. suggest restoring in the erased line of *I.Eph.* 616 ⟦Μ. Ἰουλίων Φιλίππων Σεββ⟧ (as in *IGR* III 1196/1197); same suggestion apud Christol (et alii), *art.cit.* 280. Edd.pr. and Christol (et

alii), *art.cit.* 276, suggest that Appius held the post of *procurator provinciae Asiae*; edd.pr. suggest that the present inscription was erected when he was promoted to the governorship of Gallia Lugdunensis (as *procurator et vice praesidis agens*); Christol (et alii), *art.cit.* 279/280, argue that the inscription was erected when Appius was still in Asia Minor and the news about his transfer to Gallia had reached Smyrna; moreover, they assume that the news concerned the *adlectio in senatum* of the honorand and his appointment as *senatorial* governor of Gallia Lugdunensis || 9. *I.Eph.* 616/617 (see above) were likewise erected by an asiarch, M. Aurelius Daphnus, and his wife, edd.pr., who point out that the present text with its date in the late 240s necessitates some corrections in the stemma of Daphnus' family as presented in *I.Eph.* (VII 1 p. 37); Christol (et alii), *art.cit.* 280-283, offer a detailed study of Appius' family and his descendants and argue that the honorand came from Asia Minor and is possibly related to Appius Sabinus, *praef. Egypti* in 249/250 A.D. and *corrector* in Asia somewhat later (*I.Didyma* 156; *IvO* 355) || 17. 'Αλφοκρατίων for the more common 'Αρποκρατίων, edd.pr., who refer to 'Αλφοκράτη (deity) in *IG* XII.6.2.600 (Samos); Christol (et alii), *art.cit.* 271 with note 3, rightly prefer 'Αλφοκρατίων (= *Harpokration*).

1330: 6/7 no. 4. **Honorary inscription for Flavius Balbus Diogenianus, ca. 240-250 A.D.?** Marble base with plinth and cornice; inscription in a framed field; LL. 4-7 partly erased.

Ἀγαθῆι Τύχηι·
Φλ. Βάλβον Διογενιανόν,
φίλον τῶν κυρίων ἡμῶν
Γ⟦-------⟧ΟΥ
⟦-----⟧ Αὐτοκράτορος
Σεβ(αστοῦ) καὶ ⟦-----⟧
⟦-----⟧ εὐγενεστάτου
Καίσαρος, τὸν ἀνδρειότατον
καὶ ἁγνότατον ἀνθύπατον
ἡ πρώτη τῆς Ἀσίας κάλλει
καὶ μεγέθει καὶ λαμπροτάτη
καὶ μητρόπολις καὶ τρὶς
νεωκόρος τῶν Σεβαστῶν
καὶ κόσμος τῆς Ἰωνίας
κατὰ τὰ δόγματα τῆς
ἱερωτάτης συνκλήτου
Σμυρναίων πόλις,
ἀναστήσαντος τὴν τειμὴν
ἐπὶ τῶν ὅπλων στρατηγοῦ
Μ. Σελλίου Ἱέρωνος,
ἀποδεδειγμένου ἀσιάρχου
καὶ νεωκόρου τῶν Σεββ.

2. This governor (L. 9) is unattested so far, edd.pr.; he was in office during a joint rule of an Augustus and a Caesar whose names have been erased later by an act of *damnatio memoriae*; edd.pr. suggest, in view of the Γ in L. 4, that Maximinus Thrax and his son Maximus (236-238 A.D.) may have been mentioned; in that case the text could have run Γ[αΐου Ἰουλίου Οὐήρ]ου | [Μαξιμίνου] Αὐτοκράτορος | Σεβ(αστοῦ) καὶ [Γ. Ἰουλίου Οὐήρου | Μαξίμου] εὐγενεστάτου | Καίσαρος; alternatively, Decius, father and son (250/251 A.D.), could be considered ('less probably') || [8-9. for ἀνδρεῖος as gubernatorial epithet see *SEG* XLV 1835 and especially XLVI 1394 (in combination with ἁγνός; see app.cr. ad LL. 6-10; see also our lemma no. 1327 LL. 6/7, Pleket] || 20. M. Σέλλιος Ἱέρων: Smyrnaean coins from the reign of M. Aurelius and Commodus carry the name of a στρατ(ηγὸς) M. Σέλλιος, who may have been an ancestor of our man, edd.pr. [for Sellius Hiero see now also D.Campanile in B.Virgilio (ed.), *Studi Ellenistici* 19 (2006) 541 no. 213].

1331: 7-9 no. 5. **Honorary inscription for Attius Rufinus Metillianus, 3rd cent. A.D.** Large marble base with cornice and plinth; inscription in a framed field.

Ἀγαθῆι Τύχηι·
vacat Ἄττιον vacat
Ῥουφεῖνον
Μετιλλιανόν,
τὸν κράτιστον
πρεσβευτὴν
καὶ ἀντιστράτηγον,
vacat ὑὸν vacat
τοῦ λαμπροτάτου
ἀνθυπάτου
vacat Ἀττίου vacat
Ῥουφείνου,
Μ. Κλ. Ἀπελλᾶς,
ὑὸς ἀσιάρχου
καὶ ὑμνῳδοῦ
ναοῦ θεοῦ Ἁδριανοῦ,
στρατηγὸς
ἐπὶ τῶν ὅπλων,
τὸν ἑαυτοῦ
καὶ τῆς πατρίδος
εὐεργέτην

2-12. Father and son were active in the same province; the father (LL. 9-12) as governor, the son (LL. 2-8) as one of his legates; both were members of an important senatorial family for which Ephesian origin has been postulated and which is attested in inscriptions from Rome and Asia (see *SEG* XXX 1303); in the 3rd cent. A.D. a senator Attius Rufinus is attested in Rome ca. 204 A.D.; a supposed homonymous son was governor in Syria in 241 A.D.; since the cognomen Metillianus (L. 4) is new within this family, a prosopographical relation cannot be established, edd.pr. || 13-18. M. Cl. Apellas: unattested so far; *I.Smyrna* 594 (L. 3) and 697 (L. 39) document the creation of a group of 24 hymnodoi by Hadrian (see LL. 15/16); in *I.Smyrna* 604 a senator Iulius Apellas is attested under Valerianus and Gallienus; he is related to an important Pergamene family; our Apellas is possibly related to that family, edd.pr.; *An.Ép.* (2003) [2006] no. 1674, refers to Aristides, *Or.* 30.2/3, who indicates that the family had connections to the three 'first' cities of Asia.

1332: 9/10 no. 6. **Honorary inscription for Marcus Valerius Turbo, mid 3rd cent. A.D.?** Large marble base with plinth and cornice; inscription in a framed field.

Ἀγαθῆι Τύχηι·
τὸν πάσῃ ἀρετῇ
κεκοσμημένον
καὶ διὰ πάσης πράξεως
vacat ἐληλυθότα vacat
ἁγνότατον καὶ δικαιότατον
καὶ ἀνδρειότατον
vacat ἀνθύπατον vacat
τοῦ λαμπροῦ τῆς Ἀσίας ἔθνους
Μᾶρ(κον) Οὐαλέρ(ιον) Τούρβωνα,
τὸν λαμπρότατον
vacat ὑπατικόν vacat
Ἀπολλ(ώνιος) Ῥύθμος

τὸν ἴδιον καὶ τοῦ οἴκου σύμπαντος
κτίστην καὶ σωτῆρα

[7. For ἀνδρειότατον see our lemma no. 1330, app.cr. ad LL. 8/9, Pleket] || 10. M. Valerius Turbo was unattested so far as *proconsul Asiae* (LL. 8/9); however, in Canusium in a list registering the *patroni c(larissimi) v(iri)* of the city M. Valerius Turbo iun(ior) and L. Valerius Turbo appear (*CIL* IX 338 LL. 27 and 32; 223 A.D.). Conceivably M. Valerius Turbo could have reached the function of *proconsul Asiae* around ca. 250 A.D., edd.pr. || 13. unattested so far, edd.pr.; O.Salomies, *An. Ép.* (2003) [2006] no. 1675, wonders whether 'A. Πόλλ(ιος) 'Ρύθμος could be read (cf. Pollii at Ephesos and Miletos).

1333. Smyrna. The cult of Hadrian. Cf. our lemma no. 2227 bis.

1334. Smyrna. Epitaph of Aulus Vettiarius Crispus and Aulus Vettiarius Epaphroditus, Imperial period. *I.Smyrna* 200; cf. *I.Smyrna* II.2 p. 371. W.Appel, *EA* 35 (2003) 59/60, republishes the inscription (ph.; German translation) which is now in the Archaeological Museum at Odessa. LL. 1/2 read κατεσlσκεύασαν (κατεσlκεύασαν, *I.Smyrna*; false dittography or phonetically significant?, *BE* (2004) no. 276); dots as word dividers after κατεσlσκεύασαν (L. 2), Κρίσπος (L. 3), Ἐπαlφρόδειτος (L. 5), Θησσηΐδος (L. 6), and ἰδίοις (L. 7).

1335. Smyrna. Epitaph of Quintus of Prusias ad Hypium and Metrodoros, 2nd/3rd cent. A.D. *I.Smyrna* 443. J.Kubińska, *Archeologia* (Warszawa) 45 (1994) 95-97, republishes the two texts on this monument (a: epitaph of Quintus; b: epitaph of Metrodoros; French translation) that has inconsistently been described by earlier editors as a funerary altar or urn (now lost). She argues that the texts are written on an urn (ὀστοθήκη) that was originally used for the burial of the Bithynian Κοΐντος. Later, Metrodoros built a monument with niches for his family, appropriating the urn of Quintus, a foreigner, because of its decorative value, and placing it in this monument (B LL. 3-13: κατεσκεύαlσε ... | καὶ τῷ ἐνόνlτι [*scil.* Quintus] σὺν ὀσlτοθήκῃ | καὶ ἐνσορίlοις | τὸ μνημεῖlον). Since the earlier inscription became invisible in the new arrangement, Quintus is anonymously referred to in the text as ὁ ἐνών.

1336. Smyrna? Epitaph of the gladiator Poseidonios, 1st or 2nd cent. A.D.? *Otczety ZOOID*. Protokol no. 29 za 1867-1868 gg., p. 17 [non vidimus]; *Odesskij Archeologiczeskij Muzej AN USSR. Albom* (Kiev 1983) pp. 123, 128 no. 232 [non vidimus]. Stele of a Thrax, standing on a base on which two animals (buffalo, boar?) are depicted, inscription above the gladiator; now in the Archaeological Museum at Odessa. W.Appel, *EA* 35 (2003) 60/61, republishes the inscription (ph.): [Π]ọσειδọ́νιος

Date: 1st cent. A.D., A.; 2nd cent. A.D., S.Follet, *An.Ép.* (2003) [2006] no. 1677 || read Ποσειδώνιος, A.

1336 bis. Teos. Tean decree concerning loan after an attack by pirates, late 3rd cent. B.C. *SEG* XLIV 949. After a critical review of S.Şahin's arguments concerning the identity of the pirates (Cretans?), K.Kvist, *art.cit.* (see our lemma no. 932) 195-198, thinks to have found a confirmation that the pirates were Cretans in one of the clauses of the Cretan decrees that recognize the asylia of Teos, e.g., in the decree of Lato (*I.Cret.* I.XVI.2 = Rigsby, *Asylia* no. 142 LL. 24/25): εἴ τινές κα τῶν ὁρμιομένων Λατόθεν ἀδικήσωντί τινα Τηΐων. She translates: ‚if anyone of the citizens of Lato who are at anchor (at Teos) harms/seizes anyone from the Teos' (197/198). [K.'s translation is wrong. This clause does not refer to citizens (then it would be εἴ κά τινες Λατίων, not Λατόθεν), but to pirates who start their attack from Lato (ὁρμιομένων from ὁρμάομαι, not ὁρμίζομαι), Chaniotis.]

1337. Teos. Public imprecations, ca. 470 B.C. *SGDI* 5632; *Syll.*^{3} 37+38; Koerner, *Gesetzestexte* no. 78; vgl. *SEG* XXXI 984/985. A.Dössel, *Die Beilegung* -- (our lemma no. 2202) 21-40, reprints the texts (German translations) and provides a detailed commentary. She suggests that the curse against the installment of an aisymnetes in *SEG* XXXI 984 is to be related to the former existence of this office which had turned out to be disadvantageous for the city (or for the authors of the imprecation), and she interprets the term ἐπανάστασις in *SEG* XXXI 985 A LL. 10/11 as defection of territory belonging to Teos. The unrest within Teos may have been caused by the uneasy relation with Abdera, which ultimately led to the publication of 985. By comparing *SEG* XXXI 984 with the slightly later 985, D. sees some conceptual differences: (1) in 984 actions against the city were put under a curse, whereas in 985 the citizens were obliged by oath to refrain from such deeds; (2) between 984 and 985, the inviolability of the written curse was waived, which can be deduced from the rasura at the end of the latter text; (3) the mention of a quorum or a majority vote in 985 A LL. 15-22 may be evidence for a democratization of Teos. In sum, a shift from divine order to human responsibility is discernible between the two texts.

1338. Thebai. Inscription mentioning a commander of a garrison, 4th cent. B.C. *I.Priene* 365. C.Carusi, *op.cit.* (our lemma no. 2200) 143/144, argues that, given the uncertain context of the inscription, the mention of a φρούραρχος does not attest to the subjection of the city by another power, e.g. Samos or Miletos, as suggested in *I.Priene*.

1339. Thebai. Boundary inscription, undated. *I.Priene* 151. H.Lohmann, *AST* 20, 2 (2003) 251/252, has rediscovered the inscription (ph.) which marks the eastern boundary of Thebai.

LYDIA

1340. Lydia. Rural sanctuaries, Imperial period. See our lemma no. 2253.

1340 bis. Lydia (north) or Phrygia (north-west). Epitaph of Aurelius Diophantos, 256 A.D. *SEG* XXVII 785. Offered for sale by Christie's, London; cf. auction catalogue *Antiquities. Tuesday 14 May 2002*, 179 no. 409 (ph.). For other inscriptions in this catalogue see our lemma no. 2082.

1341. Northeast-Lydia. Epitaph of Glykonis, 300 A.D. *IGR* IV 621; Pfuhl–Möbius 794; J.Kubińska in A.Sadurska (ed.), *Les monuments funéraires* ... (see *SEG* XL 1674) no. 56. White marble stele ending in a tympanon with akroteria; in its upper corner a patera (?), in each of the side corners a heart-shaped leaf. The inscription starts in the tympanon and fills almost the entire stele; in the upper part, a representation of the deceased girl is inserted. The stone was brought to the Lyceum Hosianum at Braunsberg before 1913, and has since 1947 been kept in the National Museum of Warsaw. Since Glykonis is a member of the family on record in *SEG* LII 1165, the stone must have come from the same region (but not from Uşak = Temeriothyrai, as Pfuhl–Möbius thought). A.Łajtar–G.Petzl, *EA* 36 (2003) 46-47, republish the inscription with several corrections (ph.; German translation).

Ἔτους τπδʹ,
μη(νὸς) Δαισίου ηιʹ·
Αὐρ(ήλιος) Διογενιανός, Διογένους
κὲ Αὐρ(ηλίας) Σικόνδας
υειός, ἐκδημήσας
Ῥώμην καὶ Συρί-
ας, καὶ Αὐρ(ηλία) Τρο-
φίμη Γλύκωνος
ζῶντες τῇ θυγατρὶ
κὲ αὐτοῖς τὸ ἡρῷον
κατεσκεύασαν· ἐτείμη-
σαν καὶ οἱ ἀδελφοὶ τὴν Γλυκω-
νίδα· Αὐρ(ηλία) Ἰουλιανὴ καὶ Αὐρ(ήλιος) Τατια-
νὸς καὶ ὁ πάτρων Ἀγαθόπους
κὲ ἡ πάτρα Ἰουλιανὴ κὲ ὁ ἀδελφι-
δῆς Δειογένης κὲ ἡ ἀδελφίδισ-
σα ἡ Εὐγνωμονὶς κὲ οἱ λοιποὶ
συνγενεῖς μνήμης χάριν
ζή(σασαν) ἔτ(η) δʹ· εἴ {ε} τις δὲ παραμαρ-
τήσι τῇ στήλῃ ἢ τῷ ἡρῴῳ, ἔξ-
ξει τὴν Οὐρανείαν Ἑκάτην
κεχολωμένην· ταῦτα· χέρετέ
μοι, παροδεῖται

Date: year 384 (Sullan era), 18th Daisios = 9th May 300 A.D., Ł.–P. || 1. ΤΝΔ, *IGR* || 2. ηʹ, *IGR* || 4. Σεκόνδας, *IGR* || 16-17. ΑΔΕΛΦΙΔΙΣΙΣΑ, lapis; ἀδελφιδί[σ]σα, *IGR*; D(e)iogenes and Eugnomonis cannot be inserted securely into the family tree, and it is not clear whether they were siblings, Ł.–P. || 19. initio, Z^{H}E^{T}·Δ·, lapis; [- - -], *IGR* || 19-20. ΠΑΡΑ·ΑΜΑΡΙΤΗΣΙ, lapis; παραμαρ|τήσι, *IGR* || 20. ΣΤΗΛΗ·Η, lapis || 20-21. ΗΡΩ·ΩΕΞΞΕ·ΕΙ, lapis; ἡρῴῳ, ἕξ|{ζ}ει, *IGR* || 21. for (Ourania) Hekate cf. Robert, *Hellenica* X 113-117 and Merkelbach–Stauber, *SGO* I 464 no. 04/22/01, Ł.–P. || 22. ·ΤΑΥΤΑ·, lapis; for ταῦτα, Ł.–P. refer to Robert, *Hellenica* XI-XII 426 note 5; *Hellenica* XIII 185/186 and 272/273; *OMS* V 328 with note 399.

1342. Apollonia on the Maeander (area of: Derbent, southeast of Kadıköy) or Lydian Tabai (?). Honorary decree for Asklepides, between 170 and 159 B.C. *SEG* XLIX 1540. P. J.Thonemann, *EA* 36 (2003) 97-106 no. II, argues that the inscription does not belong to Apollonia, since the findspot is located too far from the city center and the territory of Apollonia can hardly have been so large, but rather to the Lydian city of Tabai, mentioned by Steph. Byz. s.v. Τάβαι and in the *conventus* list of the province of Asia (*I.Ephesos* 13 I 24). Tabai may have been reduced to a κατοικία after the foundation of Philadelphia (under Attalos II). – T. identifies Ἀσκληπίδης with the οἰκονόμος Ἀσκληπιάδης in *SEG* XLVI 1519 of about 150 B.C.

T. suggests the following restorations for LL. 16-22 (left unrestored by ed.pr.):

[- - - - - - - - - ἐν οὐδενὶ ἐλλείπων τῶν πρὸς] δόξαν καὶ ἀρετὴν
[ἀνηκόντων φανερὰς ἐποιήσατο ἀποδείξεις τῆς] ἑαυτοῦ ἀναστρο-
[φῆς· (e.g.) καλῶς δὲ ἔχον ἐστὶν καὶ δίκαιον τοὺ]ς καλοὺς καὶ ἀγα-
[θοὺς τῶν ἀνδρῶν τυγχάνειν ἀποδοχῆς καὶ ἐπι]σ[η]μασίας τῆς
[- - - - - - - - - - - - - - καὶ εὐεργετημάτων τῶν γεγ]ονότων [(?)ἐ]ξ [αὐ]-
[τῶν ἀξίας· ἀγαθῆι τύχηι· δεδόχθαι τῆι βουλῆι] καὶ τῶι δήμωι
[ἐπαινέσαι Ἀσκληπίδην ἐπὶ τῆι πρὸς τοὺς πολ]ίτας καὶ τοὺς
[- - - - - εὐνοίαι, κτλ.

16-17. Cf. *I.Ephesos* 6 LL. 22/23; for δόξαν καὶ ἀρετήν cf. also *OGIS* 308 LL. 11/12 with *OMS* V 353, T. || 17-18. cf. *MAMA* VI 173 L. 4; for φανερὰς ποιεῖσθαι ἀποδείξεις cf. *RC* 52 LL. 16/17 and *Milet* I.9.307 LL. 6/7, T. || 18. initio, end of the considerations and beginning of a formula of conclusion, T. || 18-19. cf. *I.Adramytteion* 16 LL. 37/38, T. || 19. in fine, for the rare word ἐπισημασία cf. especially *I.Mylasa* 871 LL. 13-15; also, e.g., *SEG* XXVIII 1479; XXXIX 1244 I 6/7 and II 32/33; *I.Ephesos* 202 L. 9; *I.Mylasa* 120 L. 8; *TAM* V.1.48 L. 11; cf. Polybios 6.6.8 and 30.1.2, T. || [19-21. τῆς | [ἀξίας αὐτῶν τε καὶ εὐεργετημάτων τῶν γεγ]ονότων [ἐ]ξ [αὐ|τῶν·], Chaniotis] || 20. for εὐεργετημάτων cf., e.g., *Syll.*[3] 569 L. 41 and 587 L. 19, T. || 20-21. the restoration [ἐ]ξ [αὐ|τῶν] is highly uncertain, but cf. *SEG* XLIV 940 B 11/12, T. || 22-23. after τοὺς πολίτας a group of other inhabitants must have followed such as πάροικοι or ἐν ... κατοικοῦντες, T.

1343. Ayvatlar (Dora?). Fragment concerning a royal appointee (decree?), Hellenistic period. *SEG* XLIX 1552. P.J.Thonemann, *EA* 36 (2003) 105/106, sees a possible connection with a Galatian incursion into Lydia. He thinks that the fragment contains the beginning of a decree which started with a very short decision formula (e.g., γνώμη or ἔδοξεν) and without a date. In L. 5, he suggest e.g. [τήν τε ἀναστροφὴν ἐποιήσατο ἀξίαν τοῦ τε β]ασιλέως καὶ ἡμῶν (cf. *OGIS* 329 LL. 20-22). In L. 8/9 he doubts the restoration by ed.pr. ([δι]ὰ τὴν πᾶ[σαν] σπου-

[δὴν]) and prefers to interpret the preserved *alpha* as the end of the previous clause and suggests thereafter: τὴν πᾶ[σαν] σπου[δὴν | εἰσ/προσφερόμενος] vel sim. (cf. *MAMA* VI 173 L. 8 with Holleaux, *Études* II [Paris 1938] 87/88).

1344. Mağazadamları (north of Ayazviran, northwest of Hamidiye). Dedication of a *eulogy* to Men Artemidorou in Axiotta, 57/58 A.D. Marble stele with flat pediment and tenon; above the inscription traces of a crescent in high relief; found in a house in Kepez Mevkii but said to have been unearthed at Mağazadamları; now in the Museum in Manisa; briefly referred to by P. Herrmann in his commentary on *TAM* V.1.525 LL. 1/2 ('--- tit. piaculari inedito a Drew-Bear a. 1978 descripto') and Petzl, *Beichtinschriften* 56. Ed.pr. H.Malay, *EA* 36 (2003) 13-18 (ph.; English translation).

Μεγάλη Μήτηρ Μηνὸς Ἀξιοττη-
νοῦ· Μηνὶ Οὐρανίῳ, Μηνὶ Ἀρτεμι-
δώρου Ἀξιοττα κατέχοντι Γλύ-
κων Ἀπολλωνίου καὶ Μύρτιον Γλύ-
κωνος εὐλογίαν περὶ τῆς ἑαυτῶν
σωτηρίας καὶ τῶν ἰδίων τέκνων·
σὺ γάρ με, κύριε, αἰχμαλωτιζόμε-
νον ἠλέησες· Μέγα σοι τὸ ὅσιον,
μέγα σοι τὸ δίκαιον, μεγάλη νείκη,
μεγάλαι σαὶ νεμέσεις, μέγα σοι
τὸ δωδεκάθεον τὸ παρὰ σοὶ κα-
τεκτισμένον· ἠχμαλωτίσθην
ὑπὸ ἀδελφοῦ τέκνου τοῦ Δημαι-
νέτου, ὅτι τὰ ἐμὰ προέλειψα καὶ
σοι βοίθεαν ἔδωκα ὡς τέκνῳ·
σὺ δὲ ἐξέκλεισές με καὶ ἠχμα-
λώτισάς με οὐχ ὡς πάτρως, ἀλλὰ
ὡς κακοῦργον· μέγας οὖν ἐστι
Μεὶς Ἀξιοττα κατέχων· τὸ εἱκα-
νόν μοι ἐποίησας· εὐλογῶ ὑμεῖν·
ἔτους ρμβ΄, μη(νὸς) Πανήμου β΄·

[The background may have been a family quarrel involving property claims, a common theme in the confession inscriptions. Glykon's words were uttered in a sanctuary, in front of images of the Twelve Gods (statues or reliefs), possibly in the presence of an audience; the nephew was certainly present when Glykon brought forth his accusations, addressing him directly in a very emotional manner. We may suspect that Glykon's dedication and praise was accompanied by the nephew's propitiation of the god, Chaniotis] ‖ 1. the acclamation of the Great Mother of Men Axiottenos seems typical of dedications from Mağazadamları, ed.pr., who suggests attributing *SEG* XXXIX 1278 (Petzl, *Beichtinschriften* 55: Μεγάλη Μήτηρ Μηνὸς Τεκοῦσα; see also G.Petzl, *EA* 38, 2005, 27) and 1275 (Μηνὶ Ἀξιοττηνῷ καὶ Μηνὸς Τεκούσῃ) to the same sanctuary in M., and points out that all these acclamations refer to one and the same goddess ‖ 2-3. heavenly Men is Men Artemidorou, who rules over Axiotta, ed.pr. ‖ 4-5. Myrtion is Glykon's wife, ed.pr. ‖ 7-8. αἰχμαλωτίζω (see also L. 12): 'to imprison'; ἐλεέω is rare in a pagan context, ed.pr., who on 15 note 15 quotes part of an *ineditum* from Kollyda (ἐρωτῶντες --- ἵνα ἐλέου τύχωσιν — καὶ ἐλεημοσύνην μὴ λαβόντος) and refers also to *SEG* XL 1188 (Aizanoi) ‖ 8-10. ed.pr. tends to take Hosion, Dikaion, Nike, and Nemeseis as qualities and achievements of Men Artemidorou rather than as individual deities; J. Mylonopoulos, *EBGR* 2003 [2006] 371 no. 99, does not exclude the possibility that these properties were represented as divine personifications ‖ 10-12. obviously the cult of Men Artemidorou was located next to that of the δωδεκάθεον; see *SEG* XXIX 1179 with Strubbe, *Arai Epitymbioi* 46/47 no. 51; Strubbe's restoration τὸν Ἀξιοττην[ὸν κὲ (or rather καὶ)] τὸ ἐκεῖ δωδεκάθην καθημ[--] is confirmed by the new text ‖ 11-12. κατεκτισμένον: see *SEG* XXVIII 913 = *TAM* V.1.179 (a) = Petzl, *Beichtinschriften* 9 for a parallel, ed.pr. ‖ 12-13. Glykon had been imprisoned by Demainetos, the son of his brother, i.e., his nephew, 'because I abandoned (sold?) my property and gave you my support as if you had been my child', ed.pr.; however, D. was not yet satisfied and imprisoned his uncle (πάτρως in L. 17). The god must have punished the nephew and set Glykon free (LL. 7/8), ed.pr., who points out that strictly speaking we do not have a confession inscription here ‖ 20. ὑμεῖν : the deities mentioned in LL. 1-3, ed.pr. ‖ 21. year 142 = 57/58 A.D. (Sullan era); this is the oldest text in the collection of *Beichtinschriften*.

1345. Maionia. Honorary inscription for Iollas, 29/28 B.C.? *TAM* V.1.543. P.J.Thonemann, *EA* 36 (2003) 103 note 42, suggests dating the inscription to the year 29/28 B.C. according to the Aktian era, since the date ἔτους γ΄ cannot, without the name of a king, be a regnal year (*contra* H.Müller, *Chiron* 30, 2000, 525 note 31). The same would apply to *SEG* XXXII 1237 (cf. L 1189; LI 1624) where ἔτους ζ΄ should also date the text to the 1st cent. B.C. (cf. *SEG* XXXII 1237; *contra SEG* L 1189 and LI 1624: 'middle or second half of the 2nd cent. B.C.', cf. B. Dignas, *Economy of the Sacred in Hellenistic and Roman Asia Minor* [Oxford 2002] 50-55). Moreover, Ἰόλλας in L. 3 may be identical with Ἰόλλας, ambassador to Rome, in *I.Sardis* 8 LL. 20 and 23 [for this inscription, cf. our lemma no. 1352].

1346. Maionia. The confession inscriptions, 2nd/3rd cent. A.D. G.Petzl, *Die Beichtinschriften Westkleinasiens* (*EA* 22 [1994]; see *SEG* XLIV 951); cf. *SEG* LII 1965. H.S.Versnel in *op.cit.* (our lemma no. 1226) 63-67, examines the texts (English translations of Petzl, *op.cit.* 3, 60, 69) and states that, in the cases of stolen objects, the prime purpose of the inscriptions was not necessarily their return to the owner, but often revenge.

1347. Maionia (Menye). Confession inscription of Tatia, Imperial period. *SEG* XXVIII 910; Petzl, *Beichtinschriften* 79; *TAM* V.1.525. M.Ricl, *EA* 35 (2003) 107/108, suggests reading in L. 7 ἡμερο{ν}δανίζω, a verb meaning 'to lend on daily interest' for which she compares the noun ἡμεροδανειστής in D.L. 6.99/100.

1348. Philadelphia (area of): Kastollos; between Bebekli and Başıbüyük). Funerary epigram for the stepmother Alexandra, 4th cent. A.D. Upper part of a marble stele with pediment ('wellenförmig'); unknown provenance but presumably from the area of Kula; now in the Museum in Uşak. Edd.pr. G.Petzl–C.Tanrıver, *EA* 36 (2003) 24-28 (ph.; translation).

Ἔτους υη΄, μη(νὸς) Δύστρου ις΄·
ξεῖνε, θέλις παριὼν γνῶναι τὸ 'τίς ἐνθάδε κεῖται;'
κούρη κεῖται πολλοῖς καμάτοις βίον ἐξανύσασ[α],
τοὔνομα Ἀλεξάνδρα, Ἀλεξάνδροιο θύγατρα,
'εὐγενέων τοκέων' ἔκλυεν 'θύγατερ γεγονυῖα,
σεμνὸν ἔχουσα τρόπον, καλὰς φρένας, εἶδος ἀρίσ[τη]

καὶ γένος᾽· ἥ γε (?) Κάδοιο κλυτῆς μεγάλοιο πόλεως
εἰμένη ἐγ δήμου παρὰ ἱερὰ ῥεῖθρα τὰ Ἕρμου,
εὐγενέτις πατρίδος κώμης Ἀκροκαστώλλοι[ο]
ἐνθάδε Δαμιανῷ τοὐμῷ πατρὶ γαμηθεῖσα
οὐκ ἐποίησε τέκνα, βίον δ᾽ ἐπ[ί]τειμον ἀπῆξεν·
[...]ỊCEN δὲ χρόνους πάντας ζωῆς ἀπὸ γέννης
[..... ..... .]P εὗρον ἐγὼ κεχαραγμένον ὡς ἐκυήθ[ην]
[..... ....]ṬẠ ἐψήφισα χ᾽ εὗρον ἀκρειβῶς
[..... ....].AI δὶς δύο μῆνας
- -

Provenance: the deceased moved from Kados (L. 7) to Akrokastollos (L. 9), where she married Damianus, the father of the stepchild (L. 10) who erected this stone for his stepmother; Akrokastollos probably is identical with Kastollos, located in the mountainous area northeast of Philadelphia, between Bebekli and Başıbüyük; Kastollos was a village on Philadelphia's territory, edd.pr. || 1. year 48 = 377/378 A.D. (Aktian era; current in Kastollos-Bebekli); if the stone comes from another place, the Sullan era may have been used: 323/324 A.D., edd.pr. || 2. or ξεῖν᾽ ἐθέλ(ε)ις, edd.pr. || 4. θύγατρα (= θυγάτηρ): nominative of a first declension word; cf. modern Greek θυγατέρα, edd.pr. || 6. alternatively εἶδος ἄρισ[τον] dependent on ἔχουσα, edd.pr., who also consider the possibility that καὶ γένος (L. 7) depends on ἔχουσα || 7-8. the deceased came 'from the people of the famous, great city of Kados near the sacred streams of the Hermos' and married in Akrokastollos the father (Damianos) of the person (stepson) who erected the stele, edd.pr., who alternatively consider ἦ(ν) γε ('in der Tat war sie') or ἦγε· καὶ γένος ἦγε --ἐγ δήμου ('und ihr Geschlecht leitete sie her aus dem Volk ---'); Kados: eponymous founder heros of Kadoi (Kadooi), modern Gediz; coins of Kados carry representations of the personification of the river Hermos; εἰμένη: part. perf. of ἵεσθαι: 'hervorgegangen' (normally it means 'strebend, eilend'!), edd.pr. || 9. Akrokastollos: see above, app.cr. initio; πατρίδος: presumably the home of the person who erected the stele (and the second home of the deceased Alexandra, who married Damianos in that πατρίς), edd.pr. || 11. 'führte aber ein geehrtes Leben', edd.pr., who with due caution interpret ἀπῆξεν as the equivalent of διήγαγεν || 12. initio, [ἔζ]ησεν?, edd.pr.; χρόνους: 'years' || 15. before AI trace of the upper part of a horizontal stroke, edd.pr.

1349. Saittai (area of)? Confession inscription, 215/216 A.D. *SEG* XXXVII 1737; Petzl, *Beichtinschriften* 22; for the provenance, cf. H.Malay, *EA* 20 (1992) 75/76 (Petzl, *Beichtinschriften* 21). M.Ricl, *EA* 35 (2003) 106/107, suggests reading in L. 5 εἰάλ̣ι̣ν̣α = ὑάλινα and connecting it with τὰ κίμενα (L. 6): 'glass objects', which were stolen from the temple, instead of Ειᾳ λίνα (*SEG*: a net, stolen from Eia) or β̣ίᾳ λίνα? (Petzl). For glass vessels in temples, she refers to *IG* II^2 1425 A I.117, 1485 B I.62/63, 1534 B 179; *Iscr.Cos* ED 149 LL. 155/156; *I.Délos* 1421 [not 1412] B col. I.15; 1429 A col. II.24/25; cf. *BE* (2000) no. 177.

1350. Sardis. Inscriptions of the Pre-Achaemenid to the Hellenistic period. E.R.M.Dusinberre, *Aspects of Empire in Achaemenid Sardis* (Cambridge 2003) 113-127, examines a selection of Lydian and Greek inscriptions from the city and texts from other cities in which Sardians are mentioned, as sources for our understanding of Sardian society and economy. D. studies funerary texts (115-117), texts which indicate ownership (117), dedications (118), texts related to religious and legal matters (119-122: discussion of the Droaphernes-inscription [*SEG* XXIX 1205, cf. XXXVI 1089], LL. 5-13 of which she regards as an addendum of the Hellenistic or Imperial period, and of the 'sacrilege inscription' [*I.Ephesos* 2]), the Mnesimachos-inscription (*I.Sardis* 1, cf. *SEG* XLV 1642) and Achaemenid land-tenure (123-125). She conludes that the inscriptions, like other kinds of evidence (foremost archaeological) which she uses earlier in the book, show a multi-ethnic society and continuity in the social and economic system from the Achaemenid to the early Hellenistic period. However, it is only epigraphical evidence that testifies to the financial and legal importance of the cult of Artemis in Sardis, provides insight into the Achaemenid land-tenure system, and shows the 'dynamic flexibilty of Achaemenid administration'. In appendix 2 (228-238), D. gives English translations of the 55 inscriptions used in her investigation; the Greek inscriptions are: *SEG* XXIX 1205, cf. XXXVI 1089 (no. 40); *I.Ephesos* 2 (no. 54); *I.Sardis* 1, cf. *SEG* XLV 1642 (no. 55); *I.Sardis* 102 (no. 36); R.Gusmani, *Lydisches Wörterbuch* (Heidelberg 1964) 20 (no. 49; Lydian-Greek bilingual).

1351. Sardis (Area of: Yeniköy, north of Marmara Gölü (Gygaia Limne)). Petition from the priest of Apollo Pleurenos to Euthydemos and the latter's response, shortly after 188 B.C. or ca. 150 B.C. *SEG* XLI 1519; L 1188 and 1736. K.Buraselis in *Epigraphica --- Guarducci* 127-133, argues that the ἐπιστολή, of which Diophantos sends a copy to Attinas (LL. 18-21), is likely to be the letter of Euthydemos to Asklepiades, which follows in LL. 21-26. B. translates γραφείσης --- παρὰ Εὐθυδήμου as 'vom Büro (or 'im Auftrag') des Euthydemos geschriebene[r] Brief'. Diophantos was a subordinate official of Euthydemos, Attinas of Asklepiades. Incidentally, B. suggests accentuating the name of the addressee as Ἀττινᾶ (*SEG*: Ἀττίνᾳ).

1352. Sardis. Honorary inscription for Menogenes, 5 B.C. *I.Sardis* 8. R.Scharf in P.Defosse (ed.), *Hommages à Carl Deroux* III – *Histoire et épigraphie, Droit* (Brussels 2003) 420/421, places the embassy to Rome in the context of the required oath of loyalty to Augustus' adopted sons.

1353. Sardis. Two documents concerning Polybios, ca. 150 A.D. *SEG* XLIII 863/864; XLVI 1525. In a study of the meaning of ἐπιδημεῖν (see our lemma no. 2259), C.P.Jones, *ZPE* 144 (2003) 159, repeats his conviction that *SEG* XLIII 863 is a letter of the Areopagos, which is, in turn, again rejected by S.Follet, *An.Ép.* (2003) [2006] no. 1668.

1354. Sardis. Epitaph of Menophila, late 2nd cent. B.C. *I.Sardis* 111 (*SEG* IV 634; Pfuhl–Möbius 418; S.Schmidt, *Hellenistische Grabreliefs. Typologie und chronologische Beobachtungen* [Cologne–Weimar–Vienna 1991] 139-141); Merkelbach-Stauber, *SGO* I 408/409 no. 04/02/11. A.Bielman in *Les femmes antiques* (our lemma no. 2206) 77-107 (Greek text and French translation), remarks that this inscription contains one of the rare cases where a 'male' vir-

tue, σοφία (represented through a scroll in the relief), is assigned to a woman, and studies its significance; Menophila may have enjoyed the education usually reserved for a boy since she was a single child, and she used this to play an important rôle in the civic life of her home town.

E.-M.Engelen, *ibid.* 109-119 (no text; German translation), attempts to interpret the 'subtext' (hidden text) of the epigram, i.e., the perceptions behind the explanation in the poem of the items represented in the relief. The 'subtext' refers to the immortality of Menophila which goes, as a philosophical thought, back to Middle Platonism and to Neo-Pythagoreism.

1355. Sardis. Catalogue of victories of the pankratiast M. Aur. Demostratos Damas, 212-217 A.D. *I.Sardis* 79 (KP I 27; *IGR* IV 1519; *IAG* 84; *SEG* XXXVI 1090; XXXIX 1292). J.-Y.Strasser, *BCH* 127 (2003) 258-266, republishes the text, with detailed app.cr. and French translation. Cf. our lemma no. 1279.

A: [Μ. Αὐρ. Δημόστρατος Δαμᾶς, ὁ ἀρχιερεὺς]
[τοῦ σύμπαντος ξυστοῦ, διὰ βίου ξυστάρ]-
[χης καὶ ἐπὶ βαλανείων τῶν Σεβαστῶν],
[πανκρατιαστὴς δὶς περιοδονείκης],
[πύκτης ἄλειπτος παράδοξος, Σαρδια]-
[νός, Ἀλεξανδρεύς, - - - - - - - - - -]
[-]
[ο]ς, Περγαμηνός, Κ̣[ορίνθιος, - - - - - - -]
ος, Ἀργεῖος, Λακεδ[αιμόνιος, - - - - - - , Ἠ]-
[λ]εῖος, νεικήσας ἀ[γῶνας τοὺς πάντας]
[ρ. .΄] ὧν ἱεροὺς εἰσελαστικο[ὺς ξζ΄, Ἰταλίας],
Ἑλλάδος, Ἀσίας, Ἀλεξανδρεί[ας, τοὺς ὑ]-
πογεγραμμένους· Ὀλύμπια ἐ[ν Πείσῃ .],
Πύθια ἐν Δελφοῖς γ΄, Ἴσθμια ε΄, [Νέμεα .],
τὴν ἐξ Ἄργους ἀσπίδα γ΄, Ῥώμη[ν Καπι]-
τώλια β΄, Ποτιόλους β΄, Νέαν Πόλ[ιν .],
Ἄκτια β΄, Ἀθήνας ι΄, Παναθήναια μ̣[ὲν .΄],
Πανελλήνια δὲ γ΄, Ὀλύμπεια [.΄, Ἀδριά]-
[ν]εια α̣΄, Ῥόδον Ἄλεια γ΄, Σάρδεις [Χρυσάν]-
θ̣ινον δ΄, Ἔφεσον θ΄, Σμύρναν ς΄, [Πέργα]-
μ̣ον Αὐγούστεια̣ γ΄, Ἀλεξανδρεί[αν .΄· Ῥώ]-
μην Ἐπινείκια τῶν κυρίων αὐτοκρα[τόρων]
Ἀντωνίνου καὶ Κομμόδου, ἐστεφα[νώθη]
χρυσῷ στεφάνῳ καὶ ἔλαβε χρυσοῦν [βραβεῖ]-
ον· vacat αἰτησάμενος καὶ τυχὼν παρὰ τ[ῶν κυ]-
[ρ]ίων ἡμῶν θειοτάτων αὐτοκρατόρ[ων]
Σεουήρου καὶ Ἀντωνίνου τήν τε ἀρ[χιερ]-
[ω]σύνην καὶ τὰς ξυσταρχίας εἰς τὴ[ν τῶν]
παίδων διαδοχήν·

ἀναστησάντων τὸν ἀνδριάντα Αὐ[ρηλίου]
Δαμᾶ ἀρχιερέως τοῦ σύμπαντος ξ[υστοῦ],
διὰ βίου ξυστάρχου καὶ ἐπὶ βαλ[ανείων]
[τ]οῦ Σεβαστοῦ, πλειστονείκου π[αραδόξου],
καὶ Μάρκου Δημοστρατιανοῦ π[λειστο]-
νείκου παραδόξου καὶ Δημο[στράτου]
Ἡγεμονίδου πλειστονείκο[υ παραδό]-
ξου καὶ Δαμιανοῦ ξυστάρ[χου vacat]
τῶν πα[ίδω]ν·
καὶ ὅσου̣[ς] θε̣[ματικοὺς] (see B)

3. ἐπὶ βαλανείων τῶν Σεβ.: supervisor of the buildings comprising thermae, palaestrae, and gymnasia, S. (297/298), who points out that the plural Σεβαστῶν means that 'αὐτοκράτορες conjoints' were ruling; in Damas' case the function was held under Sept. Sev. and Caracalla || 5-10. from other inscriptions we know that the honorand had been enfranchised in a large number of cities; it is, however, unwarranted to restore these honorary citizenships here on the basis of those inscriptions, since one used to present just a selection of them in honorary texts, S. || 11. εἰσελαστικο[ὺς ξη΄], earlier editions (68 victories; restored on the basis of LL. 3-6 of text C, where the total number of victories in sacred games is given as 20 + 48 = 68); ξζ΄ = 67, S., on the basis of *F.Delphes* III.1.557 (*SEG* XLII 458) L. 10 (see our lemma no. 486 app.cr.); S. (on 268/269) points out that the victory in LL. 21-25 has not been gained in an ἀγὼν ἱερὸς εἰσελαστικός and has therefore to be subtracted from the number of 68 victories mentioned in C; the latter, admittedly, are victories in ἱεροὶ ἀγῶνες but these should be interpreted as ἱεροὶ εἰσελαστικοὶ ἀγῶνες (as in A L. 11); initio, the total number of Damas' victories is to be restored: 68 (sacred) + 40 (thematic; see text B) + 1-4 missing victories in B = a total of 109-112, S. (on 269), who adds that this is the highest number of victories recorded in our evidence || 30-38. the monument has been erected by Damas' four sons in 212-217 A.D. (see text C LL. 28-30: Septimius Severus is dead and Caracalla is the ruling emperor); the sons have used a text drafted by their father, partly in 198-209 A.D. (see A LL. 25-27) and partly under Severus and Caracalla; the father probably died after Sept. Severus' death and the sons erected the monument under Caracalla's rule; they did not correct the titulature of Sept. Severus in A LL. 25-27, S. (on 266/267).

B (dr.): [ἠγωνίσατο πανκράτιον]
[ὁμοῦ παίδων καὶ ἀνδρῶν·]
[- - -ca. 12 - - -]ς γ΄
[Λαρείσην? Θ]εσ̣[σα]λίας γ΄
[Θεσπιὰς Ἐρω]τίδεια α΄
[- - - - - - - -] α΄
[- - - - - - - -] β΄
[- -ca. 7 -]α̣ς α΄
[- -ca. 6 -] δ΄
[- -ca. 8 - -]ν α΄
[- - - - - - -] α΄, νῦν ἱερός
[- - - - - - -] α΄, νῦν ἱερός
[Βυζά]ντιον α΄, νῦν ἱερός
[Πέρι]ν̣θον α΄, νῦν ἱερός

['Ὀλύμπ]εια? τῆς Μακεδονίας [.]
[- -ca. 6 -] β'
[κοινὰ 'Αρ]κάδων ἐν Μαντινείᾳ γ'
[Λακεδαί]μονα ϛ'
[Εὐρύκ]λεια β', νῦν ἱερός
[- -ca. 5 -]ΙΙΑ γ'
[- -ca. 7 - -]εια α'
[Δημητ]⟨ρι⟩άδα Μακεδονίας α'
[- -ca. 6 -]εια ἐν 'Ισθμῷ δ'
[- -ca. 7 -]α ἐν 'Ισθμῷ γ'
[- -ca. 8 - -]ονα α'

1-2. For the restoration see *F.Delphes* III.1.549 D (= our lemma no. 486) L. 8 || 4. [Κοινὸν Θ]εσ[σα]λίας, KP; this supplement is too short; moreover, one would expect Κοινὸν Θεσσαλῶν, S., who suggests [Λαρείσην] and refers to L. 22, where also a city-name is restored; the contest in Larissa is likely to be that of the Κοινὸν Θεσσαλῶν: see *IG* VII 1857 (see our lemma no. 474) || 5. for the Erotideia see our lemma no. 473 || 8. a toponym like [Αἰγαί]ας is to be restored, S. || 11-14 (see also 19). on thematic contests transformed into sacred ones see S. on 272/273 || 13-14. restored by S.; the contest in Byzantion may have been the 'Αντωνείνια Σεβαστά, created in honor of Caracalla, who restored Byzantion's status as a polis; the Byzantians possibly elevated an ἀγὼν θεματικός, won by Damas, to the status of ἱερὸς ἀγών, S. (on 273) || 15. the Macedonian Olympia were held in Dion, S. || 19. [Εὐρύκ]λεια, KP and S., who on chronological grounds rejects Spawforth's suggestion [Κομό]δεια (*SEG* XXXVI 1090); on 273 (see also 296/297) S. points out that, after the elevation of the contest to the category of sacred contests (νῦν ἱερός), it is no longer mentioned in the evidence; S. suggests that the contest ceased to be attractive to the athletes since they could no longer win cash-prizes [but why would at least five cities (see LL. 11-14 and 19) have taken such a 'suicidal' decision? Is it not far more attractive to assume that the contests continued to award, *in addition to the sacred crown*, a money-prize; in other words, they became an ἀγὼν θεματίτης στεφανίτης: an expression used in a Rhodian inscription: *Suppl. Epigr. Rh.* no. 67 L. 9; cf. J.-Y. Strasser, *Klio* 86, 2004, 141-164, and H.W.Pleket, *Nikephoros* 17 (2004) 77-89, especially 84-89, Pleket] || 20. [Διοσκούρη]α, KP; [Οὐράνη]α or [Οὐράν]ια, alii (cf. *SEG* XXXVI 1090); S. prefers not to restore anything at all || 21. [Λεωνίδ]εια, KP; [Εὐρύκ]λεια, Spawforth (*SEG* XXXVI 1090) || 22. [- - -]ΠΑΔΑ, copy KP, who restored [λαμ]πάδα; for the agon in Demetrias (Κοινὸν Μαγνήτων) see *IG* VII 1857 (see our lemma no. 474), S. || 23. ['Ελλώτ]εια, KP; [Καισάρ]εια, Spawforth (*SEG* XXXIX 1292); both restorations rejected by S., who points out that the Helloteia are attested only once for the classical period and that the Isthmian Καισάρεια are on record as a sacred contest in an inscription published in *DAMM* 101-105 (assigned by S. to the period 250-275 A.D.) || 24. [Εὐκλεῖ?]α, KP; rejected by P.Charneux, *BCH* 115, 1991, 298 note 7 and S. || 25. [Λακεδαίμ]ονα, KP; [Χαλκήδ]ονα, S. ('un peu court').

C: μόνος καὶ πρῶτος τῶν [ἀπ' αἰ]-
ῶνος ἀνθρώπων νεικήσ[ας]
παίδων μὲν ἱεροὺς κ'
ἐκ παιδὸς δὲ τὸν ἄνδρα
προσβὰς ἱεροὺς μη'
ἐν οἷς πυγμῆς Πύθια ἐν
Δελφοῖς, Ἴσθμια, Νέμεα,
'Αδριάνει⟨ον⟩ Φιλαδέλφειον
ἐν 'Αλεξανδρείᾳ·
τειμηθεὶς ὑπὸ θεοῦ Μάρκου
καὶ θεοῦ Κομμόδου πολει-
[τ]είᾳ μὲν 'Αλεξανδρέων ἰθ[α]-

[γ]ενεῖ, ξυσταρχίαις δὲ ταῖς
ὑπογεγραμμέναις·
'Ρώμης Καπιτωλίων,
Σάρδεων Χρυσανθίνου,
Σάρδεων Κοινοῦ 'Ασίας,
Μειλήτου Διδυμείων,
'Αλεξανδρείας 'Αδριανείου
Φιλαδελφείου,
'Αλεξανδρείας Σεβαστείου,
'Αλεξανδρείας Σελευκείου,
'Αντινόου πόλεως καὶ τῶν
ἐν Αἰγύπτῳ πάντων,
Τραλλέων Κοινοῦ 'Ασίας,
Νεικομηδείας Κοινῶν Βειθυν[ίας],
Λακεδαίμονος Εὐρυκλείων,
καὶ ὑπὸ θεοῦ Σεουήρου καὶ τοῦ κυ-
ρίου ἡμῶν θειοτάτου αὐτοκράτο-
ρος 'Αντωνίνου ἄλλαις τε πόλ-
λαις καὶ μεγάλαις τειμαῖς κα[ὶ]
ξυσταρχίαις Εὐσεβείων ἐν Πο-
τιόλοις καὶ Σεβαστῶν ἐν Νέᾳ
πόλει

3-5. For the numbers cf. app.cr. of A ad L. 11 || 6. πυγμῆς: Damas excelled in both boxing and pankration (see also *F.Delphes* III.1.557 LL. 3/4 (*SEG* XLII 458) and 549 D (our lemma no. 486) LL. 4-7): a rare combination, S. (278-281), who points out that in the program boxing preceded the pankration; since boxers were highly liable to injuries, the combination with the next discipline (pankration) was precarious and often simply impossible; S. refers to the following texts recording victories in both disciplines: *IAG* 40 (*IG* IV 428), 62, 65, 68 (*I.Napoli* 51) and 85 (*IGLS* 1265); *I.Ilion* 125; *SB* 5725. Theogenes of Thasos was an illustrious predecessor of Damas || 8. ΑΔΡΙΑΝΕΙΑ, lapis; since there is no punctuation between the two words in this line, we have only one contest and should correct 'Αδριάνεια into 'Αδριάνει⟨ον⟩ (see LL. 19/20 [cf. *SEG* XLV 2073 for an ἀγὼν 'Αδριάνειος καὶ Φιλαδέλφειος in Alexandria]) || 11-13. ἰθαγενεῖ: 'comme s'il était Alexandrin de naissance', S. (on 287).

1356. Sardis. Byzantine seal, ca. 6th cent. A.D. Lead Byzantine seal. Edd.pr. C.Greenewalt–C.Ratté–M.Rautman in W.G.Dever (ed.), *Preliminary Excavation Reports: Sardis, Paphos, Caesarea Maritima, Ain Ghazal* (Ann Arbor 1994) 8: † | Κοσ|μᾶ (obv.) † | διακ|όνου | † (rev.)

1357. Silandos. Honorary decree for Philomelos, 2nd/1st cent. B.C. Marble stele with triangular pediment and akroteria; broken below; in the pediment a large rosette flanked by two smaller ones; moulding between the akroteria decorated with flowers; in a rectangular field above the inscription a wreath; found in Silandos and now in Manisa in the collection of Ismail Akçura. Edd.pr. H.Malay–G.Petzl, *EA* 36 (2003) 19-23 (ph.; English translation); brief reference to this decree apud C.Naour, *ZPE* 44 (1981) 12 note 5 ('décret de 30 lignes ---').

Ἔδοξεν Μυσῶν 'Αβαϊτῶν τῇ βουλῇ
καὶ τῶι δήμωι· ἐπεὶ Φιλόμηλος 'Οφ[έ]-
λα, τῶν πολειτῶν ἀνὴρ καλὸς καὶ
ἀγαθὸς καὶ γένους πρώτου, ἀχθε[ὶς]
ἐκ παιδὸς ἡλικίας καλῶς καὶ κοσμίω[ς]
κατὰ πάντα πρὸς ἀρετὴν ἐπαιδεύθ[η],
γενόμενος δὲ κατὰ τὴν τοῦ ἀνδρὸ[ς]
ἡλικίαν σωφροσύνῃ πολὺ διήνεγ-

κεν τῶν ἄλλων, ἔν τε ταῖς ὑπὲρ τῆς
πατρίδος πρεσβηίαις καὶ ταῖς ὑπὲρ αὐτῆς
λῃτουργίαις ἀί τινος ἀγαθοῦ γινόμενος
παραίτιος οὐ διέλειπεν εὐεργετῶν, ἔν τε
τῶι κατ' ἰδίαν βίωι χρηστότητι καὶ ἐπεικήᾳ
διαφέρων μεγαλομερῆ τὴν ἀπὸ τοῦ βίου
παρείχετο χρηίαν, ὑπάρχων πρὸς μὲν ἀν-
θρώπους δίκαιος, πρὸς δὲ τοὺς θεοὺς ὅ[σι]-
[ο]ς, ἐστεφανωκὼς δὲ πολλάκι καὶ τὸν δῆ[μον],
ἐφ' οἷς ἐπαινούμενος διετέλει· τὰ νῦν [δ' (?) ἐ]-
πεὶ μετήλλαξ(ε)ν τὸν βίον, δεδόχθαι τῆι βο[υ]λῆ
[καὶ] ṭ[ῶ]ι δήμωι στεφάνω{ι}θ̣[ῆναι] τιμ[αῖς]
- -

Date: 2nd/1st cent. B.C. (lettering; orthography) || 1-2. for another decree of the Mysoi Abbaeitai, edd.pr. refer to *SEG* XXXIV 1198, with J. and L.Robert's commentary in *BE* (1984) no. 384: the ethnos of these Mysoi had a federal character (a κοινόν), with a strategos of its own (see *SEG* XXXIV 1198), a federal assembly (ὁ σύνπας δῆμος; the demos in L. 2 of the present inscription) and a subdivision in districts, edd.pr.; τῶι: the iota seems to have been squeezed in later, as is the case with the second iota in ἡλικίας in L. 5, edd.pr. || 4. ἀχθείς: 'brought up, trained', edd.pr. || 9-10. the political context of the embassies is unknown, edd.pr., who wonder whether Philomelos' πατρίς was the federation or the settlement of his district (see above ad LL. 1-2) || 11. the omicron in ἀγαθοῦ was inserted later above the line; the lambda of λῃτουργίαις seems to have been corrected from Π, edd.pr. || 14. βίος: 'fortune', edd.pr. || 17-18. victorious athletes are known to have transferred their wreath to their home-city, edd.pr., who add: 'were these agonistic or rather political and diplomatic successes?' || 19. ΛΑΞΝ, lapis || 20-21. restoration of P.Gauthier, *BE* (2004) no. 303, who suggests τιμ[αῖς | ταῖς καταξίαις] *vel sim.*; [καὶ] ṭ[ῶ]ι δήμωι· στεφάνωι θ̣[αλλοῦ (?)] TIM[...], edd.pr., who see in TIM the beginning of a form of τιμάω or of τιμή.

1358. Silandos (area of)? Proclamation of the god Meis, 99 A.D. *SEG* XLVII 1654. M. Ricl, *EA* 35 (2003) 102-106, republishes the text (English translation), which she regards as a sacred law rather than as a confession inscription, with a new interpretation. She wonders whether the dittography κολάσας ⟦ΑΣ⟧ τοὺς ἰδίους (LL. 2-3) may have been caused by originally designating the ἴδιοι as citizens of Silandos (ἀστοὺς ἰδίους; cf. *I.Didyma* 159 II). She interprets LL. 2-4 (Μεὶς ἐξ Ἀττάλου κολάσας τοὺς ἰδίους περὶ τῶν ἰδίων ὑπαρχόντων) as an elliptical phrase meaning 'Meis ex Attalou, having punished his own people, (says) about his own possessions etc.' (ed.pr. connected κολάσας with περί, but this verb is in confession inscriptions usually followed by διά or ὑπέρ). M. finally takes as the subject of LL. 6-9 the ἴδιοι in L. 3: they are instructed to 'provide for themselves from their own means' instead of using the god's possessions.

1359. Tabai. For an inscription, possibly belonging to this city, cf. our lemma no. 1342.

1360. Tabala (Yurtbaşı, formerly Davala). Honorary decree, 63/62 B.C. *SEG* XLIX 1694. P.J.Thonemann, *EA* 36 (2003) 106-108, republishes the inscription with different restorations.

[Ἔτο]υς κβ' · ἔδοξε [τῇ βουλῇ καὶ τῷ]
[δήμῳ, γ]νώμη στρατ[ηγῶν καὶ γραμμα]-
[τέως τ]οῦ δήμου· ἐπ[εὶ - - - name - - -]
[. .]νίου τῶν πολ[ιτῶν ἀνὴρ καλὸς καὶ]
[ἀγ]αθὸς καὶ γένο[υς ἀεὶ τὰ συμφέρον]-
[τ]α τῷ δήμῳ πεπο[ιηκότος, καὶ αὐτὸς (?) ἐν]
πολλοῖς καὶ μεγά[λοις κινδύνοις δια]-
[σ]ῴιζων διὰ παντὸς [τὴν πίστιν καὶ ἀνα]-
[στ]ρεφόμενος ἀξίως [αὐτοῦ τε καὶ τῆς]
[τ]ῶν π[ρ]ογόν[ων e.g. ἀρετῆς - - - - - - -]
- -

5-6. [ἀγ]αθὸς καὶ γενό[μενος - - -| .]Α τῷ δήμῳ πεπο[ιημένος - - -], *SEG*; T. refers to *MAMA* VI 173 L. 9 and *IG* XII.6.1218 LL. 7/8 || 6-8. [- - -]| πολλοῖς καὶ μεγά[λοις - - -| . .]ΖΩΝ διὰ παντὸς [- - -], *SEG*; for T.'s restoration, cf. *Aphrodisias and Rome* 30 LL. 2-4 and 8-10; *IGR* IV 298 LL. 5-7 and 471 LL. 6/7 with Robert, *Ét.anat.* 54 [or [ἀγῶσιν] in L. 7, if it refers to legal claims, Chaniotis] || 8-10. [- - - ἀνα|στ]ρεφόμενος ἀξίως [- - -] | [τ]ῶν π[ρ]ογόν[ων - - -], *SEG*; T. compares *SEG* XLVI 1721 LL. 10/11.

1361. Temenothyrai. Seal of the *patrikios* and *logothetes* Theophylaktos (or Staurakios?), 8/9th cent. A.D. Seal on a flan too small for it; inscription on the obverse partially as a cross-shaped monogram, partially between the cross-bars; on the reverse, inscription within a wreath. Bought from a villager in Uşak, now in the museum at Afyon. Edd.pr. V.Bulgurlu–A.Ilaslı in *op.cit.* (our lemma no. 1449) 141 no. 19 (ph.).

Obverse: [Θεοτόκε or Κύριε] β(οήθει) [τῷ σῷ] δο̣ύλῳ
Reverse: [Θεοφυλ]άκ̣τῳ | [πατ]ρικ(ίῳ) (καὶ) λο|[γοθέτῃ] τ(ῶν) ἀγε[λῶν]

Reverse: 1. or [Σταυρ]ακ̣ίῳ, edd.pr. || 2. καί abbreviated as 'S' || 2-3. 'supervisor of state herds of horses and mules used for the transportation of baggage and the cavalry', edd.pr., who refer to other seals of logothetai, among whom neither name occurs; a similar type of seal (9th cent.) belonged to a *spatharios* and *tourmarches* Theophylaktos, who may be the same man.

1362. Thyateira. Honorary inscription for a gymnasiarch, 2nd cent. B.C. (?). *TAM* V 2.855. P.J.Thonemann, *EA* 36 (2003) 99/100, suggests reading at the end of L. 6 ἕκτη[ι], which would point to Eumenes II as the king to whom birthday honors were to be paid; it is known that he was born on the sixth of Lenaion (*I.Didyma* 488 LL. 8-10).

AIOLIS

1363. Aigai. List of tributes and privileges, early 3rd cent. B.C. *SEG* XXXIII 1034; also in C.Chandezon, *op.cit.* (see our lemma no. 2144) 201-205 no. 52 (French translation, comm.). In the context of an article on the royal economy in the Hellenistic period, R.Descat in *L'Orient méditerranéen* (see our lemma no. 1181) 159-165, presents the text and a French translation. He suggests restoring in A initio [Κωμῆτας εἰς Πυlθ]έαν, Πυθέας being the owner of an estate given to him by the king. The inscription lists the tributes and the privileges of a village community situated in the *chora basilike*. On palaeographical grounds (stoichedon; xi written as Ξ) he dates the text to ca. 310-300 B.C.

C.Schuler in V.Chankowski–F.Duyrat (edd.), *Le roi et l'économie* (TOPOI, Suppl. 6; Lyon-Paris 2004) 528-532, points out that much more than one line is lost initio, prefers ed.pr.'s restoration [δωρ]εάν (adverb) and suggests that the rural community concerned may have to pay the δεκάτη (A LL. 1/2) for land given to it by the king for nothing (δωρεάν). S. discusses the list of taxes and interprets the λητουργίαι πρὸς στρατείαν as 'Hand- und Spanndienste im Rahmen von Feldzügen' rather than as a reference to the supply of soldiers; the ἐργαζόμενοι may have been involved in road-building, transport of royal goods or the cultivation of royal domains. He is sceptical about Descat's view that they were λαοὶ βασιλικοί on royal land. On 532/533 S. briefly discusses other inscriptions providing evidence for taxes on agricultural products: *TAM* II 1 (*OGIS* 55); *I.Stratonikeia* 501; *SEG* XXIX 1516; XXXVII 859; XLVII 1745 LL. 46/47 [with H. Müller, *Chiron* 35, 2005, 356/357]; *RC* 41, 47, and 51.

1364. Aigai. Epitaph of Lysias, early Hellenistic period. Square block of pinkish andesite with thin, shallow letters (comparable to Malay, *Researches* 2), found in the necropolis of Aigai. Ed.pr. G.Meyer, *EA* 35 (2003) 55-57 (ph.): Λυσίας | Ἡράω

First occurrence of the name Λυσίας in Aigai; Ἡράω: Aiolic genitive with psilosis and -α- for -αι- (characteristic for the Aiolic dialect in Asia Minor), ed.pr., who quotes several examples for the name in this form from the region.

1365. Kyme. Decrees of Kyme and a letter of Philetairos, 280-278 or ca. 270 B.C. *SEG* L 1195. P.Gauthier in B.Virgilio (ed.), *Studi Ellenistici* 15 (2003) 11-19, discusses the inscription, which he dates to ca. 270 rather than to 280-278 B.C., with regard to the cult of Philetairos. He argues that εἰκών for the cult statue is used in connection with ἀκρόλιθον and may thus mean the marble portrait, whereas ἄγαλμα designates the entire statue. There should have been two buildings in the temenos: a sacred room (ἱρὸς οἶκος) of modest size for the cult statue and another one used either as a deposit or for gatherings.

1366. Kyme. Honorary decrees for Archippe, 130-100 B.C. *I.Kyme* 13; *SEG* XXXIII 1035-1041 (cf. XLVIII 2214); XLIII 871. I.Savalli-Lestrade in N.Loraux (ed.), *La Grèce au féminin* (Paris 2003) 247-295, is a French translation of her Italian article summarized in SEG XLIII 871.

1367. Phokaia. Philosophers and sophists with the name Hermokrates, Imperial period. C.P.Jones, *ZPE* 142 (2003) 127-130, examines the inscriptions recording an alleged philosopher and sophist Ἑρμοκράτης who is generally identified with the sophist in Philostr., *VA* 2.25. J. distinguishes between (1) inscriptions that can be attributed to a philosopher Hermokrates: *IGR* IV 1326 (cf. *SEG* XXXI 1054); *CIG* 3414; probably an inscription mentioned by H.Engelmann, *ZPE* 42 (1981) 208 note; *IG* II^2 3797 (with L.Robert in *Laodicée du Lycos* 287 note 4), and (2) inscriptions that can be attributed to a sophist Hermokrates: *I.Ephesos* 2026; *I.Erythrai* 43. Finally, our lemma no. 1385 proves that the philosopher is not identical with the sophist, but was one of his older relatives. – He excludes *IGR* IV 1323 (cf. H.Devijver, *Prosopographia militiarum equestrium* I [Leuven 1976] 383 F 82) and 1325 mentioning a T. Flavius Varus Calvisianus Hermocrates, since he is called neither philosopher nor sophist.

TROAS

1368. Alexandreia. Funerary epigram for Aphrodisios, 2nd/3d cent. A.D. *I.Alexandreia Troas* 90 (Merkelbach-Stauber, *SGO* I 632/633 no. 07/05/04; *GV* 1098; Pfuhl-Möbius 151). R. A.Tybout, *Lampas* 36 (2003) 351 note 86, reads in L. 3 ταύτη⟨ς⟩ γὰρ λάθριος γαμέτης ('her secret lover') instead of ταύτην κτλ. (lapis, editions) and follows W.Peek (*GV*) in reading ⟨α⟩ὐχῶν in L. 5 (ΛΥΧΩΝ, lapis).

1369. Assos. Honorary decree, ca. 100 B.C. *I.Assos* 7. In view of the text in our lemma no. 864 (L. 15), D.Bosnakis–K.Hallof, *Chiron* 33 (2003) 217, restore in L. 13 [συλλ]ῦσαι (not [διαλ]ῦσαι).

1370. Assos. Oath to the emperor, 37 A.D. *I.Assos* 26 (P.Herrmann, *Der römische Kaisereid* [Göttingen 1968] 123 no. 3). H.Cancik in id.–K.Hitzl, *op. cit.* (our lemma no. 2227) 36-39, comments briefly on the text and compares it with Pliny the Younger's letter 10.52 to Trajan in which he reports the annual oath to the emperor. These oaths served the purpose of connecting 'center' and 'periphery', i.e. Rome and its distant parts.

1371. Assos. Dates of inscriptons. On the basis of archaeological criteria, C.Berns, *op.cit.* (our lemma no. 1284) assigns dates to several inscribed monuments. ***I.Assos* 14, 18, and 21**: 1st

cent. A.D. (182 no. 7 B 2; cf. already *I.Assos*); *I.Assos* 27: 1st cent. B.C. (180 no. 7 A 1); *I.Assos* 70: late 1st cent. B.C. (180/181 no. 7 B 1; 2nd cent. A.D.: R.A.Kearsley (with T.V.Evans), *Greeks and Romans in Imperial Asia* [*IGSK* 59; Bonn 2001] 71).

1372. Ilion. Law against tyranny and oligarchy, early 3rd cent. B.C. *I.Ilion* 25; *SEG* XLVI 1562. A.Dössel, *Die Beilegung* -- (cf. our lemma no. 2202) 197-221, reprints the text (German translation) and provides a detailed commentary. She follows R.Dareste–B.Haussoullier–T. Reinach, *Recueil des inscriptions juridiques grecques* II (Paris 1904) 36/37, in assuming that the law was issued as a reaction to a recently abolished oligarchy and argues against its explanation as a preventive measure (in this sense, e.g., *SEG* XLVI 1562).

1373. Ilion. Honorary decree of the κοινὸν τῶν πόλεων for Antikles, ca. 200-150 B.C. Marble stele, found south-east of Ilion, now in the museum at Çanakkale. Edd.pr. T.Özhan–M.Tombul, *EA* 36 (2003) 109-114 (ph.; English and Turkish translations); cf. C.Habicht, *EA* 37 (2004) 91-94; P.Gauthier, *BE* (2004) no. 267.

Ἐπὶ ἀγωνο[θετ]ῶν τῶν περὶ Δημήτριον Πρωτοκλεί-
δου Ἰλιέα, Ἀρισ[τ]οκράτην Σκύμνου Λαμψακηνόν, Ἡρα-
κλείδην Ἀπολ[λ]ωνίο[υ Σκ]ήψιον, Ζωΐλον Μενεστρά-
του Ῥοιτέα, Λυσίαν ΒΟ. [- - - Ο]Υ Ἀβυδηνόν, γραμματεύον-
τος Φαίδρου τοῦ Πολυκ[ράτου]ς Παριανοῦ, Παναθηναίοις μ[ε]-
γάλοις, ἐκκαιδε[κάτ]ηι [τῆς] πανηγύρεως, γνώμη τῶν σ[υν]-
έδρων· ἐ[π]εὶ ἐπε[λθόντες] ἐπὶ τὸ συνέ[δ]ριον οἵ τε νέοι καὶ οἱ ἀ-
θληταὶ καὶ τῶν ἄ[λ]λ[ων τ]ῶμ παραγεγο[ν]ότων εἰς τὴμ πανή-
[γ]υριν πλείους ἀ[ξ]ιο[ῦσιν ἵ]να ἐπισκέψω[ν]ται οἱ σύνεδροι καθό-
[τ]ι Ἀντικλῆς Ἀλ[ε]ξ[άνδρ]ου Λαμψακηνὸς τιμηθήσεται κατ' ἀ-
[ξ]ίαν τῆς φιλοτ[ι]μ[ίας ἃ]μ πεποίηται ἔν τ[ε] τοῖς μικροῖς καὶ ἐν
τοῖς μεγάλοις [Παναθ]ηναίοις· συμφέρον δέ ἐστιν τιμᾶσ(θ)αι
τοὺς καλοὺς κα[ὶ ἀγαθ]οὺς τῶν ἀνδρῶν ἀ[ξί]ως ὧν ἂμ φιλοδο-
ξήσωσιν εἰς [τὴν π]ανήγυριν, Ἀντικλεί[ου]ς δὲ τ[ῆ]ς τε εὐ-
δοξίας τ[ῆ]ς κ[ατὰ τ]ὸ γυμνάσιον τὴμ προσ[ή]κουσαν ἐπιμέ-
λειαμ πεποιη[μέν]ου καὶ κεχορηγηκότος ε[ἰς] τὴν γυμνασια[ρ]-
χίαν ὡς ἐνδ[έχ]ε[τ]αι φιλοτιμότατα καὶ τῶν [λ]οιπῶ[ν] τῶν κατὰ
[τ]ὴν ἀρχὴν [ἐπιμεληθ]έντος ἀξίως τῆς τε [π]ατρί[δ]ος τῆς ἐξ-
αποστει[λά]σης [κ]α[ὶ] τῶν ἄλλων πόλεων τ[ῶ]ν συ[ν]αγουσῶν
[τ]ὴμ πανή[γυ]ριν, κα[ὶ ἐπ]ιφανοῦς γεγονότος [?δι]ότι [ἡ]γεμονικώ-
τατον κα[ὶ κ]άλλιστο[ν ν]ομίσας εἶναι τὸμ παρ[ὰ] τῶ[μ] πόλεων ἔ-
παινον καὶ [.]ΑΥΠΡΞΟΝ [τ]ὰ τίμια φιλοδοξῆσαι πρ[ο]είλετο, οὔτε δα-
[π]άνη[ς] οὐδεμίας φε[ι]σάμενος οὔτε σπο[υ]δῆς καὶ φιλοτι-
[μίας] οὐθὲν ἐλλείπ[ω]ν, διὸ καὶ καλῶς ἔχ[ο]ν ἐστὶν τὸν
[δῆμ]ον τὸν Λαμψακηνῶν ἐπαινεθῆν[αι ὑ]πὸ τῶν πόλε-

[ων τ]ῶγ κοινωνουσῶ[ν] τῆς πανηγύρεως [ἐ]πὶ τῶι ἐξαποσ-
[τεῖλα]ι ἄνδρα ἄξιον τῆς [ἀ]ρχῆς· ὁμοίως δὲ [κ]αὶ τὸγ γυμνασί-
[αρχο]ν Ἀντικλῆν τιμηθῆναι στεφανωθέ[ντο]ς αὐτοῦ χρυσῶι
[στεφ]άνωι καὶ εἰκόνι χαλκῆι καὶ γενομένη[ς τ]ῆς τε ἀναγορεύ-
[σεω]ς καὶ τοῦ ψηφίσματος ἀναγραφέντο[ς κα]θότι ἂν τοῖς συν-
[έδρο]ις δόξηι, δεδόχθαι τοῖς συνέδροις· τε[τι]μῆσθαι τὸν γυμ[ν]α-
[σίαρ]χον Ἀντικλῆν Ἀλεξάνδρου Λαμψακ[η]νὸν στεφάνωι
[χ]ρ[υ]σῶ[ι κ]αὶ εἰκόνι χαλκῆι· τοὺς δὲ ἀγωνο[θέ]τας ποιήσασθαι
[τ]ὴ[ν] ἀναγόρευσιν τοῦ τε στεφάνου καὶ τῆς εἰκόνος ἐν τῶι ἀ-
[γῶν]ι τῶ[ι] γυμνικῶι κατὰ τάδε – στεφανοῦσ[ιν] οἱ νέοι καὶ οἱ ἀθληta[ὶ]
Ἀν[τ]ικλῆν Ἀλεξάνδρου Λαμψακηνὸν στ[εφ]άνωι χρυσῶι καὶ
[ε]ἰκόνι χαλκῆι γυμνασιαρχήσαντα καλῶ[ς κ]αὶ ἀξίως τῆς πα-
νηγύρεως· ἵνα δὲ τὰ γεγραμμένα συντ[ε]λεσθῆι καὶ διαμείνηι
τὸμ πάντα χρόνον, ἐπιμεληθῆναι τοὺς [ἀ]γωνοθέτας ὅπως
[ἀ]ναγραφ[ῆ]ι τὸ ψήφισμα εἰστήλας δύο λε[υ]κοῦ λίθου καὶ ἡ μὲν μί-
[α] ἀνατεθ[ῆ]ι εἰς τὸ ἱερὸν τῆς Ἀθηνᾶς τὸ ἐν Ἰλίωι, ἡ δὲ μία ἀπο-
σταλῆι εἰς Λάμψακον· ἐπιμελὲς δὲ π[ο]ιήσασθαι τοὺς ἀγωνο-
[θ]έτας, ἵνα καὶ ἡ εἰκὼν σταθῆι ἐν Ἰλίωι ἐν τῶι ἱερῶι τῆς Ἀθηνᾶς, ἐ-
[π]ὶ δὲ τὴμ βάσιν τοῦ ἀνδριάντος ἐπι[γ]ραφῆι ὅτι οἱ νέοι καὶ οἱ ἀθλ[η]-
[τ]αὶ Ἀντικλῆν Ἀλεξάνδρου Λαμψακη[ν]ὸν γυμνασιαρχήσαν-
τα καλῶς καὶ ἀξίως αὐτῶν τε καὶ τῆ[ς] πανηγύρεως· τού-
[τ]ωγ γὰρ γενομένων καὶ οἱ λοιποὶ θεωροῦντες κἀξίαν τι-
μωμένους ὑπὸ τοῦ κοινοῦ τῶμ πόλεων τοὺς καλοὺς
καὶ ἀγαθοὺς τῶν ἀνδρῶν καὶ δόξ[η]ς τυγχάνοντας ἀει-
μνήστου προθύμως αὐτοὺς ἐπιδώσουσιν εἰς τὸ ἐπιφα-
νῶς τε καὶ ἀξίως τῆς τε θεᾶς καὶ τῶμ πόλεων συντελέσ-
[θ]αι τὰ κατὰ τὴμ πανήγυριν· τὸν δὲ ἀγωνοθέτην καὶ τοὺς συν-
έδρους τοὺ[ς ἀπ]εσταλμένους ἐκ Λαμψάκου ἀνενεγκεῖν τ[ό]-
δε τὸ ψήφισ[μα Λα]μψακηνοῖς καὶ ἀ[ξ]ιοῦν αὐτοὺς ἐπιμελὲς
[π]οιήσασθαι ὅπως ἀνατεθῆ ἡ στήλη ἐν τῶι τόπωι ὡς κα[λ]-
[λ]ίστωι· ἑλέσθαι δὲ τοὺς συνέδρου[ς] καὶ πρὸς Ἰλιεῖς πρεσβεί-
[α]ν ἥτις ἀξιώσει αὐτοὺς παραδεῖξαι ἐν τῶι ἱερῶι τῆς Ἀθη-
νᾶς τόπον ἐπιφανέστατον εἰς ὃν ἀνατεθήσεται ἥ τε
[εἰκ]ὼν καὶ ἡ στήλη· ἡρέθησαν ἐκ γ' μὲν τῶν ἀγωνοθετῶν
Δημήτριος Πρωτοκλείδου Ἰλιεύς, ἐγ δὲ τῶν συνέδρων Π[υ]-
θόδωρος Μητροτίμου, Πλήξιππος Δημοδόκου Λαμψα-
[κ]ηνοί

Dated according to the letter forms; the decree was issued by the κοινὸν τῶν πόλεων around the sanctuary of Ἀθηνᾶ Ἰλιάς at Ilion (L. 48) and sent to the latter city (LL. 56/57); for the κοινόν see *I.Ilion* 1-18, edd.pr.; the decree has a parallel in *I.Ilion* 2 (for Kydimos from Abydos), H. || 1-6. five agonothetai also in *I.Ilion* 5, followed, as here, by the secretary, but issued at the 'Lesser Athenaia', H. || 1-4. περί (L. 1) means that there were more ἀγωνοθέται than the five men mentioned, edd.pr. [not necessarily: see S.L.Radt, *ZPE* 38 (1980) 47-56 and 71 (1988)

35-38, Corsten] || 1-2. the name Πρωτοκλείδης is not in W.Pape–G.E.Benseler, *Wörterbuch der griechischen Eigennamen* (Braunschweig 1863-1870), edd.pr.; it occurs, however, on a coin of Ilion: A.R.Bellinger, *Troy. The Coins* (Princeton 1961) 24 T 46; cf. L.Robert, *Monnaies antiques en Troade* (Geneva–Paris 1966) 79, H. || 4. initio, ΡΟΙΤΕΑ, lapis; 'Ροιτ(ει)έα, edd.pr., since the ethnic of the city of 'Ροίτειον in the Troas is 'Ροιτειεύς (Steph. Byz. s.v.; cf. Str. 13.1.30); however, H. points to 'Ροιτεύς in *IG* XI.4.582 and F.Salviat, *BCH* 86 (1962) 270-274 || 4. Abydos was destroyed by Philip V in 200 B.C., but a political community of some kind must still have existed afterwards since the Senate ordered Philip in 196 to evacuate the city and declared it free, H. || 6. the 16th day was presumably (one of) the last day(s) of the festival, H. || 7-9. for ad hoc-associations of people with a common interest (here the neoi, the athletes, and many visitors) cf. Delos (P.Roussel, *Délos, colonie athénienne* [Paris 1916] 33-96) and Rhamnous (R.Osborne in O.Murray–S.Price, *The Greek City from Homer to Alexander* [Oxford 1990] 277-286), H. || 12. in fine, ΤΙΜΑΣΚΑΙ, lapis || 18-19. ἐξ|αποστει[λά]σης, H.; εἰ|[σ]αποστει[λά]σης, edd.pr.; cf. LL. 26-27 || 20-21. edd.pr. suggest [ἡ]γεμονικώ|τατον, which is, as well as [κηδ]εμονικώ|τατον, rejected by H. || 21. [κ]άλλιστο[ν ν]ομίσας, H. and G.; [κ]άλλιστο[ν κ]ομίσας, edd.pr. || 22. edd.pr. cautiously suggest τὰ ὑπ(ά)ρξον[τ]α τίμια 'the valuable things that will exist'; H. agrees with the restoration but translates: 'the honors at hand' (τὰ τίμια = αἱ τιμαί) || 22-23. Kydimos from Abydos must have been much more generous than Antikles since the former is supposed to have supplemented the money given to him by the city with his own means and was therefore also made πρόξενος and εὐεργέτης (*I.Ilion* 2 LL. 11-16 and 34-39), H. || 26-27. ἐξαποσ|[τεῖλα]ι, H.; εἰσαποσ|[τεῖλα]ι, edd.pr.; cf. LL. 18-19 || 28-29. also Kydimos from Abydos was honored with a golden wreath and a bronze statue (*I.Ilion* 2 LL. 17-19 and 39-44), H. || 35. after τάδε, a horizontal stroke with apices as a punctuation mark, edd.pr. || 47. in fine, κἀξίαν = καὶ ἀξίαν, though one expects κατ'ἀξίαν, edd.pr. || 60-61. Π[υ]|θόδωρος may be identical with the Pythodoros who represented Lampsakos in the negotiations between Rome and Antiochos III in 197/6 B.C. (Polybios 18.52), H.

MYSIA

1374. Hadrianoutherai? (area of: Danışment/Balya). Dedication to Zeus Olbios, early Imperial period. Fragment of a white marble relief; remains of feet are discernible: at right perhaps Zeus Olbios, left of him an eagle and perhaps another deity; at left possibly traces of an altar; inscription below the relief. Ed.pr. H.-W.Drexhage in *AMS* 45 (Bonn 2003) 170 no. 10 (ph.).

Θεῷ Διὶ 'Ολβίῳ Νείκα[νδρος]
[.]ας ὑπὲρ αὐτοῦ καὶ τοῦ
υἱοῦ Μειδίου εὐχαριστήριο[ν]

[1. in fine, there is clearly no space for more letters after the alpha: so perhaps Νεικά|[νδ]ρος or Νεικά|[δ]ρος || 3. in fine, ΤΗΡ in ligature: Τ–Ρ, Pleket].

1375. Hadrianoutherai? (area of: Örenköy, north of Danışment/Balya). Dedication to Zeus Olbios, early Imperial period. Fragment of a marble altar. Ed.pr. H.-W.Drexhage in *AMS* 45 (Bonn 2003) 167 no. 2 (ph.).

['Αγ]αθῇ Τύχ[ῃ]
[Δ]ημήτριος
[Θ]εῷ Διὶ 'Ολβίῳ
εὐχαριστήριον
ὑπὲρ ὑγείας v
v ἀνέθηκα v

2. [Δ]ημήτριος [-], ed.pr., who, however, rightly points out that after Demetrios nothing further stood on the stone.

1376. Kyzikos. Decree of Rhodes recognizing the asylia of Kyzikos, early 2nd cent. B.C. (ca. 169-167 B.C.). *SGDI* 3752; Rigsby, *Asylia* no. 166. This decree, dated by Rigsby to ca. 200 B.C., was issued under the eponymous priest of Helios 'Αρατοφάνης. C.Habicht, *REA* 105 (2003) 552, points out that there are two eponymous priests by this name known from the Rhodian amphora stamps; it cannot be Aratophanes II (ca. 109 B.C. according to the chronology established by G.Finkielsztejn). Aratophanes I (period IIIe) is dated to ca. 169-167 B.C.

1377. Kyzikos. The cult of Hadrian. Cf. our lemma no. 2227 bis.

1378. Miletoupolis. Dedication to Meter patroia, Imperial period. *SEG* XXVII 958; *I. Kyzikos* II 12 a. T. Corsten, *EA* 35 (2003) 121/122, republishes the inscription and offers a different interpretation: Μενάνδρου after the name of the goddess (Μητρὶ πατρώιᾳ) is not (*contra* ed. pr.) the father's name of the dedicant Μάτρων, mentioned before the goddess, but belongs to the latter; Menandros was the founder of the cult of Meter patroia in Miletoupolis. [J.Mylonopoulos, *EBGR* 2003 [2006] 357 no. 31, points out that the cult-founder Menandros may nevertheless be Matron's father, and that the latter's name is derived from Μήτηρ who is called πατρώια perhaps as an allusion to the foundation of her cult by Matron's father.]

1379. Pergamon. The Nikephoria once again. *SEG* XLVIII 1484; XLIX 1770. H.Müller, *Chiron* 33 (2003) 433-445, presents an overview of the discussion about the periodicity of the Nikephoria (trieteric or pentaeteric). He emphatically defends the pentaeteric cycle, which results in a 'low' chronology for Diodoros Pasparos' gymnasiarchy in the year of the 29th Nikephoria (69 B.C. instead of Musti's 'high' chronology resulting in 127/126 B.C.). H. analyzes various Pergamene inscriptions in ligth of their possible significance for the 'low' and 'high' chronology debate: *I.Pergamon* 167 (*OGIS* 299): honorary inscription plus decree for Μῆτρις, ἱερητεύσασα τὰ ἔνατα Νικηφόρια; the proclamation of the honors awarded to her is to take place on the second day of the Τριετηρίδες, on which the city presents τοὺς χορούς. The aorist ἱερητεύσασα implies that Metris' priesthood belonged to the past, whereas the proclamation of the honors is a matter for the future. Consequently, the Τριετηρίδες are to be separated from the Nikephoria. Musti's proposition that one day of the Trieterides should be reserved for the celebration of the Nikephoria, i.e., for the actors and musicians in the isopythian and for the athletes in the isolympian version, is to be rejected (cf. Müller 438 with note 102; the whole idea of splitting up the pen-

taeteric Nikephoria into bi-annual isopythian and bi-annual isolympian games is rejected by Müller (and by others: see 437 notes 97 and 98)).

I.Pergamon 223 (*OGIS* 332): text on 441. The *demos* honors Bito who has been priestess of 'Αθηνᾶ Πολιὰς ἐν τοῖς ἀχθεῖσιν ὑπ' αὐτοῦ τεσσαρεσκαιδεκάτοις Νικηφορίοις τοῦ στεφανίτου ἀγῶνος. Whereas it is king Eumenes II who took the initiative to reform the Nikephoria in 182/181 B.C. (see the various inscriptions briefly analyzed by Müller, 438-440: *I.Iasos* 6; *F.Delphes* III.3.240 = *Syll.*[3] 629; *F.Delphes* III.3.261 = *CID* IV 107 = *Syll.*[3] 630), here ὑπ' αὐτοῦ refers to the Pergamene δῆμος. M. infers from ὑπ' αὐτοῦ that there was no longer a monarchy in Pergamon; this fits in with a date of the 14th Nikephoria in 129 B.C. (Musti: 155 B.C.). In 129 B.C. the Romans defeated Aristonikos, which virtually meant the end of the Pergamene monarchy and the concomitant exchange of the 'royal' epithet Νικηφόρος for that of Πολιάς.

I.Pergamon 496, honoring another priest of 'Αθηνᾶ Πολιάς, is perhaps to be dated to the same period as Bito's inscription. In *I.Pergamon* 250 (*OGIS* 337) a priestess of 'Αθηνᾶ (no epithet) is honored in ca. 133 B.C. In that year there was no certainty about the fate of the Attalid monarchy; as a result neither Nikephoros (reminding people of the Attalids) nor Polias (symbol of the new self-confidence of the *demos*) was used. Inversely, in *I.Pergamon* 255 (*Syll.*[3] 982), from the Attalid period, 'Αθηνᾶ is exclusively Nikephoros. Finally, *I.Pergamon* 226 (*OGIS* 324) honors a priestess τῆς Πολιάδου καὶ Νικηφόρου 'Αθηνᾶς during the 18th Nikephoria (113 B.C., according to the 'low' chronology). 'Democracy' was now secure enough and as a result both 'democratic' Πολιάς and 'royal' Νικηφόρος (now referring back to the 'glorious' Attalid period) could be used. [See now for a detailed attempt to refute the views of his opponents, D.Musti (ed.), *Nike. Ideologia, iconografia e feste della vittoria in età antica*, Rome 2005, with reprints of his articles in *RFIC* 1998 and 2000 and a new article *'Isopythios, Isolympios e dintorni'* (149-172, with reactions on the views of Gauthier, Müller and Pleket); articles by M.Santucci, *'Tempi del sacro, tempi della politica. Festeggiare, giurare, "contare" διὰ τριετηρίδος ἢ πενταετηρίδος'* (173-225), P.Stirpe, *'Concomitanze di feste greche e romane con grandi feste panelleniche tra l'età ellenistica e la prima età imperiale'* (227-280) and D.Musti - M.Santucci - P.Stirpe, *'Da Callisseno di Rodi a Diodoro Pasparo: Lo stile Asiano della "Grandezza"'* (281-300), Pleket].

1380. Pergamon. Lease of land by Krateuas, 326/325 B.C. *CIG* 3561; *Syll.*[3] 302; *SEG* XXXIX 1324. H.Müller, *Chiron* 33 (2003) 419-423, gives two photos of the stone now in the Lapidarium in the northern part of the lower agora and reprints the text. In L. 9 the stone has ἀγρόν (a correction into ἀ(ργ)όν is unnecessary), in L. 10 in fine τῶι, in LL. 18/19 ἑκάστονlụ ἐνιαυτοῦ.

1381. Pergamon. Letter of king Eumenes I and honorary decree for the urban strategoi, 261-241 B.C. *I.Pergamon* 18 (*OGIS* 267; *RC* 23). H.Müller, *Chiron* 33 (2003) 423-433, presents the text (no new readings) and argues that the appointment by Eumenes of the five στρατηγοί was an emergency measure meant to remedy the effects of the maladministration of their predecessors. In no way can the text serve as evidence for a *permanent* appointment of *strategoi* by the Attalids: οἱ μετὰ ταῦτα δεικνύμενοι (sc. στρατηγοί in LL. 15/16; see also LL. 27/28: (Eumenes) βουλόμενος τοὺς ἄρχοντας τοὺς καθεσταμένους προθυμοτέρους κατασκευάζειν) refers to an 'Einsetzung in ein Amt' which goes back to 'einen Wahlakt der Volksversammlung'

(429). It is not until the 2nd cent. B.C. that the Attalids appoint an ἐπὶ τῆς πόλεως in the city. *Strategoi* regularly but not invariably proposed decrees in the popular assembly. This procedure has nothing to do with an alleged royal control of the city through the appointment of these magistrates by the kings.

1382. Pergamon. Decree of Pitane about Pergamene arbitration between Mytilene and Pitane, ca. 150 B.C. *I.Pergamon* 245 (*OGIS* 335; *IG* XII Suppl. 142; Ager, *Arbitrations* 146; cf. *SEG* XLII 1106). C.Carusi, *op.cit.* (our lemma no. 2200) 73-80, argues that 'Αστυρηνή (L. 116) does not refer to the known city of that name (near Antandros; Strabo 13.1.51), but to a homonymous town near Atarneus (Paus. 4.35.10), and that, therefore, the peraia of Mytilene did not extend to the north of the Gulf of Adramytteion (cf. already *I.Adramytteion* pp. 163-165 and 248/249). Given the fact that the peraia of Chios and the territory of Atarneus lay at the coast, the disputed land between Pitane and Mytilene should have been inland; it may have been this region which was given by Alexander the Great to Mytilene in 332/331 B.C. before it came to Pitane after the battle of Kurupedion (281 B.C.).

1383. Pergamon. Honorary decree for Menodoros, after 125 B.C. *SEG* L 1211. B.Dreyer, in *op.cit.* (our lemma no. 1312) 84 with note 332, argues that the 'Ρωμαικὴ νομοθεσία (L. 13) is not to be related to the activities of Publius Scipio's legates (autumn/winter 133 B.C.) or to the SC Popillianum (autumn/winter 132 B.C.) but to measures taken by M.' Aquillius and his ten legates in 129-126 B.C. (νομοθεσία = *lex provinciae*).

1384. Pergamon. The cult of Hadrian. *AvP* VIII.3.6. K.Hitzl in H.Cancik-id., *op. cit.* (our lemma no. 2227) 111-116, republishes the inscription in capital letters (ph., including the statue which the text accompanied) and argues that the statue of Hadrian, placed in the central niche of the library in the Asklepieion as a dedication of Fl. Melitine, served as a cult statue. The cult may have been instituted by Melitine who also had the library built.

1385. Pergamon. Honorary inscription for L. Flavius Hermocrates, 150-200 A.D. *AvP* VIII.3.34; Merkelbach-Stauber, *SGO* I 583 no. 06/02/03; cf. *SEG* LII 1194. C.P.Jones, *ZPE* 142 (2003) 127-130, argues that this text refers not to the sophist of this name, but to a philosopher and one of the former's relatives, perhaps his grandfather; cf. our lemma no. 1367.

1386. Pergamon. Letter of Eumenes II concerning the Dionysiac association, ca. 170-160 B.C. *I.Pergamon* 163; *RC* 53. S.Aneziri, *Die Vereine* --- (see *SEG* LI 2279) 387-391 no. D12, republishes the inscription and suggests a different arrangement of the blocks. First column: IB – [lost] – IA – ID (lost or not to be identified) – IC; second column: IIB – [lost] – IIA – IID – IIC; third column: IIIB – [lost] – IIIA – IIID (lost or not to be identified) – IIIC. As a result, the

details of the controversy between the city and the technitai would have the same order in the Pergamene letters as in the royal decisions; in two cases, two blocks with related issues are closer to each other (IIIB – IIC; IID – IIC).

1387. Pergamon. Byzantine seals, 7th/8th cent. A.D. Three lead seals. Ed.pr. H.Voegtli, *Die Fundmünzen aus der Stadtgrabung von Pergamon* (Pergamenische Forschungen 8; Berlin-New York 1993) 72 (ph.): **1)** † Ἰωάννο[υ] (obv.) ἀ[π]ὸ ἐπ[άρ]χων † (rev.) (no. 1013; 7th/8th cent. A.D.); **2)** † Θεοτόκε βοήθ(ει) Θαλασίῳ † (obv.) † στρατηλάτ(ῃ) (καὶ) ἄρχοντ(ι) Λυδίας (rev.) (no. K1014; early 8th cent. A.D.); **3)** Θεοτόκε βοήθει τῷ δούλῳ σου Βαρασβακουρίῳ πατρικίῳ (monogram; obv.) κόμι|τι τοῦ βα|σιλικοῦ Ὀψ|κίου καὶ στ||ρατηγ(ῷ) [τ(ῆς)] Θρ|άκης (rev.) (no. K1015; early 8th cent. A.D.).

1388. Prokonnesos. Inscriptions in the marble quarries, ca. 150-550 A.D. N.Asgari, T. Drew-Bear in J.J.Herrmann, Jr.–N.Herz–R.Newman (edd.), *ASMOSIA 5. Interdisciplinary Studies on Ancient Stone* (Proceedings of the Fifth International Conference of the Association for the Study of Marble and Other Stones in Antiquity, Museum of Fine Arts, Boston, 1998 [London 2002]) 1-18, publish 46 items with inscriptions or marks, incised as well as painted, from different marble quarries and two from the modern village of Saraylar on the island. Among them are 18 Latin (evidence for the presence of Roman administration) and 31 Greek inscriptions; for the intelligible ones among the latter see our lemmata nos. 1389-1407. Latin was used during the High Imperial period, while Greek was used later. Only 10% of the 'shaped artifacts found in the quarries ... bear inscriptions', a small percentage compared to Dokimeion. However, the inscriptions in Dokimeion were on *pavonazzetto*, not on white marble, whereas there was only white marble at Prokonnesos, so that the difference may, in fact, not be as large as it seems. There are only four or five types of quarry control marks, most of them on capitals, followed by those on column bases. A. and D.-B. conclude that in the late Antique/early Christian period the quarries produced mainly for Constantinople, in which context they refer to an acclamation for the imperial procurator Θάλασσος (Robert, *Hellenica* XI-XII 25-27).

1389. Prokonnesos. Dedication to Herakles Kallinikos, Imperial period. Herm, broken below, head missing. The inscription is right below the neck on a smoothed surface of the pillar. Edd.pr. N.Asgari, T.Drew-Bear in *op.cit.* (our lemma no. 1388) 16 no. 46 (ph.; English translation).

Ἀγαθῇ τύ-
χῃ · Κοσμι-
ανὸς Ἡρακ-
λεῖ Καλλειν-
εἰκῳ εὐχ-
ήν

2-3. Kosmianos may have been responsible for the quarry operations, edd.pr. || 3-5. Herakles Kallinikos as protector against the dangers of work in a quarry, edd.pr.

1390. Prokonnesos. Νικᾷ-inscription in a marble quarry, early Byzantine period. Near the top of a vertical face of a quarry at Mandıra. Edd.pr. N.Asgari, T.Drew-Bear in *op.cit.* (our lemma no. 1388) 5 no. 9 (dr.). [- ? -]Η[- - -]ΙΗ̣Η̣Ζ̣Α τύχη [- - -] . Η̣Ε̣[- - -] † | † Δ[- - -]

Since several seats for a stadium or a hippodrome (probably in Constantinople) were found nearby, edd.pr. suggest e.g.: νικᾷ ἡ τύχη τῶν Πρασίνων.

1391-1392. Prokonnesos. Inscriptions with Christian sentences in the marble quarries, early Christian period. N.Asgari, T.Drew-Bear in *op.cit.* (our lemma no. 1388) 2-4 (ph.; English translations).

1391: 2/3 no. 2. **Christian sentence.** Incised at the top of a rock slope at Silinte. The sentence is to the left of a geometric motif, above which is inscribed ☧ ΧΜΓ ☧ [for the meaning of ΧΜΓ see *SEG* XLVI 1955 and L 771 (49)].

† σταυ-
ροῦ προ-
κ̣ειμέν-
ου (οὐ)δὲν
ἰσχύη φ-
θόνος †

[For an almost identical text see our lemma no. 1792] || a late antique iambic trimeter; it was inscribed, before work in the quarry started, to protect the workmen, edd.pr. || 4. the haplography of ου is *metri causa*, edd.pr. || 5. read ἰσχύει, edd.pr.

1392: 3/4 no. 5. **Christian acclamations.** Four crosses on bases (**A-D**), around the arms of which the letters are inscribed, at the foot of a rock slope at Salta Tepesi.

A [Ἰ(ησοῦ)ς - Χ(ριστὸ)ς]
νι - κᾷ

B Θ - [-?-]
Θ - ΦΕ

C [Φ(ῶς) - Χ(ριστοῦ)]
φ(αίνει) - π(ᾶσιν)

D Α - Ω

B. No restoration suggested by edd.pr. || **C.** Cf. our lemma no. 1867 (2).

1393-1398. Prokonnesos. Owners' inscriptions in the marble quarries, Imperial to early Christian periods. N.Asgari, T.Drew-Bear in *op.cit.* (our lemma no. 1388), publish several inscriptions and dipinti which indicate the owner of a quarry or a worked piece.

1393: 5/6 no. 10 (ph.; English translation). **Owner's inscription of Apollodoros, Imperial period.** Incised in a rock outcropping in the Filiz Mermer quarry area at Mandıra: Ἀπολλοδώρου

The only text of this kind with a personal name in the genitive; the second lambda is added in smaller script after and above the first one, edd.pr.

1394: 14 no. 39 (ph.; English translation). **Owner's inscription (dipinto) of the priest Antonios, early Christian period.** On a column base at Doğu Çamlık, written upside-down in red paint: Ἀντωνίῳ πρ(εσβυτέρῳ)

1395: 4/5 no. 7 (ph.; English translation). **Owner's inscription of the Mother of God, early Christian period.** Cut in the face of a quarry west of the Salta Valley: † λατομ(εῖον) τῆς Θεωτόκου | τῆς ἐν τῷ ὄρι †

The quarry 'was the property of a church of the Virgin Mary on the island located "on the mountain"', edd.pr.

1396: 14 no. 40 (ph.; English translation). **Owner's inscription (dipinto) of the Mother of God, early Christian period.** Written in red paint on an Ionic capital: Θ(εο)τ(όκ)ῳ τοῦ [- - -]

On stylistic grounds dated to the Theodosian period (379-450 A.D.). B.Puech, *An.Ép.* (2002) [2005] no. 1378 ‖ the column was destined for a church of the Mother of God, edd.pr.

1397: 15/16 no. 43/44 (ph.). **Owner's inscriptions (dipinti) of a church (?) of the Savior, early Christian period.** Written upside down in red paint on two Ionic capitals at Köyüstü: **A**: ΑΓ⁝ ΜΥ ΣΩΤ **B**: ΑΓΙỌ ΣΩ

Edd.pr. interpret both texts as ἁγίου σωτ(ῆρος); the capitals may have been 'destined to a church or monastery dedicated to St. Savior'.

1398: 15/16 no. 45 (ph.). **Owner's inscription (dipinto) of Eugenios, early Christian period.** Written up-side-down in red paint on an Ionic capital at Abrusüstü: Εὐγεν(ίου)

1399-1406. Prokonnesos. Inscriptions and dipinti containing personal names in the marble quarries, Imperial to early Christian periods. N.Asgari, T.Drew-Bear in *op.cit.* (our lemma no. 1388), publish several inscriptions containing personal names, the function of which is not clear.

1399: 4 no. 6. **The deacon Nikephoros, early Christian period.** Cross on a stepped base, incised on a rough surface of a face of a quarry at Salta Tepesi; L. 1 on either side of the cross, the first five letters of L. 2 inside the base, the remaining letters outside: δη - άκων | Νικηφώρος

1400: 5 no. 8 (ph.). **Auphidios, high Imperial period.** Near the crest of a ridge at Mandıra: Αὐφ(ιδίου)

Edd.pr. recognize the Latin name Aufidius, but they suggest no case; Αὐφ(ίδιος), B.Puech, *An.Ép.* (2002) [2005] no. 1373; Αὐφ(ιδίου), M.Sève, *BE* (2004) 53.

1401: 9 no. 19 (ph.). **Anton(i(n)us), late Imperial period.** Corinthian capital in a quarry at Silinte. On one side of the abacus an incised 'R' with traces of red paint. Edd.pr. argue against its interpretation as a mark of rejection, since it was clearly cut before the capital was finished; rejection may have been indicated by '~~R~~', written on some other items. On the lower cylindrical part a dipinto in red paint: . ΑΝΤΩΝ

The first letter may have been ~~R~~, edd.pr., who suggest no restoration of the name.

1402: 10 no. 23 (dr.). **Anton(i(n)us), late Imperial period.** Dipinto in red paint on a column base in a quarry at Silinte: ~~R~~ ΑΝΤΩΝ

1403: 10 no. 24 (dr.). **Anton(i(n)us), late Imperial period.** Two dipinti in red paint on opposite sides of a Corinthian capital in a quarry at Silinte: . ΑΝΤΩΝ – ΙΜΡΠΤΟ

1404: 12/13 no. 35 (ph.; dr.). **Theo- and Ioannes (?), late Imperial period.** Mentioned in N.Asgari, *AST* 12 (1995) 107/108 (ph.). Dipinto in red paint and cursive script on a column base: Θεοι(- -)S | ΙΩ(άννης)

Each line ends with an abbreviation sign (L. 1: S; L. 2: a vertical stroke, to the left connected with the omega), so that there are two names, edd.pr. ‖ 1. Θεοδ(-), M.Sève, *BE* (2004) 53.

1405: 13 no. 37 (ph.; dr.). **Mart-, late Imperial period.** Dipinto in red paint on a column base in a quarry at Doğu Çamlık: Μαρτ(- -)

The Latin name Martinos, Martianos, Martinianos, or Martialis, etc., edd.pr.

1406: 13 no. 8 (ph.; dr.). **Nymphon, late Imperial period.** Dipinto in red paint on a column base in a quarry at Doğu Çamlık: Νύμφων

1407. Prokonnesos. Quarry marks, single letters and numerals, Imperial to early Christian periods. N.Asgari, T.Drew-Bear in *op.cit.* (our lemma no. 1388), publish several letters and marks, the meaning of which is not always clear (ph.; dr.). Nos. 3/4 are on rock faces, nos. 20/21 on column shafts, nos. 31/32, 34, and 41 on capitals, nos. 42 and 47 on column bases, no. 48 on a balustrade pillar; nos. 3/4, 20/21, 32, and 34 are in a quarry at Silinte, nos. 41/41 in a quarry at Doğu Çamlık, nos. 47/48 in an ancient settlement at Saraylar. **3 no. 3**: + ΒΑ; **3 no. 4**: ΜΒ (beta retrograde); **9 nos. 20/21**: mark in the shape of two triangles next to each other and joined at one corner; **12 no. 31**: ΑΒΙΓ; **12 no. 32** (painted): ỊΠ·8 (the first letter consists of a longer lower and shorter upper part with a gap in between); **12 no. 34** (painted): a sign consisting of two 'C' (the second retrograde) with a dot between them; this may not be a control mark, but perhaps

'an indication destined to aid in the dressing of the capital'; **14 no. 41** (painted): MB̤ . (perhaps a numeral: 42?); **14 no. 42** (painted): unintellegible, perhaps similar to no. 41; **16/17 no. 47**: EP (perhaps a name like Ἑρμίας, Ἑρμογένης, etc.); **17 no. 48**: B – O.

BITHYNIA

1408. Bithynia. Life in the province. C.Marek, *Pontus et Bithynia. Die römischen Provinzen im Norden Kleinasiens* (Mainz 2003), publishes a lavishly illustrated synthesis on the political, religious, cultural, agonistic, and socio-economic history of the province. Many inscriptions are mentioned in passing; several of them are presented in truly excellent color photographs and discussed in some detail. Their sheer number defies enumeration. Unfortunately, there is no epigraphical index. But perhaps such an index is not to be expected in a book aiming at both a scholarly and an educated lay public. On 199 a brief list of photographs of inscriptions.

1409. Bithynia. Travel and the intellectual elite. H.Fernoux in H.Duchêne, *Voyageurs et Antiquité classique* (Dijon 2003) 61-72, examines the effects the voyages of Bithynian intellectuals had on their social standing in, and on their own perception of, their home towns. Connections between Bithynian cities and the outside world were facilitated by the *Pax Romana* and, in its wake, the Roman road system. Besides Arrian and Dion of Prusa, F. studies the philosophical 'school' of the Avianii in Prusa ad Olympum and its relation to the city of Hadrianoi in the province of Asia (*I.Prusa* 17/18), the young Θεόδορος from Agrippeia who died during his education in Claudiopolis (*I.Klaudiupolis* 70), and Σηδᾶτος ὁ πρὶν Θεόφιλος from Nikaia (H.Halfmann, *Die Senatoren aus dem östlichen Teil des Imperium Romanum bis zum Ende des 2. Jahrhunderts n. Chr.* [Göttingen 1979] 164 no. 78).

1410. Bithynia. (Early) Byzantine epigraphy. On the basis of the epigraphic evidence, G. Kiourtzian in B.Geyer–J.Lefort (edd.), *La Bithynie au Moyen Age* (*Réalités byzantines* 9; Paris 2003) 43-64, presents an analytic overview of early Byzantine epigraphy in Bithynia. For his purpose, he defines 'Bithynia' as the region between and including Kyzikos and Nikomedeia. The Christian inscriptions total 250, 160 of which are usable, and the majority dates to the early Byzantine period (4th-6th cent. A.D.), about two thirds of them being epitaphs. K. discusses the following subjects: classification of the inscriptions according to their genre; form of the monuments; chronology; society; culture and beliefs. In appendix I (57-61), K. gives a brief overview of the (ca. 30) inscriptions of the Byzantine period (8th-13th cent.; French translations; notes), and in appendix II (61-64) he publishes four new texts (one Latin and one late text; for the other two see our lemmata nos. 1414/1415) and republishes another one with some suggestions (our lemma no. 1417).

1411. Krateia-Flaviopolis. Honorary inscriptions for Septimius Severus and Caracalla, 210/211 A.D. *IGR* III 147 and 1453 (Sept. Severus) and *SEG* XLIV 1001 (Caracalla); cf. *SEG* XLVII 1676. M.Christol in *op.cit.* (our lemma no. 1352) 116-126, points out that both texts are likely to have been found in the same village, Çukurca, east of Gerede. To the text in *IGR* he adds a first line ['Αγαθῇ Τύχῃ] analogous with *SEG* XLIV 1001. Both texts were erected by the same person, T. Δομίτιος Οὐαλεριανός, honoring the emperors as τὸν ἴδιον σωτῆρα καὶ εὐεργέτην. Reflections on the Δομίτιοι on record in Bithynian inscriptions, especially Μᾶρκος Δομίτιος Οὐαλεριανός honored in *I.Prusias* 45 and possibly the son of Titus Domitius Valerianus. C. cautiously suggests that the family may have originated in Krateia-Flaviopolis, and that T. Domitius Valerianus may have erected the inscription upon his son's admittance to the Senate.

1412. Nikaia. Epitaphs of a family, 2nd (or 3rd?) cent. A.D. *I.Iznik* 1239/1240. T.Corsten, *EA* 35 (2003) 120/121, republishes the inscriptions (German translation) and argues that they were erected for members of the same family.

1413. Nikaia. Epitaph, 1st cent. B.C. G.Kleiner, *MDAI(I)* 7 (1957) 8 (mit A.M.Schneider, *Die römischen und byzantinischen Denkmäler von Iznik-Nicaea* (Berlin 1943) 7/8; ph.). C.Berns, *op.cit.* (our lemma no. 1284) 36 and 238/239, gives a description and a date of the funerary shrine; we repeat the inscription above the door, since it is missing from *I.Iznik*: μνημόσυνον

1414-1415. Prusa (area of: Tahtalı). Two epitaphs, 5th/6th cent. A.D. Ed.pr. G.Kiourtzian in *op.cit.* (our lemma no. 1410) 62/63 nos. 2 and 3 (ph.; French translations).

1414: 62 no. 2. **Kornoutos, 5/6th cent. A.D.** Marble plaque; inscription in a tabula ansata. To the right of the text, the beginning of another inscription in a tabula ansata, of which only the first few letters of each line are preserved (L. 1: †[- -]; L. 2: ΠΡΧ[- -]; L. 3: HP[- -]).

[†] Ἐτελεύτησεν τὸ πέ|[δ]ί(ον) Κορνοῦτος ἐτῶν ε' | μη(νὶ) Δημητρέου κζ'

1-2. Abbreviation marks (ˢ), ed.pr.; read παι[δ]ίον, M.Sève, *An.Ép.* (2003) [2006] no. 1651 || 3. μη(νί) abbreviated as a my with a smaller eta above; the same in the month name; read Δημητρίου, ed.pr., who draws attention to the use of the Bithynian month name still in this period.

1415: 63 no. 3. **Theodoros, 6th cent. A.D.** White marble plaque.

['Ε]νθάδε κατάκιτε Θε-
ώδορος ὁ τῖς θεωφιλοῦς
μνῆμις, ἀναγνόστις γενά-
μενος τῖς ἁγίας τοῦ Θ(εο)ῦ με-

γάλης ἐκλισίας· τελευτᾷ
μη(νὶ) Νοεμβρ(ίῳ) ια΄ ἰνδ(ικτιῶνος) β΄ ἀνύ-
σας χρόνους κδ΄

[1-5. Read ... Θεόδωρος ὁ τῆς θεοφιλοῦς μνήμης, ἀναγνώστης γενόμενος τῆς ... ἐκκλησίας, Corsten] || 4. abbreviation indicated by a cross-shaped bar above ΘΕ, ed.pr. || 4-5. perhaps Hagia Sophia in Konstantinople, which would make Theodoros lector at the patriarchate, ed.pr. || 6. abbreviations: my with smaller eta above; cross-shaped bar above the month name; INΔ^S, ed.pr. || 6-7. numbers indicated by a horizontal bar above, ed.pr.

1416. Prusias ad Hypium (area of). Honorary inscription, ca. 2nd cent. A.D. Base, moulded above, found in the village of Dadalı near Akcakoca. Ed.pr. A.Kolb, *EA* 36 (2003) 115-119 (ph.).

Ἀγαθῇ τύχῃ·
τὸ δεκάνιον τὸ Λεαδειτῶν
τὸν ἑαυτῶν ἔγδικον ἐτίμη-
σε [2-3]ẠḲ[- ca. 5 -]N Φιλίππου
vacat ἀρετῆς ἕνεκεν vacat

2. The term δεκάνιον is unattested so far; it is derived from δεκανός (leader of a group of about ten men; cf., e.g., *P.Oxy.* 2859 with introduction; A.S.Hall, *AS* 18 [1968] 70 no. 12 and 79 no. 26) and may here designate the management of an association (or a group of leaders of the *decuriones*, the slaves of an estate), ed.pr., who compares also the similar, but unrelated, term δεκανία for a military building (e.g., in Adraha/Arabia: *SEG* XVI 813/814; *IGR* III 1286) or a plot of land (*SEG* XL 1268; *I.Ephesos* 3221); the Λεαδεῖται may be an association (cultic and/or professional) or an ethnic group, perhaps the inhabitants of a village on the territory of Prusias; in the latter case, the δεκάνιον would have been a leading group of villagers, ed.pr., who refers to C.Marek (our lemma no. 1408) 75 ('Ausschuß eines Dorfrates?') || 3. the ἔγδικος was in this time a lawyer who acted on behalf of a city or an association, ed.pr. || [3-4. the photo seems to show ἐτίμη|σεν, Corsten] || 4. ['Ηρ]ạḳ[λείδη{ν] ?, ed.pr.

1417. Strobilos. Epitaph of Thekla (?), 6th cent. A.D. *I.Apameia und Pylai* 134; *SEG* XXXVII 1083. G.Kiourtzian in *op.cit.* (our lemma no. 1410) 64 no. 5, republishes the inscription with most of the modifications reported in *SEG*. He restores LL. 1-2 [† † Ἐνθά- † † |δ]ε κτλ. (the previous edd. have [- - - ἐνθά|δ]ε κτλ.) and suggests a different reading for the date in LL. 6-8: [μηνὶ Ὀ]|κτοβρίῳ ὀ[γδόῃ, ἰνδ. δ]|εκάτην (previous edd.: [μηνὶ Ὀ]|κτοβρίῳ ὀ[γδοκαιδ]|εκάτην).

1418-1420. Tios. Lead weights, Imperial period. Five round lead weights of different size with handle, apparently based on a standard of a *mina* of ca. 500 g; two items have no or only an illegible inscription. Ed.pr. in the auction catalogues *Triton* (New York) 6 (2003) lot 293 (cf. a similar weight, without inscription, in Gorny & Mosch, *Giessener Münzhandlung* [München] 126 [2003] 3021). Cf. P.Weiß, *Chiron* 35 (2005) 428, and id. in C.Howgego–V.Heuchert–A.Burnett, *Coinage and Identity in the Roman Provinces* (Oxford 2005) 67 [P.Weiß–K.Ehling, *Chiron* 36 (2006) 377 note 30, mention two further Bithynian weights, to be published shortly].

1418: *Triton* 6 (2003) 293 (ph.); Weiß 428 and 67. **Weight of 10 *minae* (4885 g), Imperial period.** On A Dionysos, on B Zeus.
A: (inner rim) Ἀγαθῇ τύχῃ βουλῆς δήμου Τιανῶν | (handle) N over M
B: (inner rim) [- - -]APEIANOC[- - -]TATHCE[- - -]C[- - -]O[- - -] | (outer rim) [- - -] | (handle: four countermarks)

A. Text of W.; IOVLHS DEMOV TIANWN AGAQH TVXH, ed.pr. || B. name and function of the donor are missing, W.

1419: *Triton* 6 (2003) 293 (ph.); cf. Weiß 428 and 67. **Weight of 2 *minae* (1197 g), Imperial period.** On A Hermes, on B Zeus.
A: (inner rim) [Ἀγαθῇ] τύχῃ [- - -] | (outer rim) PITA[- - -] | (handle: two countermarks)
B: (inner rim: illegible inscription)

A. [- - -]TVXH[- - -], ed.pr.

1420: *Triton* 6 (2003) 293 (ph.); cf. Weiß 428 and 67. **Weight of 1/2 *mina* (240 g), Imperial period.** On A 'sacrificial axe or pelekys (?)', on B uncertain object.
A: (inner rim) [Ἀγαθῇ] τύχῃ [βουλῆς δήμ]ο[υ Τιανῶν?]
B: (inner rim: illegible inscription)

A. Suggestion based on no. 1418, Corsten; [- - -]TVXH[- - -]O[- - -], ed.pr.

PONTOS

1421. Pontos. Life in the province. Cf. our lemma no. 1408. See also H.Lindsay in D. Dueck–H.Lindsay–S.Pothecary (edd.), *Strabo's Cultural Geography. The Making of a* kolossourgia (Cambridge 2005) 180-199.

1422. Amaseia. Funerary epigram for Severus, Roman Imperial period. Merkelbach-Stauber, *SGO* II 382/383 no. 11/08/05; *GV* 1628. R.A.Tybout, *Lampas* 36 (2003) 340 note 31, reads in L. 5 φυλά(σσ)ων instead of φυλάξων (lapis; editions).

1423. Amastris. Epitaph of Simis and his family, 111/112 A.D. *SEG* XXXV 1326; Marek, *Stadt* 171 no. 50. T.Corsten, *EA* 35 (2003) 117-120, republishes the inscription with some differences (German translation).

"Ετους απρ', μηνὸς Δίου· Σιμις Σι-
μει καὶ τούτου γυνὴ Σιμιοκενις, θυγά-
τηρ Λεθυαίου, οἰκηταὶ Ερένας, καὶ τού-
των υἱοὶ Τοκαλος καὶ Μόκων καὶ Κάλος,
θυγάτηρ Κηνις καὶ Κουζαλα ἀνέθηκαν
ἀρετῆς χάριν· οἱ παράγονζες·
χαῖρε.

A family with mainly indigenous names, almost all of which seem new, C. || 1-2. Σιμισσιμει, previous edd.; Σιμις is presumably an indigenous name with the genitive in -ει, C., who refers to numerous examples in Zgusta, *KP* || 3. Λεθυαῖος is a so far unattested Greek name, C.; οἰκῆται, *SEG* (οἰκέται?, Herrmann in app.cr.); οἰκεταί, M.; οἰκηταί (photo in M.): the deceased were inhabitants of a village called (H)Erena, C. || 4. of all personal names in the inscription, only Μόκων and Κάλος are attested so far; Μόκων is non-Greek and occurs only once (*IG* IX.1² 2.571; Akarnania); for the Greek name Κάλος cf. *LGPN* I, II, and III.A s.v., C. [now also *LGPN* IV s.v.] || 5. θυγάτηρ should presumably be in the plural, since two, apparently female, names follow, C. || 5-6. ἀνέθηκαν | ἀρετῆς χάριν seems to be influenced by the wording of honorary inscriptions, C. || 6. παράγονζες must be a mispelling of παράγοντες, *SEG*.

1424. Amastris. Amphora stamps. For amphora stamps attributed to Amastris, but possibly from Herakleia (Pontica) see our lemma no. 1429.

1425. Amisos. Inscriptions. S.Atasoy in D.V.Grammenos–E.K.Petropoulos, *Ancient Greek Colonies in the Black Sea* (Thessaloniki 2003) II 1361/1362 gives a brief overview of the epigraphy of the city and of the inscriptions mentioning citizens abroad (cf. also our lemma no. 1427).

1426. Amisos. Funerary epigram for Epiphania, 3rd cent. A.D. Merkelbach-Stauber, *SGO* II 348 no. 11/02/02. In a review of *SGO* II, A.Martin, *AC* 72 (2003) 499, points to parallels for some verses of the epigram; for v. 1 cf. Homer, *Il.* 22.503; for v. 3 cf. Apollonios Rhod. 3. 716; for v. 4 cf. Homer, *Il.* 13.88 and *Od.* 8.86.

1427. Amisos. Mosaic inscription, late Roman–early Byzantine periods. Mosaic showing Achilleus and Thetis (M.Akkaya, *Turing* 82-361 [1994] 47-50 [non vidimus]); L. 1 above the figures, L. 2 below. Mentioned by S.Atasoy in *op.cit.* (our lemma no. 1425) 1349/1350 and 1374 (ph.). No text, we read from the photograph: 'Αχιλλεύς – Θέτις | 'Ορέντης ἐψηφοθέτησα

[The name 'Ορέντης is rare but occurs five times at Athens (*LGPN* II s.v.; in *LGPN* IV s.v. an example from Tomis), which is an additional sign for close connections between this city and Amisos (cf. Atasoy p. 1362), Corsten.]

1428. Herakleia. Amphora stamps. V.I.Kac in *The Cauldron of Ariantas* 261-278, presents a revised chronology of the fabricants and eponyms mentioned in the stamps of the amphoras of Herakleia Pontica (late 5th-early 3rd cent. B.C.). He rejects the recent attribution of these stamps to Apollonia Pontica by P.Balabanov in *Studia in memoriam Ivani Galabov* (Burgas 2000) 101-195 (with remarks on the chronology; cf. id. in *Ol'vija ta antičnij svit* [Odessa 2001] 20/21; non vidimus). Early fabricants (late 5th cent. B.C.): 'Αγάθων I, Αἰάκης, 'Αρίσταρχος, Γῆρυς, 'Εργασίων, 'Ερμαγόρας, 'Ερμᾶντος, Εὐφράνωρ, Εὐῶπις, Κώκημος, Μέκων, Μίκκος, Νικασίων, 'Ραμφίας, Σάμυος, Σύρος, Τιμάσανδρος, Φώκριτος, Χαρέσιος. Fabricants of the early and middle period (late 5th cent.-ca. 390 B.C.): 'Αργεῖος, 'Αρίστιππος, 'Αρίστων, 'Αρχέλας, 'Αρχέστρατος, Δαμάτριος, Δᾶος, Διοκλῆς, Διονύσιος, Εὔαρχος, Εὐκλείων, Εὐπάμων, Εὐρύδαμος, 'Ηραίων, 'Ηρακλείδας, Θεογένης, Θεόξενος, Καλλίας, Κρομνίτης [or Κρωμνίτης?; see below, Chaniotis], Λάκων, Μόσχος, Νόσσος, "Ονασος, Πυρονίδας [Πυρωνίδας?, Chaniotis], Σατυρίων, Σιλανός, Σωτήρ, Τιμόλυκος, Χίων, 'Ωφελίων. Eponyms, ca. 400-390 B.C.: subgroup A: 'Ορθεσίλας, 'Αριστοκλῆς, 'Ια[--], Πα[--], Λυ[--]; subgroup B: Θε[--], Κόας, Νικ[--], 'Ηρ[--], Εὐκ[--], Λευ[--], Τυ[--], Φι[--]. Eponyms, ca. 390-375 B.C.: subgroup A: Βόταχος, 'Αθανόδωρος, Μένιππος, Σώσιος, Κρωμνι[--] [Κρωμνίτης?; see above, Chaniotis], Εὐπιτίων [could this be a misread Εὐγειτίων?; see below, Chaniotis]; subgroup B: Διονύσιος I, Μολοσσός, Αἰθερ[--], 'Αρίστων, 'Αλκέτας, Στύφων, Δεινόμαχος, Εὐγειτίων, 'Ωρος, Κερκῖνος, Κῦρος, Παυσανίας, Λαίσας. Eponyms, ca. 375-355 B.C.: subgroup A: Λύκων, Διονύσιος II, 'Αγνόδαμος, Καρακύδης, Σκύθας, Μᾶτρις, Κρυπτ[--]; subgroup B: Καλλίας, 'Ανδρόνικος, Λυσίθεος, Εὐφρόνιος, Φιλῖνος, Μνασίμαχος, Σάτυρος, "Εχεμος, Εὔξενος, Κέραυνος. Eponyms, ca. 355-340 B.C.: subgroup A: 'Αμφίτας, Βάκχος, 'Ηρακλείδας, 'Αγασίλλος; subgroup B: 'Απολλώνιος, Μενοίτιος, Δαμάτριος, Σπίνταρος, Εὐρυφῶν, Φιλόξενος; subgroup C: 'Αγάθων, "Ελυρος, Θεόνικος, Μαρονίδης [Μαρωνίδης?, Chaniotis], Μελάνιππος, Σιλανός, Σῖμος, "Ιστρος, Φυλεύς, 'Αρκέσας, Νικοκλῆς. Eponyms, ca. 340-310 B.C.: subgroup A: "Ανταγος, 'Αμφίκρατος, Λεόφαντος, "Αρχιππος, Πεισίστρατος, 'Απολλώνιος, Κρόνιος, 'Ιφικράτης, Ματρόδωρος; subgroup B: Γέρος, Δημήτριος, Θεμιστ[--], Θεόκυρος, Θεόπροπος, Θεύδωρος, Κλισ[--], Ληώδας, Λεύκιππος, Πίνδαρος, Πυθοκλῆς, Φώκριτος. Fabricants of the late group (ca. 310-275 B.C.): 'Αριστοκράτης, "Αψογος, Βάκχιος, Βατίων, Γλαῦκος, Γόργιος, Δαμόξενος, Διοκλῆς I, Διονύσιος II, Δοῦλος, Εἰρηναῖος, 'Επικράτης, 'Εράτων, "Ετυμος, 'Ηρακλέδας, 'Ηράκλειτος, 'Ηρακλέων, 'Ηρόδωρος, Κερκῖνος, Μεημ[--], Μένης, Μένιππος, Μηνητος [sic; unattested name; perhaps per err. for Μένητος, gen. of Μένης?, Corsten], Νι[--], Νικόστρατος, Πασιάδας, Ποη[--], Πυθιον[--] [Πυθιόνικος, Chaniotis], Σωκράτης, Σωτήρ II, Τι[--], Φιλίσκος I, Φιλότιμος. [Cf. our lemma no. 1430.]

1429. Herakleia (?). Amphora stamps. Nineteen amphora stamps inscribed with the name 'Αμάστριος are known, found in Chersonesos Taurica, Elizavetovskoe, Gorgippia, Kallatis, Olbia, and Pantikapaion. The name has been interpreted as either that of "Αμαστρις, the widow of Dionysios, the ruler of Herakleia, who founded Amastris (ca. 300-284 B.C.; *SEG* XXXVI 1493 sub 365-373) or as the name of the city (3rd cent. B.C.). Based on a detailed study of the shape of the amphoras, the stamps (made with only four different dies), the text (name in the genitive), and the fabric, V.F.Stolba in *The Cauldron of Ariantas* 279-301 (ph.), rejects the interpretation of 'Αμάστριος as the city's name and attributes these amphoras to a workshop of Herakleia that was acti-

ve in the final years of the 4th cent. B.C., prior to the foundation of Amastris, and was owned by Queen Amastris; on 292/293 a list of the known stamps.

1430. Herakleia. Stamps on amphora handles, 400-250 B.C. E.Teleaga, *MBAH* 22.1 (2003) 69-113, attempts a chronology of the stamped amphorae and examines the latters' capacity and the development of their shape; he provides a chronological list of the names on stamps and of the capacity of the vessels between pp. 98 and 99. [Cf. our lemma no. 1428.]

1431. Phazimon. Oath to Augustus, his sons and grandsons, 3 B.C. *OGIS* 532; *IGR* III 137; P.Herrmann, *Der römische Kaisereid* (Göttingen 1968) 123/124 no. 4. In a study of oaths to the emperor, R.Scharf in *op.cit.* (our lemma no. 1352) 416-428, reprints the text with a German translation (quoted from H.Freis, *Historische Inschriften zur römischen Kaiserzeit* [Darmstadt 1984] 10/11 no. 7) and a brief commentary. Cf. also H.Cancik in id.–K.Hitzl, *op. cit.* (our lemma no. 2227) 32-34.

1432. Sinope. Athenian cleruchy. N.F.Fedoseev, *Mouseion* 2 (2002) 189-202 (in French) and *VDI* (2003.3) 132-140 (in Russian), examines the controversial foundation by Perikles of an Athenian cleruchy at Sinope, an account of which is given by Plutarch, *Perikles* 20.1/2 [cf. also O.Doonan in *op.cit.* (our lemma no. 1425) 1382/1383]. F. attempts to prove its existence through archaeological and epigraphical evidence; the latter is quoted in full with photographs or drawings and includes the following texts: **Juror's pinakion** (J.H.Kroll, *Athenian Bronze Allotment Plates* [Cambridge 1972] 270-272). – **Dedication to Hestia Prytaneia** (*I.Sinope* 7; dated by F. to 310-300 B.C.): the name Λάμαχος betrays an indirect Athenian influence. – **Tile stamp**: F. dates the stamp Πόλων ἠστυνόμει, Ἀβροκόμας ἐπόει (B.N.Grakov, *Drevnegrecheskiye klejma s imenami astinomov* [Moscow 1929] 115 no. 19 [non vidimus]) to the early 4th cent. B.C. which would make it the oldest Sinopean stamp. The names, which are attested at Athens, and the typological resemblance to the seal of an Athenian officer sent with a cleruchy to Samos and Lemnos in 365 B.C. (A.Dumont, *Rev.arch.* 22 [1870/1871] 35) point, according to F., to Athenian influence on the Sinopean stamp. He concludes that the introduction of the office of ἀστυνόμος is also due to this influence. F. further states that the names of all Sinopean magistrates are also attested at Athens which is a sign of a strong Athenian influence, perhaps caused by the participation of Athenian cleruchs in the government.

GALATIA

1433. Ankyra. Selection of Roman, late Roman, and Byzantine inscriptions. D. French, *Roman, Late Roman and Byzantine Inscriptions of Ankara. A Selection* (Ankara 2003), gives an overview of the history of Roman and late Roman Ankara (24-74, with quotations of in-

scriptions from E.Bosch, *Quellen zur Geschichte der Stadt Ankara im Altertum* [Ankara 1967] [in the *comparatio numerorum* below quoted as 'Bosch']) and (re)publishes a selection of 86 Greek and Latin inscriptions out of an estimated 400 texts from the city (ph.; dr.; English translations) with commentaries, concordances, and indices. The stones are now mostly kept in the Museum of Anatolian Civilizations and in the Roman Baths. No inscriptions from the Hellenistic period exist (no. 1, epitaph of king Deiotaros, 43-40 B.C., from Karalar [ca. 30 km northwest of Ankara], is included as a testimony of pre-Roman history), and epigraphic evidence becomes scarcer after the 4th cent. A.D. (65 late Roman and Byzantine inscriptions are known). The catalogue is divided into late Hellenistic (no. 1), honorary inscriptions (nos. 2-22), dedications and texts related to cult (nos. 23-35), acclamation and imperial cult (nos. 36-38), soldiers and officials (nos. 39-56), gravestones (nos. 57-70), a sarcophagus (no. 71), milestones (nos. 72-79), and Byzantine (no. 80-86). For the Greek texts, we give a *comparatio numerorum* with major collections; new Greek texts are presented in separate lemmata (our nos. 1435-1444); unpublished Latin inscriptions (not reprinted here) are nos. 4, 39, 42, 46, and 50. (Some remarks by C.Brixhe, *BE* (2005) no. 471: No. 54: the sigma of στουπενδίων (LL. 6 and 10) is preserved on the stone. – No. 59: ἐπταετεῖς for ἑπταέτεσι. – No. 66: Ἰάσσων could be a mason's error for Ἰάσων; however, cf. Ἴασσος on Kos and Ἴασσα in Athens (*LGPN* I and II s. vv.). – No. 84: the abbreviation χρυσοκς stands presumably for χρυσοκόπος (cf. ἀργυροκόπος).

CIG		French	*SEG*		French	Bosch	French
4025b		16	XXVII	842	17	113	54
4025c		15		843	22	114	53
4027		13	[cf. *SEG* XLVIII 1509, Corsten]			115	55
4044		38		850	26	117	18
4054		80		851	29	137	5
4063		67		852	28	142	12
4077		61		853	37	145	2
8794		80		855	68	149	69
				857	64	151	70
SEG				863	52	179	24
VI	1	27		866	71	184	31
	4	36		868	62	186	27
	32	54		869	60	190	56
	33	57		873	84	210	66
	40	53		874	82	216	36
	41	59	XXXIII	1115	54	246	20
	45	70	XL	1181	30	257	15
	54	12				258	16
	57	18	Bosch			261	38
	60	69	54		3	270	41
	61	16	55		13	319	17
	64	38	77		61	332	57
	66	80	100		11	334	59
XXVII	841	19	107		35	346	67

RECAM II	French	*IGR*	French	LBW	French
188	1	215	69	1803	80
		218	61		
IGR				*GV*	
III 178	5	*OGIS*		1984	81
194	12	542	12		
208	18			*CIL*	
213	41	LBW		III 262	41
		1791	3	6762	41

1434. Ankyra. The Monumentum Ancyranum, 14 A.D. R.Ridley, *The Emperor's Retrospect. Augustus'* Res Gestae *in Epigraphy, Historiography and Commentary* (Leuven 2003), offers a thorough analysis of the *Res Gestae* in seven chapters with the following subjects: 'The recovery of the *Res Gestae*', 'The fate of the recovered text', 'Parallel texts' (dealing with forerunners of this type of text from all over the ancient world), 'Omissions detected by moderns', 'Omissions indicated by the text itself', 'Difficult but defensible statements', and 'Lies'.

P.Botteri, *ZPE* 144 (2003) 261-267, studies the Greek translation of the Latin original and concludes that the translator(s) has/have done his/their job in a very skillful way, even taking into account the different mentality and cultural environment of the Greek East. [On the Latin *potens* (not *potitus*) *rerum omnium* as the equivalent of ἐνκρατὴς γενόμενος see W.D.Lebek, *ZPE* 146 (2004) 60.]

Ead. in L.de Blois et al., *The Representation and Perception of Roman Imperial Power. Proceedings of the Third Workshop of the International Network Impact of Empire* III (Amsterdam 2003) 240-249, provides a description of the historical and present setting of the temple of Augustus as a basis for answering the question of the symbolic value and the impact of this 'inscribed monument'. She proceeds along the same lines regarding the *Res Gestae* at Antiochia ad Pisidiam and at Apollonia, where, however, the exact location of the inscriptions is unknown. B. concludes that the inscriptions were placed in locations which were easily visible and where the text could be read without difficulty (whence a Greek version in Ankyra and a Latin text in the colony of Antiochia).

1435-1437. Ankyra. Honorary inscriptions, Imperial period. D.French, *op.cit.* (our lemma no. 1433), publishes three new texts (ph.; English translations); now in the Roman Baths.

1435: 93 no. 07. **Honorary inscription for Severianus Maximus, 2nd/3rd cent. A.D.(?).** Moulded round limestone altar.

Ἀγαθῆι Τύχηι·
Σεουηριανὸν
Μάξιμον, τὸν
λαμπρότατον
ὑπατικόν, φίλον
[καὶ] θειότατον
[ἡγεμόνα - - - -]
- - - - - - - - - - -

2-5. The honorand, not otherwise on record in Ankara, may be identified with Severianus Maximus, *legatus Augusti* of Arabia in 193/194 A.D. (*PIR*² A 260; B.E.Thomasson, *Laterculi Praesidum* I [Goteborg 1984] 330 no. 14), who is also mentioned in *I.Perinthos* 22 (Thomasson, *op.cit.* 170/171 no. 46); he was perhaps governor of Galatia after his consulate, ed.pr.

1436: 105/106 no. 14. **Honorary inscription for C. Iulius Severus, 142-152 A.D.** Rectangular white marble block, at the top remains of a pediment (or later remodelled?).

Γ(άϊον) Ἰ(ούλιον) Σεουῆρον,
βασιλέων κὲ τετραρ-
χῶν ἀπόγονον, με-
τὰ πάσας τὰς ἐν τῷ
ἔθνει φιλοτειμίας
καταταγέντα εἰς
τοὺς δημαρχικοὺς · ὑπὸ θεοῦ
[Ἁ]δριανοῦ, πρεσβεύσαντα ἐν Ἀσί[ᾳ]
[ἐ]ξ ἐπιστολῆς κὲ κωδικίλλων
θεοῦ Ἁδριανοῦ, ἡγεμόνα λεγ(εῶνος) τε-
τάρτης Σκυθικῆς καὶ διοικήσαν[τα]
[τὰ] ἐν Συρίᾳ πράγματα ἡνίκα ♠
[Πουβλίκ]ιος [Μά]ρκελλος [δ]ιὰ τὴν
[κίνησι]ν τῆ[ν Ἰ]ουδαϊκὴν με-
[ταβεβή]κει ἀπὸ [Σ]υρίας, ἀνθύ-
πατον · Ἀχαίας, · πρὸς πέντε
[ῥ]άβδους, · πεμφθέντα εἰς
Βειθυνίαν · διορθωτὴν καὶ
λογιστὴν · ὑπὸ θεοῦ Ἁδρια-
νοῦ ·, ἔπαρχον αἰραρίου τοῦ Κρό-
νου, ὕπατον, ποντίφικα, ἐπιμε[λη]-
τὴν ἔργων δημοσίων τῶν ἐν Ῥώμ[η],
ἡγεμόνα · πρεσβευτὴν Αὐτοκρ[ά]-
τορος [Κ]αίσαρος Τίτου Αἰλίου Ἁδρι-
[α]νοῦ Ἀντωνείνου Σ[εβα]στοῦ Εὐσε-
[β]οῦς Γερμανίας τῆς κάτω vacat
Μ(ᾶρκος) · Π(όπλιος) · Ἀλέξανδρος
τὸν ἑαυτοῦ εὐεργέτη[ν]

Date: 147-151 A.D. (during his governorship in Germania, as dated by Bosch), ed.pr. [this is, however, to be dated rather 142-145 A.D. (Halfmann), so that the inscription belongs to between 142 and 152 A.D. (when he became *proc. Asiae*), Corsten] || 1. the honorand is well known from inscriptions; cf. E.Bosch, *Quellen zur Geschichte der Stadt Ankara im Altertum* (Ankara 1967) nos. 156 (almost the same wording as here) and 157; H.Halfmann, *Die Senatoren aus dem östlichen Teil*

des Imperium Romanum bis zum Ende des 2. Jahrhunderts n. Chr. (Göttingen 1979) 151/152 no. 62, ed.pr. || 6-7. *adlectus inter tribunicios*, ed.pr. || 11. διοκήσαν[τα] per errorem, ed.pr. || 20-21. αἰράριον τοῦ Κρόνου = *aerarium Saturni* [not *aerarium saturnale*, 'military pension fund', Corsten].

1437: 118/119 no. 21. **Honorary inscription for M. Aur. Didymus, 223** A.D.(?). Limestone statue base, mouldings removed.

[᾿Αγαθῆι Τύχη]·
ἐπὶ τῆς τρίτης Πυ-
θιάδος τῶν Μεγά-
λων ᾿Ασκληπιείων
Σωτηρείων · ἡ μη-
τρόπολις τὸν ἀν-
δριάντα · Μ. · Αὐρ.
Διδύμῳ ῾Ιέρακος
᾿Αλεξανδρεῖ καὶ ᾿Αγ-
κυρανῷ νεικήσαν-
vac. · τι · ὅπλον vac.

Date: ed.pr. tentatively dates the first Pythiad to 215 A.D., when Caracalla visited Ankara; the third celebration would then be in 223 [not 221] A.D. || 11. the race in armour may have been a kind of 'consolation race' for less successful competitors, cf. H.A.Harris, *Greek Athletes and Athletics* (London 1964) 74/75, ed.pr., who adds that it was dropped in later times ('deliberate archaism?' at Ankara).

1438-1440. Ankyra. Dedications, Imperial period. D.French, *op.cit.* (our lemma no. 1433), publishes three new texts (ph.; English translations).

1438: 122 no. 23. **Dedication to Asklepios and Hygieia, 1st/2nd cent.** A.D.(?). Square limestone altar, on the front a relief of Asklepios and Hygieia standing; in the Museum of Anatolian Civilizations.

᾿Α̣[...]ος star Τ̣ή̣ρου | τοῖς θεοῖς κατὰ ἐπιταγή[ν]

1. ᾿Α[ττι]κός?; Τήρης 'was a name of Thracian royalty', ed.pr., who refers to D.Detschew, *Die thrakischen Sprachreste* (Vienna 1957) 500 [numerous examples now in *LGPN* IV s.v.; cf. also *I. Smyrna* 85, Corsten].

1439: 134 no. 33. **Altar of several gods, 1st/2nd cent.** A.D.(?). Upper part of a square limestone altar; in the Roman Baths. The inscription starts on the moulding of the front and runs counter-clockwise around the stone.

῾Ερμοῦ, Διός, | Σελήνης, ῎Αρεως, | ᾿Αφροδείτη[ς], | [- - - - -]

[The only common denominator of these divinities is that they have given their names to planets; this may not be an altar, but an astronomical text, Chaniotis].

1440: 135 no. 34. **Dedication, 1st/2nd cent.** A.D. Square limestone altar; in the Museum of Anatolian Civilizations. The inscription is on the mouldings of the front (L. 1) and of the right face (L. 2).

Τατας καὶ Βέλ|λων [- - ?- -]

1. Τατας is taken by ed.pr. to be masculine, but it could also be a woman's name (cf. Zgusta, *KP* 496 § 1517-3), C.Brixhe, *BE* (2005) no. 471 || 1-2. Βέλλων: probably a Celtic name (cf. *RECAM* II 230 and 296 with comm.) or of Greek tradition (Robert, *Noms* 287), ed.pr.

1441. Ankyra (area of: village of Tacettin near Beypazarı). Dedication to Zeus Soter, 142 A.D. Coarse white marble block, now in the Museum of Anatolian Civilizations. Ed.pr. D. French, *op.cit.* (our lemma no.1433) 133 no. 32 (ph.; English translation).

Πακ̣ᾶτος Δηϊοτάρου vac. | Διὶ Σωτῆρι | v εὐχήν · vac. || v ἔτους ξζρ'

[Location: ed.pr. prints 'Bezpazarı', but on his map (52) there is only 'Beypazarı', northwest of Ankara || 3. the two iotas of Διί look like a pi, Corsten] || 4. ed.pr. translates '(made this) prayer'; 'en ex-voto', C.Brixhe, *BE* (2005) no. 471 || 5. ξζρ': 167 Galatian era = 142 A.D., ed.pr., who refers to W.Leschhorn, *Antike Ären* (Stuttgart 1993) 539-541 [cf. 398-410].

1442-1444. Ankyra. Epitaphs, Imperial and Byzantine periods. D.French, *op.cit.* (our lemma no. 1433), publishes three new texts (ph.; English translations); now in the Roman Baths.

1442: 174 no. 63. **Epitaph of Iulia Thallousa, 1st/2nd cent.** A.D.(?). Moulded square limestone altar.

῎Ι(ούλιος) ᾿Επίκτητος
῎Ι(ουλίᾳ) Θαλλούσῃ τῇ
ἑαυτοῦ συνβί-
ῳ καὶ ἑαυτῷ
μνήμης χά- ♠
♠ ριν ♠

1443: 202 no. 83. **Christian epitaph of Arsinous, Byzantine period**. Limestone slab, cut from a Roman architrave. The front is framed and filled with a cross; the inscription below in a tabula ansata; exact provenance unknown.

† ᾿Ενθάδε κεκοίμητε | ὁ δοῦ(λ)ος τοῦ θεοῦ | ᾿Αρσίνους †

[1. The last letter added above the tau] || 2. δοῦλ(ος), ed.pr. [the stone has clearly ΔΟΥΟΣ with some indistinct marks attached to the upsilon, Corsten] || 3. ᾿Αρσίνους, C.Brixhe, *BE* (2005) no. 471; ed.pr. left the name unaccented.

1444: 206 no. 86. **Epitaph of the bishop Olynpios, Byzantine period.** Andesite slab; the front is framed and carries a cross, on either side of whose lower beam the inscription is cut. Exact provenance unknown.

† Ὀλύνπιος | ἐπίσκο|πος Ιουα|κνων

3-4. No place of this name is known, ed.pr.

1445. Ankyra. Epitaph of L. Marius Pudens and Arete, Roman Imperial period. *CIG* 4078; E.Bosch, *Quellen zur Geschichte der Stadt Ankara im Altertum* (Ankara 1967) 389/390 no. 324. J.Kubińska, *Archeologia* (Warszawa) 46 (1995) 97/98, republishes the text (French translation), pointing out that here βωμός designates the support of the urn and a funerary altar (LL. 6-8: τὸν βωμὸν | [κὲ] τὴν ἐπ' αὐτῷ ὀστοθή|[κ]ην σὺν τῷ τάφῳ; contra Bosch); τάφος was the aedicula in which the urn was placed (contra Bosch: the place on which the grave monument was placed). The text is not inscribed on a stele (Bosch), but on the βωμός.

1446. Ankyra. Stamp on a plate, 2nd cent. B.C. Plate with stamp in the center of the inner side. Ed.pr. N.Kaya in C.Abadie-Reynal, *Les céramiques en Anatolie aux époques hellénistique et romaine* (*Varia Anatolica* XV; Paris 2003) 114 (ph.; dr.): δῶ|ρον

[Cf. *SEG* L 1027 (6) (on a ring), 1735; LI 1761 (2); LII 1145 bis, Corsten.]

PHRYGIA

1447. Phrygia. Rural sanctuaries, Imperial period. See our lemma no. 2253.

1448. Phrygia. Reliefs with inscriptions. T.Lochman, *Studien zu kaiserzeitlichen Grab- und Votivreliefs aus Phrygien* (Basel 2003), studies the funerary and votive reliefs from the Aizanitis, the Tembris Valley, Dokimeion and the Kaystros Valley, and Philomelion and Phrygia Paroreios. There are, inter alia, chapters on the sculptors in the Tembris Valley with their family relations, workshop connections, and signatures (97-108; cf. our lemma no. 1566), on "Οσιος καὶ Δίκαιος (199-207, with a list of 146 inscriptions in geographical order), and on dating (219-225; epigraphic criteria: 219-222). The book includes also the first publication of ca. 100 new inscriptions, most of them found, but so far unpublished, by T.Drew-Bear since the early 1970s (see our lemmata nos. 1451-1456, 1460-1462, 1470-1501, 1506-1516, 1518, 1520-1565), and some published texts with revised readings [the photos are, unfortunately, not always large and good enough to check the readings].

1449. Afyon (museum). Byzantine seals, 6th–11th cent. A.D. V.Bulgurlu–A.Ilaslı, *SBS* 8 (2003) 131-141 (ph.), (re)publish 39 out of 70 seals kept in the museum at Afyon. They were either found during surveys by W.M.Calder in the region of Afyon in the 1930s or acquired by the museum from locals (our lemmata no. 1450); others come from Phrygian Apameia (our lemma no. 1458). We give a *comparatio numerorum* for the published items.

	Bulgurlu–Ilaslı
N.D.Chaviarias, *Journal int. d'arch. numismatique* 12 (1909-1910) 150 no. 3	no. 9
Catalogue of Byzantine seals at Dumbarton Oaks and in the Fogg Museum of Art III (Washington 1996) 66 no. 39.31	no. 9
ibid. 67 no. 39.33 (a)	no. 14
ibid. 160 no. 86.50	nos. 12/13
W.Seibt, *Die byzantinischen Bleisiegel in Österreich* I (Vienna 1978) no. 10	no. 7
J.-C.Cheynet et al., *Sceaux byzantins de la collection Henri Seyrig* (Paris 1991) no. 188	no. 9
Zacos–Veglery no. 406	no. 9
ibid., no. 2315 (a)	no. 14

1450. Afyon (area of). Byzantine seals, 6–9th cent. A.D. Seals, kept in the museum at Afyon. Edd.pr. V.Bulgurlu–A.Ilaslı in *art.cit.* (our lemma no. 1449) 131-141 (ph).

1) 131/132 no. 1. **Thomas, 6/7th cent. A.D.** Cf. Zacos–Veglery no. 2957. Bought from a villager. On the obverse bust of the Virgin with smaller bust of Christ in front of her; inscription on the reverse in single letters at the ends of the bars of a cross: Θωμᾶ
2) 132 no. 3. **Johannes, 7th cent. A.D.** Cf. V.Laurent, *La collection C.Orghidan* (Paris 1952) no. 576 and Zacos–Veglery nos. 360, 363/364, 365A, 367/368, 379. Obverse worn; reverse similar to the preceding one: ('Ι)ωάν(ν)ο̣υ̣
3) 133 no. 4. **The *illustrius* and *anthypatos* Tryphon, 7th cent. A.D.** From Ihçehisar. On the obverse a worn bust and inscription : [- -] Τρύφ|ωνος; as the name is rare, edd.pr. suggest identifying him with the owner of a seal at Afyon, a στρατηλάτης and ἀνθύπατος (Zacos–Veglery no. 1085; cf. a similar example in J.-C.Cheynet, *RN* 155 [1999] 320 no. 4). On the reverse: ἰ|λλ(ουστρίου) (καὶ) | ἀ̣νθυ|πάτο̣υ̣ (καί abbreviated as 'S').
4) 133 no. 5. **Leo (?) and Sergius (?), 7th cent. A.D.** The inscriptions are composed of single letters at the ends of the bars of a cross. Obverse: 'possible (though improbable)' Λέ(ον)τ(ο)ς (?); Reverse: 'possible' Σ[ε]ρ[γίου] (?)
5) 134 no. 6. **The *chartoularios* Barnabas, 7th cent. A.D.** Cf. Zacos–Veglery no. 291. Inscriptions composed like on no. IV. Obverse: Βαρν(άβα); Reverse: χα(ρ)το̣υ̣λ(αρίου).
6) 136 no. 10. **The *tourmarches* Leo or Lykastos (?), 700-750 A.D.** Obverse, partially as a cross-shaped monogram: [Θεοτόκε or Κύριε βοήθει τ]ῷ σῷ [δούλῳ]. Reverse, within a wreath: Λ[έον]|τως [του]|ρμάρ|[χ]η̣ or Λ[υκάσ]|τῳ σ[π(αθαρίῳ καὶ) του]|ρμάρ|[χ]η̣. The genitive Λ[έον]|τως (= Λ[έον]|τος) would mean a grammatical break with the dative, and edd.pr. refer to a Lykastos as *dioiketes* of Amorion at the same time.

7) 136/137 no. 11. A ***protospatharios*** **and** ***strategos*****, 8th cent.** A.D. Obverse similar to no. VI: [Θεοτόκε βοήθει τῷ σῷ] δοῦλ[ῳ]. Reverse: βα(σιλικῷ) (πρωτο)σπ[αθαρίῳ (καὶ) στ]ρα-(τηγῷ) τὸ[ν] | Ἀνατ(ολικῶν)
8) 139 no. 16. **The** ***protostrator*** **(?) Theognostos, 8th cent.** A.D. Obverse similar to no. VI: Θεοτόκε βοήθει τῷ σῷ δούλῳ. Reverse: + Θεογ|νώστῳ πρ|[ωτο]στράτο|[ρι] +. The same person on a bulla with identical text (Zacos–Veglery no. 2494).
9) 140/141 no. 18. **The** ***spatharios*** **and** ***chartoularios*** **Mousilios, 8/9th cent.** A.D. Obverse similar to no. VI: Θεοτόκε βοήθει τῷ σῷ δούλῳ. Reverse: + Μουσι|λίῳ β(ασιλικῷ) σπ[α]|θ(αρίῳ) (καὶ) χαρτ(ου)[λ](αρίῳ) τ(οῦ) Ὀψικ(ίου) (καί abbreviated as 'S'). Mousilios was of Armenian origin; he may be identical to the Mousilios on Zacos–Veglery no. 3147.

1451-1452. Aizanoi (and surroundings). Dedications to Ὅσιος καὶ Δίκαιος, Imperial period. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 200/201.

1451: 200 no. 93. **Dedication to Ὅσιος καὶ Δίκαιος, 138** A.D. Altar; on the front a female bust with polos and a male bust with radiate crown; in the museum at Kütahya, assigned to Aizanoi on stylistic grounds; inscription on upper moulding (LL. 1 and 2) and immediately underneath (L. 3). See now also N.E.Akyürek Şahin, *Gephyra* 1 (2004) 142/143 no. 5 (ph.; German translation), who explains the absence of the mention of dedicants by suggesting that the altar may have been erected by the village in a sanctuary together with other votives on which the same dedicants, i.e. the villagers, were mentioned. According to her information, the altar was found in the region of Gediz (Kadoi).

Ἔτους σκβ΄ μη(νὸς) | Δαισίου αι΄,| Ὁσίῳ κ(αὶ) Δικαίῳ

Date: year 222 (Sullan era), 21st Daisios = 14th May 138 A.D. || 2. αι΄, A. Ş.; α΄, ed.pr. || 3. κ(αὶ), A. Ş.; καί, ed.pr.

1452: 201 no. 98. **Dedication to Ὅσιος καὶ Δίκαιος, undated.** Altar; on the front two busts and inscription **b**, above the acroteria bust of Men, on the moulding inscription **a**; on the left face Apollon with double axe on horseback with inscription **c** above; on the right face radiated Helios with inscription **d** above. From Değirmişa near Tavşanlı, now in the museum at Kütahya. See now also N.E.Akyürek Şahin, *Gephyra* 1 (2004) 138-142 no. 4 (ph.; German translation), according to whom the altar was found in Muratlar Köyü near Kütahya. She tentatively identifies the bust above the acroteria with Men or Selene.

a: front, on the moulding	Ἀγαθῇ τύχῃ, Ὁσίῳ Δικα[ίῳ] Κοροσοκωμῆται εὐχῆς χάριν ἀνέστησαν
b: front, above the busts	Ὅσιος Δίκαιος
c: left face	Ἀπόλλων
d: right face	Ἥλιος

a. The village Κοροσοκώμη should have been near the findspot of the inscription, A. Ş., who for the name compares the village of the Κοροσεανοί near Eskişehir (L.Zgusta, *Kleinasiatische Ortsnamen* [Heidelberg 1984] 291 § 588) which may be identical to the former || d. not in ed.pr.

1453-1455. Aizanoi. Epitaphs, Imperial period. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 243-249 (ph.).

1453: 245 no. I 125. **Epitaph of Helios, ca. 75-80** A.D. Upper part of an aedicula stele, found re-used in Çavdarhisar; inscription written upwards: L. 1 on the architrave, L. 2 in the tympanon, L. 3 above L. 2.

[Δ]ιομήδης καὶ Μύκολλος οἱ Διομή-
δους Ἡλίῳ τῷ ἀδελφῷ μνήμης ἕ-
νεκεν

[1. Μύκολλος seems new, Corsten.]

1453a: 243 no. I 62. **Fragmentary epitaph, ca. 75-80** A.D. Fragment of a stele with tympanon; to the right of the right akroter a hand, followed by the remains of an inscription: ἔτο[υς - - -]

1453b: 243 no. I 69. **Epitaph of Onesimos, ca. 85** A.D. Tympanon of a tomb, apparently worked separately. L. 1 of the inscription on the lower border, L. 2 above in the tympanon. In Çavdarhisar, open-air depot. Now also in C.Lehmler–M.Wörrle, *Chiron* 36 (2006) 54 no. 95 (ph.; German translation), dated to 50-100 A.D.

2 μνήμης (eagle) χάριν
1 Ἐπικράτης Ὀνησίμῳ ἀδελφῷ

1454: 246 no. I 175. **Epitaph of Rufus and [---], ca. 120** A.D. Tympanon of a stele, inscription on the upper two of three fasciae. In Çavdarhisar, open-air depot.

Ῥούφῳ καὶ ΙΤΤΩ[- - -]τῃ μνήμης | vacat χάριν vacat

1. ΙΤΤΩ[- - -ΧΗ]τῃ, ed.pr. [? photo illegible, Corsten]

1454a: 247 no. I 195. **Epitaph of Ammia, ca. 120** A.D. Doorstone with two doors with three fasciae; inscription on the upper fascia. Built into a fountain house in Cebrail, said to come from Çavdarhisar. Now also in C.Lehmler–M.Wörrle, *Chiron* 36 (2006)

49 no. 85 (ph.; German translation), whose text we give; they date the stone to the 1st or 2nd cent. A.D.

Διομήδης Ἀμμίᾳ μητρὶ μνήμης χάριν καὶ πατρὶ ζῶν[τι?]

In fine, ζῶν̣[τι], ed.pr.; ζῶν, L.–W., who add that the expected letters -τι (since the participle should refer to the father) may have been inscribed on the right face of the stone.

1455: 249 no. I 259. **Epitaph of Damalis and Polykleitos, ca. 155 A.D.** Doorstone with two arched doors with three fasciae; inscription on the middle fascia. In Çavdarhisar, open-air depot.

Left door: Φορτουνᾶτος καὶ Διάδοχος καὶ Εὐήμερος
Right door: Δαμαλίδι μητρὶ καὶ Πολυκλείτῳ πατρὶ ζῶσιν

1456. Amorion (area of). Epitaph of Latinos (?), 130/140 A.D. Doorstone in the shape of an aedicula, found in 1982 by T.Drew-Bear in Bademli. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 293 no. III 10 (ph.). Μενεκλῆς Μενεμάχου, Λατῆ| vacat νε χαῖρε vacat

1-2. Λατυ|νέ, ed.pr. [Λατῆνε for Λατῖνε, vocative of Λατῖνος (cf. *MAMA* VI 212: Αὐ̣. Καρικὸς [Ο]ὐαδεως Λατῆνος κτλ.), Corsten.]

1456 bis. Amorion. Inscriptions on marble vessels, Imperial to Byzantine periods. Ed. pr. A.Çalık-Ross in C.S.Lightfoot, *Amorium Reports* II (Oxford 2003) 13/14.
1) 13 no. 26 (dr.). **Bowl.** White marble, inscription on rim: [- - -]ΝΙΑC[- - -]
2) 13 no. 27 (ph.; dr.). **Bowl with handle.** White marble, inscription on rim: [- - -]ΩΝΧ[- - -]
3) 14 no. 37 (dr.). **Rim fragment.** Gray marble: [- - -]ΥΚΕΤ[- - -] [on the drawing, only ΚΕ is visible, Corsten].

1457. Apameia. Honorary decree for Kephisodoros, ca. 168-158 B.C. *MAMA* VI 173. P. J.Thonemann, *EA* 36 (2003) 104/105, argues that the decree has to be dated after the birth of the future king Attalos III (see our lemma no. 2184) and supports the suggestion of Robert, *Hellenica* XI-XII 124 note 6, that the war, mentioned in L. 13, was the Galatian War (ca. 167-165 B.C.).

1458. Apameia (area of). Byzantine seals, 6th-11th cent. A.D. Four seals, kept in the museum at Afyon. Edd.pr. V.Bulgurlu–A.Ilaslı in *art.cit.* (our lemma no. 1449) 132-140 (ph.).
1) 132 no. 2. **Komitas, 6th/7th cent. A.D.** Vgl. Zacos–Veglery no. 2957. On the obverse bust of the Virgin with smaller bust of Christ in front of her; inscription on the reverse in single letters at the end of the bars of a cross: Κομ(ι)τᾶ

2) 135 no. 8. **The *consul* Gregorios, 700-750 A.D.** Vgl. Zacos–Veglery no. 1953. Obverse, partially as a cross-shaped monogram: Θεοτόκε βοήθει τῷ δο̣ύλῳ σου. Reverse, within a wreath: + | Γρηγ|ορίῳ | [ὑ]πάτῳ | +
3) 139 no. 15. **A *patrikios* and *strategos*, 8th cent. A.D.** Obverse similar to no. II: Θεοτόκε or Κύριε βοήθει τῷ σῷ δο̣ύλῳ. Reverse, within a wreath: + [- - -] πα|τρικ[ί]ῳ (καὶ) | σ̣τρα[τη]γῷ | [τῶ]ν Ἀνα[τ]|ολικ̣(ῶν) (καί abbreviated as 'S'). Edd.pr. think they see an alpha at the beginning of L. 2 and tentatively suggest the *strategos* Ἰωάννης, attested on a seal with a similar reverse (*Catalogue of Byzantine seals* — [cf. our lemma no. 1449] 161 no. 86.53).
4) 140 no. 17. **The *chartoularios* Photeinos, 8th/9th cent. A.D.** On the obverse within a wreath cross on a base with flowers; inscription between the cross-bars: Ἰ(ησοῦ)ς | Χ(ριστὸ)ς | νι|κᾶ. On the reverse within a wreath: [- - - | - -]ΟΘΙC̣ βοήθι Φ|ωτεινῷ | χαρ(τουλαρίῳ) +.

1459. Appia. Dedication to Zeus Bennios, 79 A.D. *SEG* XL 1232; R.A.Kearsley, *Greeks and Romans in Imperial Asia, IGSK* 59 (Bonn 2001) no. 144. N.Yannakopulos, *Mediterraneo antico* 6 (2003) 829-831, argues that ἐπαρχεία may in this context mean the entire province and not only the imperial property within it (*SEG*) [cf. now C.Brélaz (see our lemma no. 2161) 228 with note 712, who agrees with the view summarized in *SEG*, Corsten].

1460. Appia (?). Dedication to Zeus Herakles, 250/251 A.D. Altar with reliefs on all sides: on the front Herakles between grape-vines, on the other sides oxen. Seen in 1979 by T.Drew-Bear in Terziler, said to be from Eydemir (south of Appia). Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 290 no. II 527 (ph.).

ἔτους τλε´, Αὐρ.
Τελεσφόρος ὑ-
πὲρ τῶν ὑπα-
4 ρχό vac. ντων

Δ̣εὶ Ἡρα-
κ̇λῆ εὐχ-
ήν

Date: year 335 (Sullan era) = 250/251 A.D. || [5-6. Δεὶ Ἡρακλῆ for Διὶ Ἡρακλεῖ, who is here seen as one god, Corsten.]

1461. Augustopolis (?). Epitaph and funerary imprecation of Papias, ca. 160 A.D. Stele in the shape of an aedicula with three standing figures, above the middle figure two hands; found in Sülümenli, now in the Afyon Museum. Inscription **a** on the architrave, **b** above the heads on either side of the hands, **c** on the pillar bases, **d** on the lower profile. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 298 no. III 64 (ph.). [The inscription is only in parts readable on the photograph; we print L.'s text, Corsten.]

a: Παπίας δὶς Α[1-2]Ω. οθανὴς
καί τις αὐτῷ κακῶς ἐπ-

b: vac. οἴησ- vv ε πὸς vac.
vac. θεὸ- vacat ν ἔχει

c: πὸς τὸν vacat κακῶς
θεὸν ἔ- vacat πυήσει
χει vac. vacat

d: ἐνθάδε κεῖτη καὶ καθεό-
μην χάριν μήνμης

a 1. in fine, αὐρωοθανής, ed.pr. [this (unattested) word was certainly not incised; the photo seems to show A [1-2]Ω . ΟΘΑΝΗC, which was perhaps meant to be ἀωροθανής 'untimely deceased' || a 2-c 3. a curse formula must have been intended, but the text is confused as it stands || b 1. πός for πρός, cf. Brixhe, *Essai* 113/114 || c 2. ποήσει, ed.pr., but the photo clearly shows πυήσει || d 1. κεῖτη for κεῖται; μνήμης, ed.pr., but the stone has μήνμης: stone-cutter's error, as is the word order, Corsten || the text is to be understood ...καὶ ὅστις αὐτῷ κακῶς ἐποίησε, πρὸς θεὸν ἔχει, πρὸς τὸν θεὸν ἔχει, Chaniotis].

1462. Dokimeion. Epitaph and funerary imprecation of Artemis and Germanos, 160/170 A.D. Published in part by Strubbe, *Arai Epitymbioi* 259. Stele in the shape of an aedicula with a female (l.) and a male standing figure (r.); inscription on the architrave (LL. 1/2) and above the figures. Found at Iscehisar (ancient Dokimeion), now in the Afyon Museum. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 298 no. III 66 (ph.).

Πείσων μητρὶ Ἀρτέμυδι
καὶ ἀδελφῷ Γερμανῷ·
εἰ δέ τις
τύμβῳ κακο-
έργεα χεῖρα προσ-
πούσι, ὀρφανὰ τέκνα
λίπη, οἶκον ἔρημον

[1. Ἀρτέμυδι for Ἀρτέμιδι from the frequent name Ἄρτεμις] || 3-7. the 'East Phrygian curse formula', cf. Strubbe, *Arai Epitymbioi* pp. 289-292, ed.pr. || [7. λιτή, ed.pr.; λίπη on the stone (ph.), Corsten.]

1463. Hierapolis. Honorary inscription for Antoninus Pius, ca. 138-161 A.D. White marble statue base found during restoration-work in the Museum in Denizli-Pamukkale; on its top three holes; the back is un-smoothed: the base was probably placed against a wall. Ed.pr. T. Ritti, *AION (archeol)*, N.S. 9/10 (2002/2003) 271-282 (ph.). On the lower part of the base part of a much later, vertically inscribed text: [--]ΑΚΛΗ☧ : [Ἡρ?]ακλῆ, followed by a chrismon.

[Αὐτοκράτορα Καίσαρα, Θεοῦ Ἀδριανοῦ]
[υἱόν, Θεοῦ Τραϊανοῦ υἱωνόν, Θεοῦ]
Νέρουα ἔκγονον, Τίτον Αἴλιον Ἀδρια-
νὸν Ἀντωνεῖνον Σεβαστὸν Εὐσεβῆ,
γῆς καὶ θαλάσσης [δεσπότην] ♠
vacat vacat
ἐπιμεληθέντος Ἀ[πολλ]ωνίου
vacat Δαμᾶ Αὐρηλιανοῦ vacat

LL. 1/2 of the text probably on the small base of the statue, ed.pr., who offers a detailed study of the titulature of Antoninus Pius, honorary epithets like κτίστης, εὐεργέτης etc. included; for the title in L. 5 ed.pr. adduces as parallels *TAM* V.2.1231 (Kamai in Lydia), *IGR* III 832 (*CIG* 4416; Iotape; in LL. 7/8 ed.pr. suggests reading [δε]σπό[την] | τῆς οἰκουμένης (*CIG*: ΓΠΤΟ· [τὸν κύριον] | etc.) and *IGR* I 861 (Chersonesos Taurica); further study of the use and meaning of κύριος and δεσπότης, for which ed.pr. refers to E.Dickey, *JHS* 121 (2001) 1-11 [in addition, A.Chaniotis, *EBGR* 2003 [2006] 380/381 no. 144, refers to N.Belayche in A.Vigourt et al. (edd.), *Pouvoir et religion dans le monde romain. En hommage à Jean-Pierre Martin* (Paris 2006) 257-269]; on 281 ed.pr. refers to a large base found in the agora of Hierapolis; it carried a statue of Serapis (τὸν γῆς καὶ θαλάσσης δεσπότην Σέραπιν; ca. 200-250 A.D.; briefly mentioned by F.D'Andria in D.Parrish (ed.), *Urbanism in Western Asia Minor. New Studies on Aphrodisias, Ephesos, Hierapolis, Pergamon, Perge and Xanthos* [*JRA* Suppl. Ser. 45; Portsmouth, R.I., 2001] 108) || 6-7. this person is previously unattested in Hierapolis, ed.pr. || for other honorary statues in Hierapolis for Antoninus Pius and his wife Faustina see *SEG* XLIX 1812 (L 1247) and 1813; L 1248.

1464. Hierapolis. Honorary inscription for C. Memmius Eutychus, 211 (or 213)-217 A.D. White marble altar with mouldings, re-used in a late wall of the southern part of the city. Ed.pr. T.Ritti, *Epigraphica --- Guarducci* 177-215 (ph.); text and French translation in *An.Ép.* (2003) [2006] no. 1696 (B.Puech). The inscription (with numerous ligatures) settles the question as to when Hierapolis received the title of νεωκόρος. According to R., Caracalla must have visited the city in 214/215 when he also stopped at neighboring Laodikeia on his way to the Eastern frontier. On this occasion, he might have rewarded Hierapolis with the neocorate for its services, which in turn caused the city to incise a dedicatory inscription for the emperor on the *scenae frons* of the theater (T.Ritti, *Fonti letterarie ed epigrafiche* [Rome 1985] 113). R. summarizes the history of research on this matter and quotes the relevant inscriptions in full: *SEG* XXXIII 1123, 1137; *Altertümer von Hierapolis* 32 (where she suggests in L. 1: [ἡ νεωκόρος? βουλή]; *Altertümer von Hierapolis*: [ἡ λαμπροτάτη βουλή?]), 34, 234.

Ἡ νεωκόρος βουλὴ
Γ. Μέμιον Εὔτυχο[ν],
τὸν ἴδιον βούλαρ-
χον, καὶ ἡ πατρὶς τὸ[ν]
ἴδιον στρατηγὸν καὶ
εἰρήναρχον, πανηγ[υ]-
ρίαρχον, ἀγοραν[ό]-
μον καὶ ἐλεωνήσα[ν]-
τα, σειτωνήσαντ[α],
δεκαπρωτεύσαντ[α],
γυμνασίαρχον, Ῥω-
μαίων κωουέντα[ρ]-
χον, ἀλύταρχον τῶ[ν]
μεγάλων Ἀπολλω-
νείων Πυθίων, παρ[ασ]-
τήσαντα καὶ στρατιώ-
την τῷ κυρίῳ ἡμῶ[ν]
Αὐτοκράτορι Καί-
σαρι Μάρ. Αὐρ. Σεβήρῳ
Ἀντωνείνῳ, γενά-
μενον δὲ καὶ ἐπὶ τῆς
πίστεως γραμμά-
των καὶ τὰς λοιπὰς
δὲ ὑπηρεσίας τῇ πατρ[ί]-
δι ἐκτελέσαντα καὶ συ[ν]-
τελείας, εἴς τε ἀννῶνα[ν]
εἰς τὸν θεῖον οἶκον πο[λ]-
λάκις ὑπηρετήσαντα ἀξιοπρ-
vacat [ε]πῶς vacat

Dated on the basis of the imperial titulature: the name Severus, which Caracalla received after his father's death (211 A.D.), is most frequently attested after 213 A.D., ed.pr. || 1. for νεωκόρος as attribute of the city council (but referring nevertheless to the entire city), cf. the inscriptions quoted above and our lemma no. 1468, ed.pr. || 2. [C. Memmius Eutychus: either an enfranchised Greek Eutychos, in which case a provincial governor or a powerful patron called Memmius may have acted as an intermediary, or a descendant of a freedman of a family of Memmii, belonging to the group of Romans who settled down in the city (cf. LL. 12/13) || 9. for the σιτωνία see J.H.M. Strubbe, *EA* 10 (1987) 45-78 and 13 (1989) 99-122, Pleket] || 11-13. Eutychus was president of the *conventus civium Romanorum*, ed.pr., who refers to *Altertümer von Hierapolis* 32 LL. 15-17 (κονβεντα[ρ]χήσαντα τῶν 'Ρωμ[αί]ων); these two inscriptions are the only attestations of this Greek terminology || [13. for the alytarch at the Olympic Games see H.W.Pleket, *ZPE* 20 (1976) 9-15; in Side an alytarchos is on record for the Πύθια, as in Hierapolis: see *SEG* XXXI 1288, Pleket] || 14-15. the 'Απολλώνεια Πύθια are already known from other sources: see *SEG* XXXV 1374 and 1377 in fine, ed.pr. || 15-20. the honorand put a detachment of soldiers at the disposal of Caracalla for the latter's oriental expedition in 214-217 A.D.; the titulature of the emperor points to the period 211 (or 213)-217 A.D., ed.pr. || [20-23. ἐπὶ τῆς πίστεως γραμμάτων: did the honorand hold the function of *ab epistulis* in the imperial administration? It is awkward, however, that this alleged function in the imperial bureaucracy is followed by ὑπηρεσίαι for the polis, Pleket] || [25-26. συντελείας: 'contributions'; ed.pr. seems to connect it with preceding ἐκτελέσαντα and to put it on the same level as ὑπηρεσίας; but the comma may have to be placed after ἐκτελέσαντα, so that we can connect συντελείας with ὑπηρετήσαντα: the honorand assisted with contributions to the imperial annona and more in general to the *domus Augusta* (θεῖον οἶκον), Pleket] || in her article ed.pr. quotes the following inscriptions in which either the boule or the demos carries the epithet νεωκόρος: *Altertümer von Hierapolis* 34 and 234; *SEG* XXXIII 1123 and 1137. She also publishes a small new fragment: see our lemma no. 1468.

1465. Vacat.

1466. Hierapolis. Dedication to Dionysos Kathegemon, 2nd cent. A.D. *SEG* XLI 1202. E.Miranda in *Epigraphica --- Guarducci* 165-176 (ph.), comments on various details of this inscription: the name of the dedicator and ἱεροφάντης Γ. 'Αμβείβιος Φρουγιανός: Ambivii are on record in Milesian texts and in an unpublished epitaph from Hierapolis mentioning an Ambivius M. f. Frugianus; the cognomen Frugianus also in *Altertümer von Hierapolis* 166; parallels for hierophantai in Asia Minor; detailed commentary on the popularity of the cult of Διόνυσος Καθηγεμών in the Attalid kingdom and on the connotation of Καθηγεμών ('Leader of the people'; 'god who leads his people to victory'; 'the god who is ἀρχηγός of the Attalids').

1467. Hierapolis. Epitaph of Fl. Zeuxis, 50-100 A.D. *CIG* 3920; *Altertümer von Hierapolis* 51. C.Berns, *op.cit.* (our lemma no. 1284) 215-217 no. 12 A 3, reprints the inscription and dates it on the basis of archaeological criteria to ca. 50-100 A.D.

1468. Hierapolis. Fragmentary inscription, after ca. 215 A.D. Upper part of a marble base, found near the theater. Ed.pr. T.Ritti, *Epigraphica --- Guarducci* 194 no. 2.

'Η νεωκόρος | [βουλὴ καὶ ὁ | νεωκόρος (or λαμπρότατος) δῆμος - - - - -]

For the date and for the neocorate of the city cf. our lemma no. 1464.

1469. Hierapolis. Potter's signature, 150-100 B.C. Clay mould for a bowl with the name of the workshop's owner, incised retrograde. Ed.pr. G.Semeraro in C.Abadie-Reynal, *op.cit.* (our lemma no. 1446) 84 (dr.): Ψελλοῦ

First attestation of this name in Hierapolis, ed.pr.

1470. Iulia (?). Epitaph of Antiochos, Ammia, and Karikos, 180/200 A.D. Stele with framed field, in which three standing figures, inscription above; found in Çay, in the Afyon Museum. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 297 no. III 61 (ph.).

'Ανθίοχος Καρικοῦ καὶ 'Αμ-
μία σύνβιος αὐτοῦ
ἑαυτοῖς καὶ τέκνῳ
4 Καρικῷ μνήμης
vacat χάριν vacat

[1. Read 'Αντίοχος; for the change between tenuis and aspirata cf. Brixhe, *Essai* 110-113, Corsten.]

1471. Kadoi. Epitaph of Philoxenos and Appe, after 212 A.D. *SEG* XXXVIII 1319. Republished (without knowledge of *SEG*) by T.Lochman, *op.cit.* (our lemma no. 1448) 261 no. II 99 (ph.) after a photo by C.Naour who found the stone in 1980 at Altıntaş near Gediz (ancient Kadoi); also in T.Lochman in E.Berger (ed.), *Antike Kunstwerke aus der Sammlung Ludwig* III: *Skulpturen* (Mainz 1990) 470 note 5 and 503 Beil. 50, 1). The stele was produced in the Tembris Valley around 180 A.D. and must have been exported to the region of Kadoi where the inscription was added later (or replaced the original text).

Αὐρ. Χρύσανθος κὲ Τατιανὴς | Φιλοξένῳ πατρὶ κὲ "Αππῃ μητρὶ μνῆς χάριν

[1. Χ̣[ρ]ῠ̣σανθος, *SEG*; Τατιανής: variant of Τατιανή, Corsten || 2. Χ̣..ενῳ, *SEG*.]

1471 bis. Kadoi (area of). Epitaph of Amiantes, 245/246 A.D. Stele with relief of a woman standing in an arched aedicula; inscription above the capitals and on the base. Found in 1979 by C.Naour in a village southwest of the Murat dağı but, judging from the style, produced in the

Tembris Valley, which shows (like our preceding lemma) that workshops in this region exported to nearby areas. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 270/271 no. II 222.

ἔτους
σος', Αὐρ.
Φιλάγα-
4 θος κὲ
[᾿Α]μιαν-
[τ]ῆς θυ-
[γ]ατρὶ ᾿Α-
μιαντ[ῇ]
γλυκυτάτῃ
μνήμης χάριν

Date: year 276 (Aktian era) = 245/246 A.D., ed.pr.; the Sullan era which was also used in this region would yield too early a date (191/192 A.D.) for the style of the relief and the use of an Aurelius-name || [3-4. rather 'Αἰμι-αντ[ίδι] from 'Αμιαντίς?, Chaniotis] || 4. κέ written ■ κ.

1472. Kaystros Valley. Dedication to Zeus Alsenos, 160/170 A.D. Stele with pediment, but without columns; in the field, crude figure of Apollo standing with palm branch and fruit-garland; inscription on (L. 1) and below (L. 2) the architrave, and on the lower profile (LL. 3/4). Exact provenance unknown, assigned to the Kaystros Valley on stylistic grounds; formerly in Istanbul, now in the Antikenmuseum und Sammlung Ludwig in Basel. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 302 no. III 102.

Δημήτριος ᾿Απο-
λωνί head ου
ὑπὲρ εἰδίας σωτηρίας
4 Διὶ ᾿Αλσηνῷ εὐχήν

1473. Kaystros Valley. Dedication to Zeus Petarenos, Imperial period. Stele with pediment, but without columns; in the field unidentified round object (ed.pr.: uterus?), inscription above and on both sides. Exact provenance unknown, assigned to the Kaystros Valley on stylistic grounds; formerly in Istanbul, now in the Antikenmuseum und Sammlung Ludwig in Basel. Ed. pr. T.Lochman, *op.cit.* (our lemma no. 1448) 306 no. III 219.

῾Ηδονὴ
Δεὶ Πετ-
αρ ην-
4 ῷ εὐχ-
ήν

[2. Δεί = Διί, Corsten.]

1474. Kaystros Valley. Funerary epigram and imprecation for Tryphon, ca. 160 A.D. Elaborate stele in the shape of an aedicula; in the field, protruding block-shaped base, on which the inscription; above the base, relief of a boy with dog sitting in a cave. Exact provenance unknown, in the Afyon Museum. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 298 no. III 67 (ph.).

Εἰσοράας με Τρύφωνα
νέον βρέφος, ὦ παροδεῖτα, |
νήπιον, ὃς ζωῆς οὐκ ἔτυ-
4 χον γλυκερῆς· | ὃς δέ μοι
ἐς τύνβον χεῖρα κακὴν
προτενεῖ, | τοίους τοὺς
ἰδίους παῖδας φθιμένοι-
8 σι διδοῖτο

['|' indicate verse ends: hexameter - pentameter - pentameter - hexameter || 1. εἰσοράας metri causa || 4-8. a curse, Corsten.]

1475-1479. Kaystros Valley. Epitaphs, Imperial period. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 295-300 (ph.).

1475: 298 no. III 65. **Epitaph of Epoikentos (?), ca. 160 A.D.** Stele in the shape of an aedicula; in the field a couple with child, below four busts; inscription above. Exact provenance unknown, in the Afyon Museum.

᾿Αμία ᾿Εποικέντῳ τέκνῳ | ἀώρῳ {C} χάριν μνήμη|ς

The stone-cutter has incised ¥ instead of the underlined letters, ed.pr. || [1. ed.pr. restores 'Εποικέν-τῳ, although ¥ is supposed to have replaced ω; neither a male name 'Εποίκεντος nor 'Επώκεντος nor a similar name is known, Corsten.]

1476: 299 no. III 69. **Epitaph of Glyk[---], 160-170 A.D.** Stele in the shape of an aedicula; in the field, arched niche with standing couple; inscription below. Found in Kurca Köy, in the Afyon Museum. Στρατονείκη Γλυκ[- ca. 4 -]η | τῇ ἑαυ[τ- - -]

2. ἑαυ[τῇ], ed.pr. [τῇ ἑαυ[τῆς e.g. θυγατρί?], Corsten.]

1477: 299 no. III 74. **Epitaph of [---], ca. 170 A.D.** Narrow stele in the shape of an aedicula with standing woman; inscription on the lower provile. Exact provenance unknown, in the Afyon Museum.

[- ca. 4 -]ς Πασικράτου τῇ εἰδίᾳ μητ[ρὶ | μνή]μης χάριν

1478: 299/300 no. III 77. **Epitaph of [---] and Domna, 180-190 A.D.** Stele with door within an architectural frame; inscription on the architrave. Found in 1997 by T.Drew-Bear in Uncular (formerly Silint).

[- - - | - - -]δίᾳ καὶ Δόμνῃ θυγατρὶ | μνήμης vacat χάριν

2. [ἰ]δίᾳ, ed.pr. [but it could also be the ending of a female name, Pleket.]

1479: 295/296 no. III 38. **Epitaph of Domna, ca. 200 A.D.** Upper part of a doorstone, inscription above the door; found in 1980 by T.Drew-Bear at a place called Dangis Mevkii. Πωλίων · Ἀντιόχου Δόμνῃ συνΙβίῳ · μνήμης · χάριν

1480-1489. Kotiaion (area of: Yaylababa). Dedications to Hosios (and Dikaios) on stelae, 220-240 A.D. Cf. *SEG* XLI 1205-1235. T.Lochman, *op.cit.* (our lemma no. 1448) 286-288, presents a list of the dedications from the sanctuary at Yaylababa (cf. 91-93); he reprints those in which his reading differs from previous editions and publishes several new inscriptions.

1480: 286 no. II 471. **Dedication to Hosios, 220-230 A.D.** *SEG* XLI 1228.

[- ca. 4-]ς ὑπὲρ τῶν [τέκνΙων 'Οσ]ίῳ (Δικέῳ) εὐχήν

1-2. [τέκνων], L.; [ἰδίων], *SEG* ‖ 2. (Δικέῳ), L. (without explanation).

1481: 286 no. II 472. **Dedication to Hosios and Dikaios, 220-230 A.D.** *SEG* XLI 1229. Refering to his no. II 491 (our lemma no. 1488), L. suggests ['Υάκι]νθος as the dedicant (L. 1; *SEG*: [Σμί]νθος, ["Α]νθος, ["Ακα]νθος); different line break LL. 1-2: τ[ῶν Ι ἰδί]ων (SEG: τ[ῶν ἰδί]Ιων).

1482: 286 no. II 475. **Dedication to Hosios and Dikaios, 230-240 A.D.** Two fragments of a stele, in the museum at Kütahya. [Ζ]ωτικὸς Ὀνησίμου 'ΟσιΙ[ίῳ] Δικέῳ εὐχήν

1483: 286 no. II 476. **Dedication (to Hosios and Dikaios), 230-240 A.D.** *SEG* XLI 1211 and 1222. Combining the two fragments, L. suggests the following new reconstruction:

Μένα vac. νδρος κὲ Δ[όμ]Ινα ὑπ[ὲ]ρ Μεννη[μάχο]Ιυ κὲ ὑπ[ὲ]ρ ΟΣΩΝΗ[- - -]

SEG XLI 1211: Μενέ[λαος ? ὑπὲρ τῶ]Ιν αὐτ[οῦ - - -]Ιυ κὲ ὑπ[ὲρ - - -]; 1222: [Αὐρ(ήλιος) ? Μένα]νδρος κὲ Ι [Αὐρ(ήλιος) ? Πα]ρμέννηΙ[ς εὐχὴν ? π]ρὸς ὠνή[ν] [a name Μεννήμαχος is unattested, Corsten].

1484: 286 no. II 481. **Dedication [to Hosios and Dikaios], ca. 240 A.D.** *SEG* XLI 1207 and 1210. Combining the two fragments, L. publishes the following new text: ['Οσίῳ κὲ Δικέῳ] εὐχήν · Ι [ἱερῶν κὲ ν]εωτέρων Ι [συνβίωσ]ις

1. = *SEG* XLI 1207 (except [Δικέ]ῳ) ‖ 2. [Φιλανγέλων ν]εωτέρων Ι [συνβίωσ]ις, *SEG* XLI 1210.

1485: 287 no. II 485. **Dedication to Hosios and Dikaios, ca. 240 A.D.** *SEG* XLI 1231. L. points to the greater width of the stele and suggests a different reading:

[Αὐρ. - ca. 4-]ς ὑπὲρ τῶν [ἰδίων πάΙντων 'Οσί]ῳ κὲ Δικ[έ]ῳ εὐχήν

1. [- -]ς, *SEG* ‖ 1-2. [ἰδίων Ι 'Οσί]ῳ, *SEG*.

1486: 287 no. II 486 (ph.). **Dedication (to Hosios and Dikaios), ca. 240 A.D.** Two fragments of the lower part of a stele in the Kütahya Museum.

Αὐρ. Ἀμμιανὸς κὲ {Α} ἸουλιΙανὸς κὲ Ἀλέξανδρος οἱ Ι Ἐπιτυνχάνου

1487: 287 no. II 487 (ph.). **Dedication to Hosios and Dikaios, ca. 240 A.D.** Fragment of the lower part of a stele in the Kütahya Museum.

Αὐρ. β´ Διογένης Λαμυ[- -]Ιου ὑπὲρ τῶν ἰδίων πά[ντ]Ιων 'Οσίῳ κὲ Δικέῳ εὐχήν

[1-2. There seems to be space for one or two letters; perhaps Λαμύ[ρ]Ιου, cf. *SEG* XXXIV 1223; LI 1823; *I.Iznik* 1353; *I.Prusa* 1026; *I.Side* 254; Bechtel, *HPN* 503 (with reference to *IG* IX.2.561 L. 6); Robert, *Noms* 162/163, Corsten.]

1488: 287 no. II 491 (ph.). **Dedication to Hosios and Dikaios, ca. 240 A.D.** Stele with two standing figures in the Kütahya Museum.

Ὑάκινθος Παπ[ί]α 'ΟσίΙῳ κὲ Δικέῳ εὐχή[ν]

[1. Ed.pr. prints Παπ[ί]α, but correct in the description: 'Hyakinthos, Sohn des Papias', Corsten.]

1489: 287 no. II 492. **Dedication to Hosios and Dikaios, ca. 240 A.D.** Fragment of a stele in the Kütahya Museum. Now also published by N.E.Akyürek Şahin, *Gephyra* 1 (2004) 136/137 no. 1 (ph.; German translation).

Ἀσκληπιάδης ΔιΙονυσίου 'Οσίῳ κὲ ΔικέΙῳ εὐχή[ν]

1490-1495. Kotiaion (area of: Yaylababa). Dedications to Hosios (and Dikaios) on tondi, 260-280 A.D. Cf. *SEG* XLI 1205-1235. T.Lochman, *op.cit.* (our lemma no. 1448) 288/289, presents a list of the dedications from the sanctuary at Yaylababa (cf. 91-93); he reprints those of which his reading differs from previous editions and publishes several new inscriptions.

1490: 288 no. II 502. **Dedication of Menophilianos, 260-270 A.D.** Two fragments of the tenon of a tondo in the Kütahya Museum.

	[Μηνο]φιλιανὸ[ς]	4	ων πάντων
	[Μ]ηνοφίλου ὑ-		'Οσίῳ Δικέῳ
	πὲρ τῶν εἰδ[ί]-		vac. εὐχήν vac.

1491: 288 no. II 503. **Dedication of [---]os, 260-270 A.D.** Two fragments of the lower part of a tondo in the Kütahya Museum.

[---]ος β΄ Ἐπιτυνχάνου ὑπ[ὲρ | τῶν τέκ]ν̣ων Ὁσίῳ Δικέῳ εὐχ[ήν]

1492: 288 no. II 504. **Dedication of Aur. Menemachos, 260-280 A.D.** *SEG* XLI 1226.

Α̣ὐ. Μενέ[μαχος - - -]| ὑπὲρ τῶν ἰδ[ίων πάντων Ὁσίῳ Δικ|έ]ῳ εὐχήν

1. [Αὐρ(ηλία)?] Ε̣ὐμένε[ια | τοῦ δεῖνος] ὑπὲρ | κτλ., *SEG*.

1493: 288 no. II 506. **Dedication of Aur. Pergamis, 260-280 A.D.** Lower part of a tondo in the Kütahya Museum. Now also published by N.E.Akyürek Şahin, *Gephyra* 1 (2004) 138 no. 3 (ph.; German translation).

Αὐρ. Περγαμ|ὶς ὑπὲρ τῶ̣ν̣ | παιδίω̣ν̣ | Ὁσίῳ Δικ|έῳ εὐχήν

1494: 288 no. II 507. **Dedication of [---], 260-280 A.D.** Fragment of the lower part of a tondo (?) in the Kütahya Museum. [Αὐρ. - 3-4 -]νου | [- - - - -]

1495: 289 no. II 515 (ph.). **Dedication of Aur. Domna, 260-280 A.D.** Fragment of the lower part of a tondo in the Kütahya Museum.

Αὐρ. Δόμνα Με|νάνδρου ὑπὲ|ρ τέκνῳ Ὁσίῳ | Δικέῳ εὐχήν

[2-3. For the substitution of the genitive by the dative cf. Brixhe, *Essai* 97/98, Corsten.]

1496-1501. Kotiaion (area of: Yaylababa). Dedications to Hosios and Dikaios by Zotikos and his family, 240-280 A.D. Cf. *SEG* XLI 1205-1235. T.Lochman, *op.cit.* (our lemma no. 1448) 287-289, reprints with corrections the dedications of this family from the sanctuary at Yaylababa (cf. 91-93) and publishes several new inscriptions; in addition, *SEG* XLI 1218/1219 (his nos. II 509 and 512, no text) also belong to this group [L. does not mention that Aur. Galymas in his no. II 488 (our lemma no. 1496) is a member of the same family, Corsten].

1496: 287 no. II 488 (ph.). **Dedication of Aur. Galymas, ca. 240 A.D.** Two fragments of the lower part of a stele in the Kütahya Museum.

Αὐρ. Γαλυμᾶς Διογέ|νου ὑπὲρ τῶν ἰδίων | πάντων Ὁσίῳ κὲ Δικέ̣ῳ | εὐχήν

[1. The name Γαλυμᾶς seems new, cf. our lemmata nos. 1500/1501, Corsten.]

1497: 288 no. II 508 (ph.). **Dedication of Aur. Zotikos, 260-280 A.D.** Two fragments of the lower part of a tondo in the Kütahya Museum.

Αὐρ. Ζωτικὸς
Ἀλεξάνδρου
ὑπὲρ τῶν τέκ-
4 νω κὲ τῶν ἐγγό-
νων Ὁσίῳ Δικέ-
ῳ εὐχήν

[3-4. τέκνω for τέκνων, cf. our lemma no. 1499; for the omission of ny cf. our lemma no. 1565, Corsten.]

1498: 288 no. II 510 (ph.). **Dedication of Aur. Diogenes, 260-280 A.D.** Fragment of the lower part of a tondo in the Kütahya Museum.

Αὐρ. Διογένης Ζωτ[ι]-
κοῦ ὑπὲρ τῆς ἑαυ-
τοῦ σωτηρίας κὲ τῆς
4 οἰκείας Ὁσίῳ Δι-
κέῳ εὐχήν

1499: 289 no. II 511 (ph.). **Dedication Aur. Zotikos, son of Zotikos, 260-280 A.D.** Two fragments of the lower part of a tondo in the Kütahya Museum.

Αὐρ. Ζωτικὸς
β΄ ὑπὲρ τῶν τέ-
κνω κὲ τῶν ἐγ-
4 γόνων Ὁσίῳ
Δι̣κέῳ εὐχή̣[ν]

[3-4. τέκνω for τέκνων, cf. our lemma no. 1497, Corsten.]

1500: 289 no. II 513. **Dedication of Aur. Galymas, 260-280 A.D.** *SEG* XLI 1220 and 1233. Combining the two fragments, L. publishes the following new reconstruction:

Αὐρ. Γαλυμᾶς
[Ζ]ω̣τικοῦ ὑπὲρ
[τῶ]ν εἰδίων πά-
4 [ντ]ων Ὁσίῳ Δι-
[vv] κ̣έῳ εὐχήν vv

SEG XLI 1220: [Αὐρ(ήλιος) ?] Ἀλυμας | [Ζωτι]κ̣οῦ ὑπὲρ | [τῶν ἰ]δίων πά|[ντων] Ὁσίῳ Δι|[κέῳ] εὐχήν; 1233: Αὐρ(ήλιος) Π̣[- - -] | [Ζ]ω̣τικ̣[οῦ] | [ἀ]νέ[θηκεν ? ὑπὲ|ρ τ]ῶν [ἰδίων Ὁσίῳ Δι|]κ̣έῳ [εὐχήν].

1501: 289 no. II 514. **Dedication of Aur. Galymas, 260-280 A.D.** *SEG* XLI 1225. L. suggests the following reconstruction:

[Αὐρ. Γαλ]υμᾶ-
[ς ὑπὲρ τ]ῆς ἑ-
[αυτοῦ σω]τη-
4 [ρίας Ὁσίῳ] κὲ
[Δικέῳ εὐχήν]

SEG XLI 1225: [- -]ΥΜΑ|[- -]ΙCΕ|[- -]ΤΗ | ['Οσίῳ?] κὲ | [Δικέῳ], adding 'perhaps ['Αλ]υμα?' with reference to *SEG* XLI 1218 and 1220 (our lemma no. 1500).

1502-1503. Kotiaion (area of). Two inscriptions, undated. A.Toygun–M.Imren, *Müze* 13 (2003) 215, mention two Greek inscriptions from the region of Kotiaion.

1502: **Çavdarhisar (Zobu Köyü). Dedication to Zeus.** Stele with an inscription (Turkish translation only): 'Dedicated by the Daokomitai to Zeus'.

1503: **Enne Köyü near Kütahya. Inscription on a rock.** No text; photo only, which shows a rock surface in an ancient quarry with an incised camel, a rider, an axe, and ornaments of unknown date; to the left and above the camel a Greek inscription (impossible to read from the photo).

1504. Mahmuthisar (south of Ilgın). Letters of Eumenes II to Tyriaion, 187-159 B.C. (probably very soon after 188 B.C.). *SEG* XLVII 1745. W.Ameling, *Biblische Zeitschrift* 47 (2003) 105-111, points to many parallels between the grants of polis-status to Tyriaion by Eumenes II and to Jerusalem by Antiochos IV (2 Macc. 4.9-12).

1505. Phytela (area of: modern Kurudere). Dedication to Ζεὺς 'Αλσηνός, 2nd/3rd cent. A.D. *SEG* XLIX 1805 (68); cf. 2501. G.Neumann, *Historische Sprachforschung* 115 (2002) 57/58, reprints the text and explains δοῦμος in this case as a 'private Hausgemeinschaft' since the dedication is made ὑπὲρ ἰδίου δούμου which corresponds to the depiction of the dedicant's children in the accompanying relief. [For the meaning of δοῦμος cf. the expression ΟΛΟΔΟΥΜΕ in Petzl, *Beichtinschriften* no. 10 LL. 7/8 (κατέθηκεν ΟΛΟΔΟΥΜΕ | ἰσοθανάτους); probably ὁλοδουμε(ί) = πανοικ(ε)ί ('the god put the entire house(hold) in a state resembling death'); this explains the plural form ἰσοθανάτους. Chaniotis.]

1506-1511. Philomelion (or surroundings). Epitaphs in the Akşehir Museum, 170-220 A.D. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 316-318 (ph.).

1506: 318 no. IV 28. **Epitaph of Theodora, 170-180 A.D.** Naiskos stele with arched door; inscription in the field between architrave and door. In the museum of Akşehir.

v Κλ. ♠ Μᾶρκος
Θεοδώρᾳ τέκνῳ
v μνήμης vac.
vv χάριν vac.

1507: 318 no. IV 29. **Epitaph of Kallistos, 170-180 A.D.** Naiskos stele with arched door; inscription in the pediment (L. 1) and on the architrave; from the Byzantine cemetery in Akşehir, now in the local museum.

'Α. "Αλβια Δουλὶς | Καλλίστῳ ἰδίῳ ἀνδρὶ ζῶντι | ἀνέστησεν

1508: 316 no. IV 13. **Epitaph of the mother-in-law of Markos and her brother Markos, 180-200 A.D.** Cover slab of a tomb with two reliefs in the shape of a naiskos next to each other, in which a female (left) and a male figure (right) are standing on a garland; inscription on the architrave of the pediment, LL. 1-2 left, L. 3 right. In the museum of Akşehir.

Μᾶρκος {ΠΟ} Ποπλίου ἰδίᾳ πεν-
θερᾷ μνήμης χάριν· καὶ Μάρ-
κῳ ἀδελφῷ μνήμης χάριν

2-3. The second Markos is apparently the brother of the first Markos' mother-in-law, ed.pr.

1509: 317 no. IV 23. **Epitaph of Helias, ca. 200 A.D.** Tall, slim naiskos stele; in the field a small female figure standing on a tabula ansata with the inscription. In the museum of Akşehir.

Εὐτύχης ἰδ-
ίᾳ συνβίῳ
γλυκυτάτῃ {C}
'Ηλιάδι μνή-
μης χάριν

3. In fine, erroneous addition of a sigma by the stone-cutter, ed.pr.

1510: 317 no. IV 24. **Epitaph of Dias, ca. 200 A.D.** Naiskos stele; L. 1 on the architrave, LL. 2-3 in the field. In the museum of Akşehir.

Εὐτέρπη Διάσι εἰδίᾳ μη|τρὶ μνῆς χά| vac. ριν vac.

1511: 318 no. IV 33. **Epitaph of [---], 200-220 A.D.** Fragment of a naiskos stele with square door; inscription on (LL. 1-2) and below the architrave (LL. 3-4). In the museum of Akşehir. Νικη[- - -] | Ι[- - -] | Θ[- - -] | μν[ήμης χάριν]

1512-1514. Polybotos (area of). Epitaphs, Imperial period. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 293-295 (ph.).

1512: 293/294 no. III 11. **Epitaph of Korynda and others, 130-140 A.D.** Doorstone with pediment, inscription on the lower border of the pediment (L. 1) and on the upper door frame (L. 2); found in Karayokuş, now in the museum at Bolvadın (ph. also in

M.Bayar, *Anadolunun en eski şehirlerinden Bolvadın'ın Tarihi* 1 [1996] 88 [non vidimus]).

M. Αὐρ. Χαρίτων Κορ̣ύ̣νδ̣ᾳ μητρὶ (ζ)ῶν καὶ ΙΟCΕΡΑCΙΕΙ
vacat εἰδίοις μνήμης χάριν vacat

1. (ζ)ῶν, ed.pr. [photo too small to discern what the stone-cutter has incised instead of the ζ ‖ 2. the female name Κορύνδα seems new, Corsten.]

1513: 294/295 no. III 24. **Epitaph of [---], ca. 150 A.D.** Doorstone, inscription on the upper part of the door frame; found in 1980 by T.Drew-Bear in Bolvadın.

[- - - | κατεσκ]ẹύασαν μνήμης vac. χάριν

[2. [- - -]YACAN, ed.pr.; [κατεσκ]ẹύασαν, Corsten; the epsilon is visible on the photo.]

1514: 295 no. III 30 **(or Phyteia). Epitaph of (I)Stratonike and Karikos, ca. 150 A.D.** Doorstone, preserved part of the inscription on the upper door frame; found in 1980 by C.Naour in Özburun (between Polybotos and Phyteia).

Ἰστροτονοίκῃ καὶ Καρικῷ τοῖς τέ|[κνοις - - -]

1. Ἰστρ(α)τον(ε)ίκῃ, ed.pr. [-ο- for -α- may be a stonecutter's error, but -οι- for -(ε)ι- is a matter of iotazism; for the prothetic iota cf. our lemma no. 1533, Corsten.]

1515. Prymnessos (? area of: Çavdarlı). Dedicatory epigram to Apollo, 150-160 A.D. Stele in the shape of an aedicula; in the field, bust of Apollo with radiate crown; inscription on a panel in front of the god's chest. In the Afyon Museum. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 300 no. III 80.

Τὴν μὲν Ἀλέξαν-
δρος Φοίβῳ Λατο-
ΐδι θῆκεν | στήλην
μαρτυρίης εἵνεκε-
ν εὐξάμενος

[A dactylic epigram ('|': verse end), Corsten ‖ 4. εἵνεκεν: εἵ- instead of ἕ- metri causa.]

1516. Prymnessos. Epitaph of [---], ca. 130 A.D. Right part of a doorstone with pediment; the inscription on either side of the pediment (**a**, left part lost) and on the upper doorframe (**b**). Found in 1982 by T.Drew-Bear in Süğlün. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 293 no. III 7 (ph.).

a [- - - - - - - - -]σας καὶ [- - - - - - - - -]ΥΚΟΣΤΟ

[- - - - - - - - -] αὐτῷ κ[αὶ]
- - - - - - - - ? - - - - - - - -

b [- - - - - - κ]ατεσκεύασẹ[ν]

[4. Traces of letters after L. 3? (not in ed.pr.), Corsten.]

1517. Saraycık (Tymion?; ca. 2,2 km southeast of Susuzören/Susuzköy, southeast of Uşak, west of Sebaste (Sivaslı) and north of Blaundos (Sülümenli)). Rescript of Sept. Severus and Caracalla, 205 A.D. (or 208 A.D.?). Large marble stele broken into three pieces; at the top a gable marked by thick borders forming a triangle; LL. 1-3 in the tympanon of the gable, L. 4 on the lower border, L. 5 on the ridge forming the transition from the gable to the face of the stele; another, uninscribed border separates the Greek text in LL. 1-5 from the Latin text of LL. 6-16. Edd.pr. T.Hauken–C.Tanrıver–K.Akbıyıkoğlu, *EA* 36 (2003) 33-43 (ph.; English translation); republished by P.Lampe–W.Tabbernee, *EA* 37 (2004) 169-178 (ph.; German translation) and by W.Tabbernee–P.Lampe, *Pepouza and Tymion. The discovery and archaeological exploration of a lost ancient city and an imperial estate in Phrygia* (Istanbul 2004; non vidimus). W. Tabbernee, *Journal of early Christian Studies* 11, 1 (2003) 87-89, briefly refers to the text. Edd. pr. give a brief summary of the petition-procedure in Roman Imperial times, based on Hauken's monograph on the inscriptions recording petitions (see *SEG* XLVIII 2117).

Ἐγγεγραμμένον
καὶ ἀντιβεβλημένον ἐκ τεύχους
[βιβλιδί]ων ἐπιδοθέντων τοῖς κυρίοις αὐτοκρά-
[τορσι καὶ] προτεθέντων ἐν περιστόῳ Θερμῶν Τρα-
[ϊανῶν (ἀντίγραφον)] ἀντιγραφῆς καθὼς ὑπογέγραπται vac.
[- - -] Ạug(ustas) ADPEDIPATA dominis NN (= nostris) Antonino Pio
[Aug(usto) et Sep(timio)] G̣eta Caesare co(n)s(ulibus) ❦ Imp(erator) Caesar L(ucius) Septimius
[Severus P]ius Pertinax Augustus Arabicus Adiabenicus
[Parthic]us Maximus et Imp(erator) Caesar M(arcus) Aurelius Anto-
[ninus Pi]us Augustus colonis Tymiorum et Simoen-
[tium ❦ P]ṛoc(urator) noster i[nte]rponet se adversum in-
[licitas] ẹ xact[i]ones et a[dver]su<m> perseverantes ut ẹ [.]
[.. 4-5 ..]nstant[- - - -]. Aut si res ma<i>orem v[i]-
[gorem] desideṛ [- - cu]ṇ ctabitur at (= ad) praesideṃ
[provi]ṇ ciae [- - -] eas personas adver-
[sum - - - - - - - -] offici<i> suị ṃ odum

1. ἐ(κ)γεγραμμένον, edd.pr.: 'copied'; ἐγγεγραμμένον, lapis and L.-T., who translate: 'aufgeschrieben' ‖ 4. περιστ(ώ)ῳ, H.-T.-A.; περιστόῳ, lapis and L.-T., who refer to *I.Stratonikeia* 513 L. 6 (περιστόῳ); edd.pr. point out that initially the temple of Apollo on the Palatine was used for the proposition of petitions; after 191 A.D., when a fire destroyed part of the Palatine, the Baths of Trajan were used for that purpose ‖ 5. edd.pr. assume that ἀντίγραφον was omitted by the mason: 'copy' of the rescript; L.-T. reject this and translate: 'Das --- Aufgeschriebene

--- eines Rescripts (ist/lautet) etc.' || 6. [a.d. Kal ...] Aug(ustas): 'on [...] of August', edd.pr., who, however, on 33 date the text to 'between the 15th of July and the 14th of August'; [---] Ạug(ustas), L.-T., who argue that any day between the Ides of July and the Ides of August can be restored, i.e., the days in the period 16 July-13 August; ADPEDIPATA: ad pedi(tes) <d>ata, edd.pr., who suppose that data refers to the date for the issuing and publication at the emperor's residence: 'vor den Fusstruppen gegeben', L.-T.; edd.pr. assume that the rescript was issued when S. Severus was campaigning in the summer of 208 A.D.; a joint consulate of Caracalla and Geta is known for 205 and 208 A.D. Both edd.pr. and L.-T. point out that the absence of a number for the consulate may point to the first consulate in 205 A.D.; on the other hand the reading 'ad pedites <d>ata' favours a date in 208 A.D. || 7. P(ublio) G]eta, edd.pr.; Sept(imio)] Ḡeta, L.-T. || 10. Tymiorum: Tymion is known as one of the Montanist centers (together with Pepouza) and is to be located near the place where the stone was discovered (Saraycık), edd.pr., L.-T.; the Simoentes, inhabitants of Σιμοε/Σιμόη, are unattested so far || 11-12. the procurator is to engage himself 'against the illegal exactions and against those, who keep on ---', edd.pr., who interpret the *perseverantes* as stubborn subordinates of the procurator; L.-T. also think in terms of 'Wiederholungstäter am Ort selbst' and do not exclude that we have 'durchreisende Wiederholungstäter', i.e., soldiers and/or imperial slaves, who during their journeys harass the peasants (*coloni*) || 12. adversun, lapis || 12-13. ut ẹ[f]ficax i]nstant[ia? - - 12-13- -], edd.pr., who refer to *Corpus Iuris* 8.50.6 (praeses provinciae efficaci instantia compellet ---); ut ẹ[xi|gant i]nstanti[ssime muner?]a, L.-T. [on both photos the final a is not visible, Pleket] || 13. MAEOR, lapis; ma<i>orem, edd.pr.; L.-T. argue that the mason corrected his mistake by writing MA-E, thereby deleting the erroneous E || 14. desider[averit], edd.pr.; desider[abit], L.-T.; AT, lapis || 14-16. non cu]nctabitur a<d> praesidem || [provi]nciae [ire. Is defenda]t eas personas adver|[sum eos - - 7/8- - qui agunt contra] offici<i> sui modum] ('- - - contrary to the manner of his office'), edd.pr.; non cu]ṇctabitur at praesideṃ || [provi]ṇciae [Asiae defender]ẹ ẹas personas adver|[sum i]ḷḷiç[ite munera exigentes? in] ọfficịị suị ṃoduṃ, L.-T., who instead of [Asiae] also consider [ire et] ('- - - nach Art seines Amtes') [the photo does not allow us to determine whether in L. 15 before ẹas we have a t or an e].

1518. Soa. Epitaph, 120-130 A.D. Door-stele, inscription between door and architrave; found in 1971 by T.Drew-Bear in Hacıbeyli. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 293 no. III 3 (ph.): Καλλίπολι[ς - - -]ΑΙ[- - -]ΝΕΤΟΔΕΓΙ[- - -]ΝΙ[- - -]

[Or Καλλιπολί[ς] (fem.), Chaniotis.]

1519. Tembris Valley. Dedications to the god Ποταμός, Imperial period. J.Bouzek et al., *Corpus Signorum Imperii Romani, Czech Republic I. Roman Sculpture from Syria and Asia Minor in Czech Collections* (Prague 1999) 24 no. AM 6 and 25/26 no. AM 8. A.Łajtar, *EA* 36 (2003) 51, points out that these two inscriptions were found in the Tembris Valley in about 1900 and published several times: A.Besset, *BCH* 25 (1901) 329 nos. 13 and 15 (Robert, *Hellenica* X 90 nos. 13 and 15; *RECAM* II 37 nos. 8 and 10).

1520-1521. Tembris Valley. Dedications to Zeus, Imperial period. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 279-281 (ph.). On 282 no. II 407, he republishes *SEG* XLIX 1805 (244, second text).

1520: 279 no. II 344. **Dedication to Zeus Ampelites, ca. 200-210 A.D.** Stele with representation of a naiskos above two panels with a pair of oxen (above) and two cows with calves (below); in the naiskos a standing male figure, in its pediment a bust of Zeus. Exact provenance unknown, now in the museum at Kütahya. Inscription **a** on the lower border of the pediment [only L. 2; L. 1, some letters of which can be read, seems to be inscribed on the diagonal borders, Corsten], **b** left of the oxen.

a
[- - -]Λ . ΝΥΝΟ[- - - - -]ΑΡΙΩΝΟΥ [?]
[- - -] . εανὸς Διὶ Ἀνπελείτῃ εὐχ[ήν]

b
Ἄππας λατύ-
πος Αττα-
πινεὺς
4 ἐπ vv οίẹ-
σει

a [1. Not in ed.pr., read from the photo; apparently name and father's name of the dedicant || 2. initio, remains of the ethnic, Corsten] || 2. Ἀνπελείτῃ εὐχήν, ed.pr. [the last two letters are lost, and instead of Ἀνπελείτῃ the photo seems to show ΑΝΕΛΕΙΠΑ, which does, however, make no sense; presumably, ΝΠΕ was written in ligature, which may be the reason for the square epsilon in contrast to the normally lunate forms of epsilon and sigma in the inscription, Corsten] || b 1-3. the sculptor is only known from this text, ed.pr.; cf. 103 with reference to id. in R.Vollkommer (ed.), *Künstlerlexikon der Antike* I (München–Leipzig 2001) 74 || [2-3. unknown ethnic || 4-5. if read correctly, the verb must be an unusual spelling of ἐποίησε, Corsten].

1521: 281 no. II 384. **Dedication of Papylos to Zeus, ca. 230 A.D.** Stele with pediment without architrave; in the field, bust of Zeus above two cows with calves; inscription on the lower border. Exact provenance unknown, now in a private collection in Switzerland. The provenance from the region is borne out by the ethnikon of the dedicant (see app.cr.). Πάπυλος Ἀ̣ραυκωμήτης | vacat Διὶ εὐχήν vacat

1. ΛΡΑΥΚΩΜΗΤΗΣ, lapis [the missing horizontal stroke will have been painted, Corsten]; the village is certainly identical to the one attested in T.Drew-Bear, C.M.Thomas, M.Yıldızturan, *Phrygian Votive Steles* (Ankara 1999) [*SEG* XLIX 1805] nos. 391 (Ἀρα[γοκω]μήτης), 443 (Ἀραγώτης), 444 (Ἀραγοκω[μήτης]), 508 (Ἀραγοκωμήτης), and probably also to the village of the Ἀραγουηνοί (*MAMA* X 114 [also in T.Hauken, *Petition and Response* (Bergen 1998) [*SEG* XLVIII 2117] 140-161, Corsten]; cf. also Ἀραυκώμη in *MAMA* X 178, ed.pr.

1522. Tembris Valley. Dedication to Hekate, ca. 220-230 A.D. Stele with a bust of Zeus above two oxen, inscription below; seen in 1973 by T.Drew-Bear in Ada Köy, said to be from Çalköy. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 285 no. II 465 (ph.).

[- ca. 4 -]ης Ἀπολλ[ωνίου] Ἑκά[τῃ | ε]ὐχ[ήν]

1523. Tembris Valley. Dedication to Hosios and Dikaios, ca. 200 A.D. Altar, on front Hosios and Dikaios as a rider-god, on left side a bust with radiate crown (Helios?), inscription above rider-god; found in 1973 by T.Drew-Bear at Yolcatı (formerly Eftet). Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 285 no. II 469 (ph.).

[- - - - 9-10 - - - -]H
[- - - - - - - - - - -]ν-
τι Ὁσίῳ καὶ Δι-
{καὶ Δι} vacat κέῳ
εὐχή-
ν

1524-1563. Tembris Valley. New epitaphs, Imperial period. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 256-276 (ph.). [The region, south of Kotiaion and east of Aizanoi, comprises several ancient towns (Soa, Appia, Alia) and numerous modern villages (see L.'s map on 54); since it is often almost impossible to assign a given findspot to one of the ancient places, the following inscriptions are here subsumed, in chronological order, under 'Tembris Valley', where they were produced; also included are monuments in museums and collections without (exact) provenance which L. attributes to workshops of the region, Corsten.]

1524: 256 no. II 19. **Epitaph of Asklepiades and Dada, ca. 130 A.D.** Door-stele with pediment; inscription on the lower part of the architrave (L. 1) and on the lintel (LL. 2-5). Found in 1971 by T.Drew-Bear [no findspot given].

Ἀσκληπιάδης Δάδῃ γυναικὶ καὶ ἑαυτῷ
καὶ Ἄππας υἱὸς καὶ Ἀσκληπία καὶ Ἄππης
καὶ Ἄμμιον αἱ θυγατέρες αὐτῶν
μνήμης χά{αι}ριν καὶ Χρύσιον ἡ
θυγάτηρ

1525: 262 no. II 109. **Epitaph of Romulus, ca. 130 A.D.** Door-stele with pediment; inscription on the lintel. Found in Osmanköy, now in the museum at Afyon.

Κλ. Εὐπατία (?) ἡ γυνὴ καὶ οἱ υἱοὶ πατρὶ | Ῥωμύλῳ εὐσεβίας ἕνεκεν

[1. A female name Εὐπατία is not attested; the photo is insufficient, but seems to show three vertical strokes before the last alpha; Εὐπαπία is equally unattested, perhaps Εὐπάτρα?, Corsten.]

1526: 256 no. II 27. **Epitaph of [---], ca. 150 A.D.** Pediment of a door-stele; inscription on the architrave. Found in 1978 by T.Drew-Bear at Doğalar.

Ἑρμοκράτης καὶ Νάνας γ[υνὴ καὶ ἀδελ]-
φοὶ Τειμόθεος καὶ Ἀν[- - - - - - - - - - -]
vacat μνήμης χάρ[ιν] vacat

1527: 257 no. II 33. **Epitaph of Apphia, ca. 150 A.D.** Pediment of a door-stele; inscription on the architrave. Found in 1971 by T.Drew-Bear at Çetme.

[- - -]ας Ἀπφίᾳ τῇ ἑαυτοῦ συνβίῳ τειμιωτ[ά]τῃ | μνήμης χάριν vacat

1528: 257 no. II 35. **Epitaph of Claudius Diogenes, ca. 150 A.D.** Upper part of a door-stele with pediment, in which the busts of a couple; inscription on the architrave and the lintel. Found in 1971 by T.Drew-Bear near Akça.

Κλαυδία Κλαύδιον Διογένην [τ]ὸν ἑαυτῆς ἄνδρα ἐτείμησεν,
Τιβέριος Κλαύδιος Διογενεανός, Τιβέριος Κλαύδιος Πείσων Πίστος
ἐτείμησαν Διογένη[ν, τὸν ἑαυτῶν πα]τέρα, μνήμης χάριν

[2. Διογενεανός = Διογενιανός, Corsten.]

1529: 262 no. II 110. **Epitaph of Gaios und Tatia, ca. 150-170 A.D.** Door-stele; inscription on the architrave (L. 1) and the lintel (L. 2). Found in 1979 by T.Drew-Bear at Osmanköy, now in the museum at Afyon.

Μητρόδωρο[ς] Γαΐῳ καὶ Τατίᾳ γονεῦσι γλυκυτάτοις
vacat μνήμης vacat χάριν ἀνέστησεν vacat

1530: 257 no. II 41. **Epitaph of Drakkos and Dada, ca. 160 A.D.** Upper part of a door-stele with pediment, in which a woman's bust; inscription on the architrave and the lintel. Found in 1971 by T.Drew-Bear at Çakırsaz.

Δράκκος Δάδᾳ γυναικὶ καὶ ἑαυτῷ ἔτι ζῶν· Τειμόθεος,
Δράκκος, Γάϊος, Διονύσιος τοῖς ἑαυτῶ[ν γονεῦσι],
vacat τὰ τέκν[α, μνήμης χάριν vacat]

[1 and 2. The name Δράκκος seems new, Corsten.]

1531: 258 no. II 59. **Epitaph of Severus and his family, ca. 160-170 A.D.** Door-stele; inscription on the architrave (LL. 1/2) and the lintel (L. 3). Found in 1973 by T.Drew-Bear at Işıklar.

[Σε]υῆρος Σεκούνδῃ συνβίῳ κὲ Τελεσφορίδι
vacat θυγατρὶ vacat
[κὲ ἑα]υτῷ κὲ Γραπτῇ πενθερᾷ μνήμης χάριν

[1. Or [Σεο]υῆρος, Corsten.]

1532: 259 no. II 78. **Epitaph of the parents of Manios, Straton, and Markos, ca. 170** A.D. The stele has been republished as *SEG* XXXVII 1173 (after the sales catalogues mentioned by L.), but dated to the 3rd cent. A.D.

1533: 259 no. II 80. **Epitaph of Demetrios and Babeis, ca. 170** A.D. Pediment of a door-stele; inscription below the architrave (LL. 1/2) and on the lintel (LL. 3/4). Found in 1973 by T.Drew-Bear at Saraycık.

Γάϊος Ἰούλιος Μαρτιάλης ἰστρ[α]τιώτης λεγεῶνος τετά[ρτης]
καὶ Ξευνᾶς καὶ Δόμνα ἡ ἐξάδελφος ἐτείμησαν τ[οὺς]
αὐτῶν γονεῖς Δημήτριον καὶ
4 Βαβειν μνήμης [χάριν]

[1. ἰστρ[α]τιώτης: the prothetic iota is frequent in Phrygia, see Brixhe, *Essai* 115/116, Corsten || 2. Ξευνᾶς, ed.pr.; in *MAMA* X 141 and 155, Ξευνας is a female name, Pleket.]

1534: 259 no. II 81. **Epitaph of Medeanos and Aphion, ca. 170** A.D. Door-stele with pediment, in which the busts of a couple; inscription above the architrave and on the lintel. Found in 1973 by T.Drew-Bear at Örenköy.

Μηδεανὸς ἐτείμησεν Ἄφιον {ΕΤΕΙΜΗ} σύνβιον
vac. καὶ ἑαυτὸν ἔτι ζῶν μνήμη(ς) χάριν vacat

[1. initio, the name Μηδεανός seems new; perhaps for Μηδιανός (unattested, but possible derivation from Μῆδος; for the latter cf. *LGPN* I, II, and III.B s.v.) or Μειδιανός (unattested, but possible derivation from Μειδίας)?, Corsten.]

1535: 260/261 no. II 95. **Epitaph of [---], ca. 170** A.D. Upper part of a door-stele; inscription below the pediment (LL. 1-3) and on the upper part of the lintel (L. 4). Found in 1985 by T.Drew-Bear at Çalköy Yaylası.

[- -]ΥΣΑΝ
[- -]. ΡΕΠΟ
[- -] χεῖ-
4 ρα τὴν βαρύφθονον, ἀώροις περιπέσοιτο συνφοραῖς

3-4. 'North Phrygian curse formula', see Strubbe, *Arai Epitymbioi* pp. 285-288, ed.pr.

1536: 268 no. II 192. **Epitaph of [---], 176/177** A.D. Tall and slim stele with standing male figure; underneath, relief with representation of the abduction of Persephone; inscriptions **a** and **b** above the left and right capital respectively, **c** below the standing figure, **d** above the first couple of horses pulling Hades' chariot. Provenance unknown, now in the museum at Uşak.

a
[- - -]CA[- -]
ΗΕΙΟC
ΟΝΤΕ
4 [-]ΙΟC
- - - - - - - -
- - - - - - - -

b
κ̣ὲ Ἀντωνι-
άς· Ἄππης υ-
ἱῷ καὶ Τύχ-
4 ης ἐνάτη[ρ]
κὲ Κύριλλα
vac. συμβί[ῳ]

c
[- - - - - - - - - - - - -]Φ[-]ΥΙΟCΚ̣ΑΝΙ[- - - -]ΚΑΙΧΙΝΟC
[- -]ΤΟC . . . ΑΝΤΩΝ . . . ΡΩΝΙΓΛΫ . . ΑΤΩ̣ΜΝΗ[- - (or vac.?)]

d
μνήμης χάριν·
ἔτους σξα´ μη(νὸς)
Πανήμου

Date (**d** 2): year 261 (Sullan era) = 176/177 A.D., ed.pr. || **b** 1 and 5. initio, κ || [1. or Ἀντωνίας (gen.)? || 3-4. Τύχης ἐνάτηρ, 'the sister-in-law of Tyche', would not fit the grammatical construction; perhaps Τυχὴς ἐνάτηρ, 'his sister-in-law Tyches'? Τυχής is so far unattested, but cf. Συντυχής (see Robert, *Noms* 215); cf. also Λουλιανής (our lemma no. 1557) and Ἀππής (our lemmata nos. 1539 and 1558), Corsten; or ἐνατῆ[ρι], Chaniotis || c. [- - -| - - -], ed.pr.; read from the photo; perhaps υἱός (L. 1) and γλυ[κυτ]άτῳ (L. 2), Corsten.]

1537: 260 no. II 87. **Epitaph of Metrobios and Elpis, ca. 170-180** A.D. Door-stele with inscription on the architrave (LL. 1-2) and the lintel (L. 3); found in 1973 by T.Drew-Bear at Işıklar.

[Κλαύ]διος Μάγνης πραγματευτὴς κα[ὶ τῷ]
[υἱῷ α]ὐτοῦ Μητροβίῳ καὶ Ἔλπιδι γον[εῖ]
[μνεί]ας χάριν

[According to the text as restored by ed.pr., Ἔλπις would be Cl. Magnes' father. The wording, however, sounds somewhat awkward. There seems to be space for 8-9 letters on the left, so that longer supplements can be considered, e.g. L. 2 initio σύμβιος which would be preceded by a short woman's name; LL. 2-3 could then be supplemented by Ἐλπίδι (fem.) γον[εῦσι μνεί]ας κτλ., Corsten.]

1538: 261 no. II 97. **Epitaph of Tation and Gentios, ca. 170-180** A.D. Door-stele; LL. 1-2 on the lower part of the left slanting frame of the pediment, 3-4 on the architrave, 5-6 on the lintel. Found in 1973 by T.Drew-Bear at Gölçeler.

1-2 Τάτιον
Γεντίῳ ἀνδρὶ καὶ ἑαυτῇ ζῶση [- - - - -]
4 αὐτοὺς Ἀλέξανδρος καὶ Ἀπο[λλώνιος καὶ]
Ὀνήσιμος κὲ Τρόφιμος ἐτείμησα[ν τοὺς]
ἑαυτῶν γονεῖς μνήμης χάρ[ιν]

[The text of ed.pr. (above) is hardly intelligible. The photo is too small to allow a secure reading, but in L. 4 initio one seems to discern [1-2]ΑΑ̣ . ΤΟΥϹ; after this, a new phrase should begin mentioning the sons of the deceased couple, Corsten.]

1539: 260 no. II 92. **Epitaph of Dionysios and Tertia, ca. 180 A.D.** Door-stele with the busts of a couple in an arched niche in the pediment; left of the man's bust, a scroll on the lower part of the frame of the pediment, on which LL. 1-4 of the inscription; LL. 5-7 on the lintel. Found in 1971 by T.Drew-Bear and E.Gibson at Zemme, allegedly from Akça.

1-4 Διονύ|σιος | ἱερεύς· |
Διονύσιος Τερτίᾳ συ[ν]βίῳ καὶ ἑαυτῷ ἔτι ζῶς, καὶ τὰ τέ-
6 κνα αὐτῶν Γάϊο[ς] καὶ Μνησᾶς καὶ Ἀππὴς καὶ Ἀμμιὰς νύνφ-
vac. αι ἐτείμησαν μνήμης χάριν vacat

[5. ζῶς instead of ζῶν, Corsten; or ζῶσ(ι), referring to the couple, Chaniotis || 6. Ἀππής and Ἀμμιάς (sigma added in smaller size) are the wifes of Γάϊος and Μνησᾶς; for Ἀμμιάς see *MAMA* X 502 and *LGPN* I, III.A, and IV s.v., Corsten.]

1540: 274 no. II 251. **Epitaph, ca. 180-190 A.D.** Lower part of a stele with male figure standing in an aedicula; remains of an inscription (four lines?) below the right pillar. Found in 1973 by T.Drew-Bear at Akça Köy, now in the open air depot at Altıntaş.

[- - -]ΙΟ[- - - | - - -]ΤΟΙΠΟ[- - - | - - -] ἐτείμη[σ]αν | [- - ? - -]

1541: 274 no. II 253. **Epitaph, ca. 180-190 A.D.** Lower part of a stele with male figure standing in an aedicula; inscription **a** left of the man's shoulder, **b** below the left pillar. Found in 1971 by T.Drew-Bear and E.Gibson at Çetme.

a	[- - -]-	b	τις τούτῳ μνή-
	αν κὲ		ματι κακῶς ποι-
	Ἀμί-		ήσει, ἰς θεοὺς
4	αν	4	κατηραμένο-
			ς ἤτω

1542: 263 no. II 134. **Epitaph, ca. 190 A.D.** Door-stele; inscription on the lintel with the last word added on the right frame. Found in 1973 by T.Drew-Bear at Mecidiye, from Yaylantekke çesmesi. [- - -] ἐτείμησαν μνήμης | χά|ριν

1543: 274 no. II 252 (no ph.). **Epitaph of Epitas, Diodoros, and Istephanos, ca. 190 A.D.** Stele representing a youth with a scroll and a boy in an aedicula; provenance unknown, attributed to this region by ed.pr. because of the workmanship, now in the Benaki Museum in Athens (photo in A.Delivorrias, *A Guide to the Benaki Museum* [Athens 2000] 58). Inscription below the aedicula, on the scroll the letter A.

Ἐπιτὰς τέκνοις Διοδώρῳ καὶ Ἰστεφάνῳ
καὶ α(ὐ)τῇ ἔτι ζῶσᾳ· Κύριλλα καὶ Σωτηρὶς
vacat τοῖς ἀδε⟨λ⟩φοῖς ἐπόησα vacat

[1. The female (αὐτῇ in L. 2!) name Ἐπιτάς (formed like, e.g., Ἀμμιάς; see our lemma no. 1539) seems new, Pleket; in fine, Ἰστεφάνῳ for Στεφάνῳ; for the prothetic iota cf. our lemma no. 1533, Corsten || 3. ἐπόησα(ν)?, Chaniotis.]

1544: 268/269 no. II 202. **Part of an epitaph with sculptor's signature, ca. 190-200 A.D.** Relief of a standing man, sawn out of a funerary stele; inscription on the plinthe. Provenance unknown, in a private collection. [- - - Ζη]λᾶς λατύπ[ος - - -]

For the sculptor Ζηλᾶς cf. ed.pr. 99-101.

1545: 264 no. II 147. **Epitaph, early 3rd cent. A.D.** Fragment of a stele with representation of Hekate and other figures in at least two panels; inscription between the feet of Hekate and on the brim between the panels. Found in 1973 by T.Drew-Bear at Saraycık. [- - - καθι]έρωσεν | [- - -] Εἰρ[η]ναῖος τὸν καὶ [- - -]

The stele belongs to a group of tombstones called 'Hekatestelen', see T.Lochman in E.Berger, *op. cit.* (our lemma no. 1471) 460/461, ed.pr. [2. τὸν καί presumably refers back to a name in the accusative before the verb, Chaniotis.]

1546: 275 no. II 263. **Epitaph of the parents of Glykon, Appas, und Nanas, ca. 210 A.D.** Stele with a standing couple in an aedicula; inscription on the base. Provenance unknown, now in the museum at Kütahya.

[- - - - - - - - - - - - - - - - -]Ο[- - -]ΩΑΝ vac. [- - -] ἑαυτῇ ζῶσᾳ κὲ
[- - -· τὰ τ]έκνα αὐ[τῶν] Γλύκ vac. ων κὲ Ἄππας κὲ Νάνας ἐτεί-
{μ}ησαν τοὺς γονεῖς vac. μνήμης χάριν

1547: 267 no. II 187. **Epitaph of Kyrilla and her family, ca. 220 A.D.** Stele with three standing figures in a simple aedicula; inscription on the pediment. Provenance unknown; from the antiquities market, now in the Bayly Art Museum of the University of Virginia, Charlottesville.

Κύριλλα
Ἀκρισίῳ συμβίῳ κὲ
Ἀλεξάνδρῳ τέκνῳ
4 καὶ ἑαυτῇ ζῶσα κὲ τὸ τέκνον αὐτῆς

Κάτυλλος ἐποίησαν μνήμης
χάριν, κὲ "Αππης τέκνον· vacat σεν
Τρόφιμος Σειρακλεανὸς λατύπος ἐποί[η]-

2, 4, and 6. κέ written as κ || 6. in fine, the three last letters belong to the verb of L. 7 in fine || 7. for the sculptor cf. ed.pr. 103.

1548: 275 no. II 266. **Epitaph of Quintus and Imatis, ca. 220 A.D.** Stele with the relief of a couple standing in an arched aedicula; inscription **a** and **b** on the left and right pillar bases respectively, **c** on the base. Provenance unknown, now in the museum at Kütahya.

a Γάειος **b** 'Αφιάς
c Μηνόφιλος κὲ 'Αλέξανδρος κὲ Κοΐντος κὲ 'Ερμῆς κὲ
Πωλίων Κοΐντῳ κὲ Ιματει γονεῦσιν ἐποίησαν,
κὲ Τατία κὲ 'Αμμία ἀδελφαὶ κὲ 'Αμμία κὲ 'Αμμία
4 κὲ 'Αμμία κὲ "Αππη κὲ Νάνα ἐνατέρες ἐτείμησαν τού(ς) ἑαυ-
τῶν γονεῖς μνήμης χάριν· τὸν Θεόν σοι, μὴ ἀδικήσες

c. κέ written as κ || [2. Ιματει: dat. of Ιματις; cf. Ιμματις (Zgusta, *KP* 197 § 466-10) || 3-4. Tatia and Ammia are the deceased couple's daughters, and the three women equally called Ammia as well as Appe ("Αππης, ed.pr., but the photo shows "Αππη) and Nana (the wives of the deceased couple's sons mentioned in LL. 1-2) are therefore their sisters-in-law (ἐνατέρες = εἰνατέρες) || 5. ἀδικήσες for ἀδικήσεις; a curse formula, common in the region of Kotiaion, see E.Gibson, *The "Christians for Christians" Inscriptions of Phrygia* (Ann Arbor 1978; cf. *SEG* XXVIII 1078) 62/63, Corsten.]

1549: 275 no. II 269. **Epitaph, ca. 220 A.D.** Stele with relief of a standing couple, inscription on the base (but it may have begun on the frame of the stele); found in 1985 by T.Drew-Bear at Çal, west of Gökçeler. Ed.pr. prints only what we reproduce below, apparently read from the photo, which is too small to identify anything that would make sense.

[- - - - - - - - - - - - - - - -] [- - - - - - - - - - - - - - - -]
ἔτι ζῶντες κὲ Ζωτ[ικὸς] [- - - - - - - - - - - - - - - -]
γαμβρός [- - - - - - - - - - - - - - - -]

1550: 275 no. II 270. **Epitaph, ca. 220 A.D.** Upper part of a stele with relief of a standing couple; inscription **a** on and right of a plinth (on top of which must have stood an eagle) in the arched frame above the couple, **b** in a corner of the arch. Found in 1973 by T.Drew-Bear at Yenikaraağaç.

a κὲ Αὔξιμος γανβρός **b** τὸν Θεόν
σοι, μὴ

ἀδι- κή-
4 σι- ς

[a. It is not obvious where the inscription started || b. for the curse formula cf. our lemma no. 1548; ἀδικήσις for ἀδικήσεις, Corsten.]

1551: 276 no. II 281. **End of an epitaph, ca. 220-230 A.D.** Stele with relief of three standing figures; inscription lost except for the end on the lower rim; found at Altıntaş, now in the museum at Kütahya: [- - -] | μνήμης χάριν

1552: 269 no. II 210. **Epitaph of Apol[lonios], ca. 230 A.D.** Stele with relief of a couple standing in an arched aedicula, inscriptions above the left (**a**) and the right capital (**b**); provenance unknown, now in the Antikenmuseum und Sammlung Ludwig in Basel.

a
[Τάτι]ον 'Απολ-
[λωνίῳ] ἀνδρὶ κὲ
αὐτῇ ζῶσα
4 κὲ τέκνα
αὐτῶν 'Α-
πελλᾶς κὲ
Τρόφιμος
8 κὲ Ε-
ὔανδ-
ρος

b
[- - -]
[- - -]
[- - -]
4 [- - -]
[- - -]
[- - -]
[- - -]
8 [μνή]-
μη[ς χ]-
άριν

1553: 269/270 no. II 219. **Epitaph of Eutyches, ca. 240-250 A.D.** Stele with relief of a man standing in an arched aedicula, inscription above the capitals; provenance unknown (allegedly from Banaz), now in the museum at Afyon.

Αὐρ. 'Ον-
ήσιμος
κὲ Φαυστῖ-
4 να τέκν-
ῳ Εὐτύ-
χῃ μνή-
μης χά-
8 ριν

4. The stonecutter forgot to carve the middle bar of the epsilon.

1554: 270 no. II 221. **Epitaph of Mnesas and his family, ca. 240-250 A.D.** Stele with relief of a couple standing in an arched aedicula, in the center of the pediment a small male figure; inscription above the capitals and on the base. Provenance unknown, now in the Frühchristlich-byzantinische Sammlung in Berlin (photo and brief description in *Antike Ausgrabungen* (*Auktionskatalog zur 34. Auktion, Venator KG*, Köln, 18. 4. 1969, no. S 25).

Μνησ- ᾶς Εὐ- πράξ- ᾳ συν- βίῳ κὲ ἑαυ- τῷ ζ- ῶν	κὲ Εἰτα- λικῷ ἐγγ[ό]- νῳ κὲ Σω- σᾶς κὲ [- -] Μ[- - -] CI[- - -] ΙΙΜ θεος

τέκνῳ Εἰταλικῷ κὲ πατρὶ κὲ μη-
τρὶ μ[ν]ήμης χάριν

κέ written as κ || [2-4. a name Εὐπράξα is unattested, perhaps Εὐ|πραξ|[ί]α? || Eitalikos (= Italicus), mentioned in LL. 9-10 and 20, is the grandson of Mnesas and Euprax(i)a (LL. 1-4) and the son either of Sosas (LL. 13-14) or of the man whose name is lost in LL. 16-19; the tomb was built by Mnesas for his wife, himself, and Italicus, and later used by his son for both parents and his son Italicus, Corsten.]

1555: vacat.

1556: 271 no. II 223. **Epitaph of Onesimos and Menophilos, ca. 245 A.D.** Stele with relief of a man standing in an arched aedicula, inscription above the capitals and on the base. Provenance unknown, now in the museum at Kütahya.

Εὐτύ- χης Νεά- ρχου κὲ Ἀμιάς Ὀνησί- [μῳ]	τέκ[ν]- ῳ ἀώρ- ῳ κὲ ἀδ- ελφῷ Μηνοφ- [ίλῳ]

κὲ Τατας β´ κὲ Ἀφειὰς ἐγόνῳ
[- - - - -]οδρεινεῖς μνήμης χά[ρ]ιν

3 and 7. κέ written as κ || 5-6 right. Μηνοφι|[ίλλῳ], ed.pr. (printing error?) || [6. the photo does not show any space for the missing text, Corsten] || 8. in fine, the last two letters are inscribed at the end of L. 7.

1557: 271 no. II 225. **Epitaph of Loulianos and his family, ca. 250-260 A.D.** Stele with relief of a couple standing in an arched aedicula, inscription above the capitals and on the base. Provenance unknown, now in the museum at Kütahya.

Αὐρ. Λου- λιανῆς πατρὶ Λ- ουλιαν- ῷ κὲ μητ- ρὶ Ἰστρ- ατονί- κῃ	κὲ πάτ[ρω]- σι Τροφ[ίμῳ] ἰστρατ[ιώ]- τῃ κὲ Πα[π]- ίᾳ κὲ ἀδε- λφοῖς ΠΡΑΠ[- -] κὲ Τρο[φί]- μῳ

[Τρό]φιμος β´ μνήμη[ς χάριν]
[- - -]ονι Ἀρτε-
[- - -]ῳ Ἀπολλω-
[νίῳ] ζῶντι

κέ written as κ || [1-5. Λου|λιανῆς (photo; Λου|λιανεῖς, ed.pr.), a variant of Λουλιανή (cf. Στρατονικῆς and Ἀππῆς in the following lemma), and Λουλιανός are variants of Ἰουλιανή(ς) and Ἰουλιανός, cf. *SEG* XXXV 1790; J.Nollé, *EA* 12 (1988) 141 no. b, Corsten; for female names on -ῆς cf. Robert, *Hellenica* XI-XII 291 (note 4) and 393, and *Noms* 215, Pleket || 6-8 and 11-12. Στρ|ατονί|κῃ and στρατ[ιώ]|τῃ; for the prothetic iota cf. our lemma no. 1533, Corsten || 9-10. πατ[ρά]|σι, ed. pr.; rather from πάτρως, 'uncle', cf. SEG *XXXII* 1230/1231, Pleket || 15. rather Γραπ[τῷ]? || 20-21. read Ἀπολλω|νίῳ, Corsten.]

1558: 271 no. II 226. **Epitaph of Aur. Appes and Sosas, ca. 250 A.D.** Stele with relief of a couple standing in an arched aedicula, inscription on the arch, above the capitals and on the base. Found in 1973 by T.Drew-Bear in Altıntaş.

[Αὐρ. Σ]τρατονικῆς πατρὶ
[- - - -]ας μνήμης χάριν·

Αὐρ. Ἀπ- πῆς Σωσά- νδρο- υ ἀν- δρὶ Σ- ωσᾷ	κὲ α[ὐτ]- ῇ ζῶσ- α κὲ [τ]- ὰ τέ- κνα αὐτ- ῶν

Ἄππης κὲ Φιλοπάτωρ πατρὶ κὲ
μητ(ρ)ὶ κὲ Ἀσκληπιάδης β´ πάτρωνι
μνήμ vac. ης χάριν

κέ written as κ || [1, 3-4 and 17. Στρατονικῆς and Ἀππῆς for Στρατονίκη and Ἄππη, cf. the preceding lemma || 2. initio, a male name in the dative is impossible because of the preserved ending -ας; if Aur. Stratonikes is also [S]osas' daughter, she did not, like Appes and Philopator in L. 17, need to mention his name, so that we may here have an attribute to μνήμης || 5-7. Σωσά|νδρο|ν (sic), ed.

pr., but the upsilon has in this inscription the shape of a V || 8-9. [-]Ιωσᾶ[ς], ed.pr., but one expects the dative of a male name, most probably Σ̣ιωσᾷ (for the name see our lemma no. 1554 LL. 13/14, Corsten] || 18. initio, MHTI, lapis; in fine: for πάτρων/πάτρως cf. our lemma no. 1557 LL. 9/10.

1559: 272 no. II 230. **Epitaph, ca. 260-280** A.D. Stele with relief of a man standing in an arched aedicula, left and upper part of the architectural frame missing; the inscription was, like on the preceding stelae, incised above the capitals of which only the right one is preserved. Found in 1973 by T.Drew-Bear in Işıklar.

right [π]ρωθιανόντι ἐθῶν | κε´, μνήμης | χάριν

[1-3. Read [π]ροθανόντι and ἐτῶν (for aspirata instead of tenuis cf. Brixhe, *Essai* 110-113, Corsten.]

1560: 272 no. II 231. **Epitaph of Zotikos, ca. 280** A.D. Stele with relief of a soldier with spear standing in an arched aedicula, upper part missing; of the inscription, only the last part on the base is (in part) preserved. Found in 1973 by T.Drew-Bear in Yalnız-saray, now in the open air depot at Altıntaş.

[- - - - - - - - - - - - -]
κὲ τὰ τέκνα αὐ-
τῶν Κυριλλίων
κὲ Μαρκέλλα
[ἀδ]ελφῷ κὲ Μέ-
[νανδ]ρος ΟΞΥ-
[- - - - Ζω]τικῷ
[- - - - μνήμης χάριν]

1561: 273 no. II 244. **Epitaph of Aur. Markianos and his family, ca. 280-300** A.D. Stele, broken below and above, in the shape of an aedicula with two reliefs: below, standing couple with child; in an arched niche in the pediment, two busts; the inscription begins on the rim between the two reliefs (LL. 1-4) and continues above on the right side of the arched niche (LL. 5-10). Found in 1985 by T.Drew-Bear in Balıköy.

Αὐρ. Μαρκειαν[ὸ]ς Ἑρμῆδος κὲ Ἀμμιὰς τέκνοις
Ἀγάθονι κὲ ΦΚ̣Δ . . Η κὲ ἑαυτοῖς ζῶντες κὲ Ἑρμῆς πατρὶ
κὲ μητρὶ κὲ ἀδελφαῖς κὲ ΑΓ . ΨΙΟΥ κὲ Ἀμμιὰς πάπῳ
vacat κὲ μάμῃ vacat
κὲ Ἑρμιόν[η?]
πατρὶ κὲ
μητρὶ κὲ ἀ-
δελφαῖς
μνήμης
χάριν

κέ written as κ || 2. Ἑρμᾶς, ed.pr. [Ἑρμῆς, lapis] || 5. Ἑρμιάν[η], ed.pr. [but a nominative is required here; besides, the photo seems to show EPMION[-], thus perhaps Ἑρμιόν[η], Corsten.]

1562: 273 no. II 245. **Epitaph of Iustus, ca. 300** A.D. Upper part of a stele with relief of a man standing in an aedicula; inscription on the pediment. Found in 1973 by T.Drew-Bear in Işıklar.

Αὐρ. Τρόφιμος
Λόκρου κὲ Αὐρ. Σε-
βηρίνα τέκνῳ Εἰ-
ούστῳ σντρατιώτῃ
ὀπτίωνι κὲ Τροφιμῆς ἀ-
δελφῷ κὲ Εὐτύχης κὲ Ἡσύ-
χις κὲ Πατρίκις πάτρωνι

κέ written as κ || 2-3. Σειβηρία, ed.pr. || 3-4. Εἰισύστῳ, ed.pr. [Εἰούστῳ for Ἰούστῳ, Lat. Iustus || 5. for female names on -ής see our lemma no. 1557 || 6-7. for Ἡσύχιος and Πατρίκιος || 7. πάτρωνι either from πάτρων, 'patron', or from πάτρων/πάτρως, 'uncle' (cf. our lemma no. 1557), Corsten.]

1563: 273/274 no. II 246. **Epitaph of Aur. Elpis and Eutychos, ca. 300** A.D. Stele with relief of a couple standing in an aedicula; inscription in the pediment, continued on the upper parts of either pillar. Provenance unknown, now in the museum at Kütahya.

Αὐρ.
Ἐλπὶς
ἀνδρὶ Εὐ-
τύχῳ κὲ ἑαυ-
τῇ ζῶσα κὲ τὰ τέ-
κνα αὐτῶν Ἀλέξ[α]-
νδρος ἰστρατιώτης κὲ
Ὀν̣ήσιμος κὲ Εὐτάχις
κὲ Ἡρά-
κλις μνή-
πατ- μης
ρὶ κὲ χάρ-
μητ- ιν
ρὶ

κέ written as κ || [5. κέ omitted by ed.pr. || 7. for the prothetic iota cf. our lemma no. 1533 || 8. the name Εὐτάχις (or female Εὐταχίς?) seems new; cf. Εὐσταχίς (fem.) in *LGPN* III.A s.v. (*SEG* IV 12 from Sicily) || 9-10. for Ἡράκλιος, Corsten.]

1564-1565. Tembris Valley. Revised epitaphs, Imperial period. T.Lochman, *op.cit.* (our lemma no. 1448) 259-263, republishes several epitaphs with additions or corrections.

1564: 259 no. II 77. **Epitaph of Meikias und Mnesas, ca. 170 A.D.** *MAMA* X 269. T. Drew-Bear rediscovered in 1971 the only remaining lower part of the door-stele, which could not be seen by ed.pr., with inscription on a door panel.

ἥρως | Μνησᾶ, | χαῖρε

1565: 262/263 no. II 118. **Epitaph of Iuventianus and Domna with curse, ca. 180 A.D.** *MAMA* VI 285; Waelkens, *Türsteine* 285. Rediscovered in 1971 by T.Drew-Bear at Başpınar çeşmesi, where on the then uncovered lower rim an inscription was visible.

τις ἂν ποσοίσι [χ]εῖρα τὴ βα[ρύφθονον]
πολλο[ῖς ἀώρ]οις πε[ρι]π[έσοιτο συμφοραῖς]

[The 'North Phrygian curse formula', cf. Strubbe, *Arai Epitymbioi* pp. 285-288 || 1. τή for τήν, cf. Brixhe, *Essai* 33/34, Corsten.]

1566. Tembris Valley. Sculptors, Imperial period. T.Lochman, *op.cit.* (our lemma no. 1448) 97-108, presents a list of inscriptions with sculptors' signatures from the area, among them two new texts (our lemmata nos. 1520 and 1544).

1567. Upper Tembris Valley. The Epitynchanos-inscription, 313/314 A.D. *SEG* XLIII 943 B; cf. XLIX 1844. V.Hirschmann, *EA* 36 (2003) 137-152, republishes the text (German translation) and tries to place the gods mentioned in I 1-7 in the context of late antique syncretistic beliefs. On the basis of *SEG* XLIX 1844, she interprets Ἐπιτύνχανος as a follower of Mithras who, however, adhered to other cults as well, e.g., to Orphism. H. suggests seeing in the 'honors' received from Ἑκάτη (I 2/3) and Μάνης Δάος (I 3-5) the grades of the Mithraic Πέρσης and Ἡλιόδρομος respectively. Μάνης would thus be the cryptic name for the Orphic Dionysos. H. sees her interpretation corroborated by the depictions of the Mithraic-Orphic god Phanes with his lion-head and wings, and of Apollon and Helios, all on the front of the stone.

1568. Unknown provenance. Dedication to Hosios (-on) and Dikaios (-on), 3rd cent. A.D. Quadrangular marble altar, moulded above and below; on top of the altar a rounded, hollowed moulding into which libations were poured; on all four sides of the altar representations. **Front:** two standing male figures (Hosios and Dikaios) clasping their right hands: the figure on the right holds a short, four-sided stick (probably a sceptre or rod, symbols of Hosios); on the base on which they stand, a serpent. **Left:** a rider god, with radiate head (Helios, a common associate of Hosios and Dikaios). **Right:** wreath, below it a bunch of grapes. **Back:** two bulls moving towards the right. The inscription runs around the altar; L. 1 of the front on the quadrangular base of the hollowed moulding, L. 2 of all sides on the upper moudling of the altar, LL. 3-4 of the back in smaller letters on the lower moulding. Now in the Museum in Izmir. Ed.pr. C.Tanrıver, *EA* 36

(2003) 29-32 (ph.; English translation). [For seven new dedications to Hosios and Dikaios see N.E.Akyürek Şahin, *Gephyra* 1 (2004) 135-148; for a list and an overview, see our lemma no. 1448.]

Left	**Front**	**Right**	**Back**
	['Αγαθ]ῇ Τύχῃ·		
Αὐρήλιος	[...]κὸς 'Οσίῳ	καὶ Δικαίῳ	εὐχ[ήν]·
			'Αλέξανδρος Δοκιμεὺς
			ἐποίει

Front 2: possibly [Ζωτι]κός, ed.pr. || Back 2-3. a homonymous sculptor, also from Dokimeion, is on record on a *sekoma* which in the 19th cent. was kept in Uşak (Robert, *ATAM* 227); however, the name Alexandros is very common; as a result an identification of the two men is not inevitable [a new sculptor from Dokimeion apud S. Mägele, *MDAI (I)* 55 (2005) 291/292, Pleket] || ed.pr. argues in favor of Phrygia as provenance, since most dedications to Hosios and Dikaios come from that area.

PISIDIA

1569. Pisidia. Social and economic life in Pisidia. A.Porcher, *Cahiers Kubaba* 5 (2003) 247-260, gives a brief overview of life and economy in the rural parts of Pisidia and their changes under Graeco-Roman influence. He concludes that these changes were not profound enough to alter the situation considerably; the Pisidians remained a people of farmers and shepherds. P. quotes some inscriptions with French translation: *TAM* III 6 and 104 [quoted after Robert, *Ét.anat.* 104/105; for the εἰρηνάρχης cf. the references in C.Brélaz (see our lemma no. 2161) 90-122], and *I.Pisid.Cen.* 117 LL. 12-15 [quoted after Robert, *Ét.anat.* 378-382 (not '278 s.'), Corsten].

1570. Keçili Köyü (mod., between Beyşehir Gölü and Antiochia ad Pisidiam). Epitaph of Makedon, Imperial period. Fragment of a limestone doorstone, re-used in the garden wall of a mosque in the village. The inscription is incised on either side of the door, LL. 1-6 on the left, LL. 7-12 on the right side. Ed.pr. M.Özsait, *AST* 20, 2 (2003) 237 (ph.); no text, we read from the photo; cf. also C.Brixhe, *BE* (2004) 358 [where in LL. 3-4 'Αμμία is to be read, Corsten].

	[?Μά]ṿης		[β]ιος αὐ-		τέκνῳ
	Ṃάνου		ν τοῦ ν		μνήμ-
	καὶ 'Αμ-		Μακε-		ης χά-
4	μία σύν-	8	δόνι	12	ριν

Dated by ed.pr. to the 3rd/4th cent. A.D. (letter forms) [a wider time span seems preferable, Corsten.]

1571. Korkuteli (area of: Imecik). Dedication to Astron Kakazbeus, after 212 A.D. Stele, now in the Museum at Antalya. Ed.pr. A.V.Çelgin, *Adalya* 6 (2003) 145 note 25.

Αὐρ(ήλιος) Σύρος Αρ-
τειμου Ἄστρῳ
Κακαζβεῖ
εὐχήν

2-3. For the combination of a noun preceding the name of the deity cf. our lemma no. 1614, ed.pr.

1572. Kremna? Epitaph. *I.Pisid.Cen.* 59. P.J.Thonemann, *EA* 36 (2003) 89, suggests reading LL. 1-5 as follows: [Αὐ]ρήλις Ἀπολλω|φάντου καὶ Τατας Πρώ|του ἐποίησα|αν (*I.Pisid. Cent.:* Ἑρμαῖς Ἀπολλω|νίου καὶ Τατας ΠΡΙΟΦΑ --- Ω|του ἐποίησα|αν).

1573. Melli (Kocaaliler). Inscriptions, Imperial period. Cf. *I.Pisid.Cen.* 148-165 (*SEG* L 1289). S.Mitchell, *AS* 53 (2003) 139-159, has rediscovered several of the published inscriptions and publishes 17 new texts (see our lemmata nos. 1574-1577, 1579-1591; a revised text in our lemma no. 1578). On 142/143, he provides notes on some inscriptions: ***I.Pisid.Cen.* 148/149**: no changes in text. – **151** LL. 6-7: Εὐτυ|χῆ, M.; Εὐ|τυχῆ, *I.Pisid.Cen.* [In *I.Pisid.Cen.* the text is dated to Caracalla's entire reign (198-217 A.D.); O.Salomies, *An.Ép.* (2003) [2006] no. 1753 suggests 211-217 A.D. because of the name Σεουῆρος.] – **153 and 154** are parts of one single inscription (as suggested in *I.Pisid.Cen.*); the left part, bracketed in *I.Pisid.Cen.*, has also been discovered and the supplements have been proven right. – **156** L. 11: Λιβύης, M.; Λιβύας, *I.Pisid. Cen.*

1574-1577. Melli (Kocaaliler). Honorary inscriptions for and dedications to Roman emperors. S.Mitchell, *AS* 53 (2003) 143-145 nos. 1-4, publishes four new texts, found on the agora (sketch on 143), which are to be added to *I.Pisid.Cen.* 149-155 (English translations).

1574: 144 no. 3 (dr.). **Dedication to Caracalla, 211-217 A.D.** Fragments of a rectangular limestone base, which stood next to *I.Pisid.Cen.* 149.

Αὐτοκράτο[ρι]
v Καίσαρι [Μ. Αὐρ]-
[η]λίῳ Ἀντω[νεί]-
νῳ Σεβαστῷ
σωτῆρι τῆς οἰκου-
v μένης
ὁ δῆμος

For another honorary inscription for Caracalla see *I.Pisid.Cen.* 152, which was, however, erected by council and demos, ed.pr.

1575: 144 no. 2. **Honorary inscription for Elagabal, 218-222 A.D.** Rectangular base, reused in the basilica church next to the agora.

[Αὐτοκράτορα Καίσαρα Μᾶρκον]
⟦Αὐρήλιον Ἀντων⟧-
⟦εῖνον⟧ Εὐσεβῆ
Εὐτυχῆ Σεβαστόν,
⟦υἱὸν⟧ θεοῦ Ἀντω-
νείνου, ⟦ἔγγονον⟧
θεοῦ Σευήρου,
σωτῆρα τῆς οἰ-
κουμένης ἡ
[β]ουλὴ καὶ ὁ δῆ-
μος

[1. The text may be too long for just one line, Corsten] || 5-7. for similar references to his adoptive forefathers Caracalla and Septimius Severus cf. *ILS* 467 and 5843, ed.pr.; for the erasures of the terms of relation, but not the names, see *I.Pisid.Cen.* 142 LL. 2 and 8, ed.pr.

1576: 143/144 no. 1. **Honorary inscription for an unknown emperor.** Rectangular limestone base; since at least the back of the stone is complete on the upper part, the inscription must have begun on another block. The line break shows that it does not belong to *I.Pisid.Cen.* 152.

- - - - - - - - - - -
[σωτῆρα τῆς οἰ]-
κουμένης
ἡ βουλὴ
καὶ ὁ δῆμος

1577: 145 no. 4. **Honorary inscription for an unknown emperor.** Fragment of an altar shaped stone with pediment and moulding; inscription on the top of the shaft.

[?Αὐτοκράτ]ορα | [?Καίσαρα - - -]N|- - - - - - - - - - - -

The preserved letters at the end of L. 1 show that this was an honorary inscription for an emperor, though the base and the lettering are much smaller than is the case for the other stones of the series, ed.pr.

1578. Melli (Kocaaliler). Honorary inscription for Septimius Severus, 193-211 A.D. *I.Pisid.Cen.* 150. S.Mitchell, *AS* 53 (2003) 142 no. 150, has rediscovered the inscription and republishes it with some modifications (English translation).

[Αὐτοκράτορα Καί]-
[σαρα Λούκιον Σε]-
πτίμιον Σευῆ-
ρον Περτίνα-
κα Σεβαστὸν
σωτῆρα τῆς οἰκου-
μένης ἡ βουλὴ καὶ
ὁ δῆμος

1-3. [Αὐτοκράτορα | Καίσαρα Λούκιον | Σεπτί]μιον κτλ., *I.Pisid.Cen.* || 6 and 7. the first four (L. 6) or two letters (L. 7) respectively are in brackets in *I.Pisid.Cen.*

1579-1582. Melli (Kocaaliler). Honorary inscriptions for patrons, 1st/2nd cent. A.D. S.Mitchell, *AS* 53 (2003) 145-148 nos. 5-8, publishes four new texts (English translations). They show that city patronage in the East was not completely abandoned after the early principate (cf. C.Eilers, *Roman Patrons of Greek Cities* [Oxford 2002], 282/283 [cf. also *SEG* LI 2334]).

1579: 145 no. 5 (ph.). **Honorary inscription for a propraetorian legate, 83-96 A.D.** Rectangular limestone base, re-used in the basilica church. Since the stone is complete on the upper part, the inscription must have begun on the pediment. This is the earliest datable inscription from Melli.

- - - - - - - - - - - - -
[πρ]εσβευτὴν καὶ
ἀντιστράτηγον
Αὐτοκράτορος
4 ⟦[Δ]ο̣[μ]ι̣τ̣[ι]α̣[νο]ῦ̣⟧ Καί-
σαρος Σεβαστοῦ
⟦- - - - - - - - - - -⟧ τὸν
ἑαυτοῦ πάτρωνα
8 [κ]αὶ εὐεργέτην
ὁ δῆμος

The honorand was a governor of the province of *Lycia et Pamphylia* under Domitian, ed.pr. || 6. no traces of letters visible, but most probably ⟦Γερμανικοῦ⟧, ed.pr.

1580: 146 no. 6. **Honorary inscription for a patron of the city, 1st cent. A.D.** Rectangular block, re-used in the front wall of a line of late shops in front of the Hellenistic market building. Since the block is complete, the inscription must have begun on a stone above.

- - - - - - - - -
τὸν πάτρωνα
καὶ εὐεργέτην
vacat
ὁ δῆμος

Dated by ed.pr. according to the letter-forms.

1581: 146 no. 7 (dr.). **Honorary inscription for the patron of M. Ulpius (?) Caristanius [- -]cleo, 1st-2nd cent. A.D.** Console block projecting from the Doric building on the agora.

Μ(ᾶρκος?) Οὔλ(πιος?) Καριστάνιος ΑΠΟΥ̣-
ΚΛΕΩΝ τὸν ἑαυτοῦ πάτρ̣[ω]-
[να] καὶ εὐεργέτην

The name of the honorand in the accusative should have stood on the upper rim, but no traces are preserved, ed.pr. || 1. initio, several Marci Ulpii are attested in Pisidian cities, but also the reading Γ. Ἰούλ(ιος) is possible, ed.pr. || 1. the person may have been connected to the Caristanii in Pisidian Antioch (cf. B.Levick, *Roman Colonies in Southern Asia Minor* [Oxford 1967] 111-113 [cf. now also *Nouv. inscr. d'Antioche* 174, Corsten]), even though perhaps only as having been enfranchised through the governor of Lycia and Pamphylia, C. Caristanius Fronto (he could, in this case, not have been a M. Ulpius), ed.pr. || [1-2. O.Salomies, *An.Ép.* (2003) [2006] no. 1762, wonders whether Ἀπου(λήιος) Κλέων could be read].

1582: 146-148 no. 8 (ph.; dr.). **Honorary inscription for the *ab epistulis graecis* Tib. Cl. Vibianus Tertullus, (ca.) 177 A.D.** Console block, re-used in a late wall on the agora.

Ἡ βουλὴ καὶ ὁ δῆμος
[Τι]β(έριον) Κ[λ](αύδιον) Οὐειβιανὸν Τέρτυλλον,
ἐπὶ τῶν Ἑλληνικῶν ἐπιστολῶν
4 τῶν αὐτοκρατόρων, τὸν πάτρωνα
καὶ εὐεργέτην τῆς πόλεως

2. The honorand is known from *I.Ephesos* 651 (*ILS* 1344); *AvP* VIII.3.28; *I.Selge* 13, ed.pr., who refers to the latter for his name and the indication that he was a citizen of Selge || 3-4. Tertullus was *ab epistulis graecis* under a joint rule; together with the evidence of the other inscriptions, this points to 177, after Commodus became Augustus, but before Tertullus became *a rationibus* (*I.Ephesos* 651), ed.pr. [O.Salomies, *An.Ép.* (2003) [2006] no. 1763, points out that in *I.Perge* 194 our honorand carries the title ὕπατος; he refers to W.Eck, *ZPE* 152 (2005) 261, who suggests identifying our Tertullus with the homonymous consul on record in a military diploma, Pleket].

1583-1584. Melli (Kocaaliler). Honorary inscriptions, 3rd cent. A.D. S.Mitchell, *AS* 53 (2003) 148/149 nos. 9/10, publishes two honorary inscriptions for private citizens (ph.; English translations).

1583: 148 no. 9. **Honorary inscription for Aur(elius/a) [- -].** Two non-joining fragments of a hexagonal limestone base.

A
Ἡ βου̣λὴ κ̣α̣[ὶ]
ὁ δῆμος ἐτ-
ίμησεν Αὐ̣ρ̣(- -)
4 . ΜΕΙΩΝΙ̣Τ̣
ΕΙΝΕΩΙΘΕ
. Ι̣ΤΑΙΕ̣Ο .
. . Ι̣Η̣ΛΑ̣Ϲ̣Ι̣ΛΡ
8 . . . ΕΠ̣ΙΙ̣Ν̣Η̣
. . . ΤΩ̣Ν̣ΓΥ̣
. . . . ΛΕΝΙ̣
- - - - - - - - -

B
- - - - - - -
. Κ̣Ε̣[- - -]
. Μ̣Ο̣[- - -]
4 . . Ι̣Ι̣Ρ̣[- - -]
- - - - - - -

3. It is not certain whether the honorand was male or female, ed.pr.

1584. 148/149 no. 10. **Posthumous honorary inscription for M. Aur. [- -] Quadratianus Neon.** Rectangular limestone block.

[Μᾶρκον] Αὐρ(ήλιον)
[- - - - - -]νον Κο-
[δρατι]ανὸν ‹ Νέ-
[ωνα] τὸν τῆς ἀρί-
[στ]ης μνήμης
[φιλ]όπατριν καὶ
[κηδε]στὴν καὶ ἐκ
[πρ]ογόνων εἰς
[πο]λλὰ καὶ μεγά-
[λα σ]υναυξήσ[α]-
[ντα -]ΙΥΙΝΙ[- - -]

2. Perhaps [Οὐλπια]νόν, ed.pr., who refers to our lemma no. 1581 || 2-3. for Κοδρατιανός cf. *I.Pisid.Cen.* 156, ed.pr. || [3. a word divider before the last cognomen] || 3-4. Νέων, a Hellenized form of an epichoric name, is widespread in this region, cf. *I.Pisid.Cen.* 161, ed.pr. || 7. for κηδεστής cf. J.Nollé in W.Eck, *Lokale Autonomie und römische Ordnungsmacht in den kaiserzeitlichen Provinzen vom 1. bis 3. Jahrhundert* (Munich 1999) 107 note 52; cf. also *SEG* XXXIII 1105, ed. pr., who adds that the family of the deceased, perhaps land-owners, was traditionally generous toward the city || 11. perhaps [τὴν πα]τρίδ[α - -], N.Milner apud ed.pr. [S.Follet, *An.Ép.* (2003) [2006] no. 1765, points out that Milner's reading is not compatible with the traces of letters seen by ed.pr.; she hesitantly suggests τὴν πόλιν or τὸ πολίχνιον, Pleket].

1585. Melli (Kocaaliler). Building inscription, undated. Block with the bottom right-hand corner of a tabula ansata, which must originally have extended over four blocks of a wall. Ed.pr. S.Mitchell, *AS* 53 (2003) 149/150 no. 11.

- - - - - - - - - - - - - - -
[- - - - - - - -]ΥΝ . ΟΣ
[- - - - - -]ΡΘΛΥ . ΣΕΥ
[- - - - -]ΤΙΡΑΕΘΣΙΑΓ
[- - -]ΙΟΓΟΝΘΝΟΣΚΗ
[- - -]ΔΩΣΝΙΛΠΗΣ · Γ
[- - -]ΣΟΣΩΤΗΝΓΓΟΙ
[- - -]ΡΙΡΘΣΙΝΛΕΡΕΝ
[- - -] καθιέρωσαν

5. Perhaps [ἀπὸ π]ρογόνων, ed.pr. || 9. the building was dedicated by a plurality of donors, ed.pr.

1586. Melli (Kocaaliler). Dedication to Zeus Megistos, the other gods of the city and the demos, Imperial period. Door lintel with two fasciae on which the inscription, presumably from the doorway to a temple or sanctuary, re-used in the city-wall. Ed.pr. S.Mitchell, *AS* 53 (2003) 150/151 no. 12 (ph.; English translation).

[Διὶ Μεγ]ίστῳ καὶ τοῖς ἄλλοις πατρίοις [θεοῖς]
[καὶ τῷ δή]μῳ Νέων Οσαει καὶ Εἰη Θόαντο[ς εὐ]-
[σεβεῖς κ]αὶ φιλοπάτριδες καὶ κατ' ἐντολὰ[ς - - -]
[- - - - - - - - - - - - - -]ΓΟΝΗΣ ⟩ ἀνέθηκαν ♠

[- - - - - - - - - - - - - - - - - -]σαν vacat

1. For Zeus Megistos (restored on the basis of space and sense) in Pisidia, cf. *I.Pisid.Cen.* 119 (Ariassos) and *IGR* III 364 (Adada [not no. 384; add Σαράπιδι after Διὶ [Μεγίσ]τῳ, Corsten]); Zeus may have been the tutelary god of the city, cf. e.g. *SEG* II 717, 718 [cf. our lemma no. 1603], 719 [cf. our lemma no. 1598] and 732 (Pednelissos), *I.Selge* p. 86, and Ζεὺς Σολυμεύς at Termessos, ed.pr. || 2. Νέων Οσαει may be identical with the man in *I.Pisid.Cen.* 161 (of which a photo is given), ed.pr. || 2-3. for the common combination of εὐσεβής and φιλόπατρις, cf. *IGR* IV 719 + 1700 (R.A.Kearsley, *Greeks and Romans in Imperial Asia, IGSK* 59 [Bonn 2001] no. 168); *I.Perge* 56, 63, 118, 120; *I.Side* 37, ed.pr. || 4. perhaps ['Επι]γόνης or ['Αντι]γόνης which would refer to the testamentary instructions in L. 3; thus, e.g. (but too long) καὶ κατ' ἐντολὰ[ς τῆς | αὐτοῦ μητρὸς 'Επι]γόνης, N. Milner apud ed.pr. || 4-6. perhaps ἀνέθηκαν | [vac. καὶ καθιέρω]σαν, A.Chaniotis, *EBGR* 2003 [2006] 375 no. 116, who adds that 'ἀνατίθημι refers to the donation, καθιερόω to the rituals of consecration'; he finds the same distinction in *SEG* XLV 1719, XLVI 1672 B and 1711, and for καθιερόω he refers, e.g., to *I.Anazarbos* 21 and *I.Kibyra* 37.

1587. Melli (Kocaaliler). Dedication to gods and goddesses according to an oracle from Klaros, 2nd/3rd cent. A.D. Rectangular limestone block with the relief of an altar, on the shaft of which is the inscription; on its top, holes for a bronze statuette, perhaps of Klarian Apollo; found in the cistern under the courtyard of a private house with an apsed room on the second floor (a cult place for the worship of the gods and goddesses mentioned in the text?). Ed.pr. S. Mitchell, *AS* 53 (2003) 151-155 no. 13 (ph.; dr.; English translation). To this text, only Latin parallels from the Roman West are known so far; M. reprints these inscriptions and provides an exhaustive commentary. Given their similarities, they all go back to a single original and may have been put up at roughly the same time, but not necessarily under Caracalla in 213 A.D., who allegedly ordered them to be erected after an illness (E.Birley, *Chiron* 4 [1974] 511-513 = *The Roman Army: Papers 1929-1986* [Amsterdam 1988] 365-367); the text was rather disseminated by the oracle of Klaros itself. The inscriptions, including the present one, are also quoted in full by C. P.Jones, *JRA* 18 (2005) 293-301 (cf. *JRA* 19 [2006] 368/369), who gives an overview of the relevant scholarship to date and suggests connecting them with the plague of about 165 A.D.; he disagrees with A.Busine, *Paroles d'Apollon* (Leiden-Boston 2005) 184-189, who argues that the oracle was diffused by Roman soldiers on the initiative of the priest at Klaros.

[θ]εοῖς καὶ θεαῖς ἀπὸ
ἐξηγήσεως χρησ-
μοῦ 'Απόλλωνος
vv Κλαρίου vac.
♠

1-2. ἀπὸ | ἐξηγήσεως (= *interpretatio*, which occurs in the Latin texts) means that the oracle, mentioned in LL. 3/4, required an explanation; the oracle itself might have been *SEG* XXVII 933 from Oinoanda (Merkelbach-Stauber, *SGO* IV 16-19 no. 17/06/01) which stated that there was only one god (= θεὸς ὕψιστος in a second inscription from Oinoanda: *CIG* 4380 (n) on p. 1169 [cf. our lemma no. 1691]), and the interpretation may have allowed the worship of the old deities as lesser gods; it would thus be a 'compromise formula' between monotheism and poly-

theism, ed.pr.; J. thinks it possible that, if Marcus Aurelius himself consulted Klaros, he gave the order to publicize the oracle world-wide; the 'interpreters' may then have been a body of Roman priests.

1588-1591. Melli (Kocaaliler). Epitaphs, Imperial period. Ed.pr. S.Mitchell, *AS* 53 (2003) 155-157 nos. 14-17.

1588: 155 no. 14 (ph.; English translation). **Epitaph of the son of Osaeis.** Rectangular block, built into the city wall.

ΦΥϹΛϹ 'Οσαει ἐποίησεν
ἑαυτῷ καὶ τοῖς διαδόχοις
ΤΟΙΥϹ . Ν οἵτινες καὶ ἐπι-
μελήσονται αὐτοῦ

1. Perhaps Φύσας, ed.pr. [unattested so far, Corsten].

1589: 155/156 no. 15. **Epitaph of Ulpios Aelius Kleon, 3rd cent. A.D., perhaps after 250.** Four architrave blocks from a tomb building in the east necropolis. Given the similarities in shape and size as well as the fitting text, *I.Pisid.Cen.* 163 must have stood on the adjoining face of the mausoleum.

[Οὐλπίῳ Αἰλίῳ Κλέ]ωνι ἥρωι οἱ γ|ονεῖς Οὔλπι|[ος Αἴλι]ος 'Ρηγουλ|[ι]ανὸς | Ο[σαεις]
μ|[νῆμα - - ? - -]

The vertical strokes indicate the distribution of the words on the blocks || 1. the supplements Αἰλίῳ, Κλέωνι, Αἴλιος, and Οσαεις are *exempli gratia*, ed.pr., who for Κλέων in the region refers to *I. Pisid.Cen.* 124 || 2. μ[νῆμα], ed.pr. [it is, however, not certain that the text ended there, particularly since, given γονεῖς, the mother's name is to be expected, Corsten] || *I.Pisid.Cen.* 163: [- - -]α Νανηρις [- -] Αἰλι|[ῳ- - -]νῷ vac. καὶ τῇ μητρί vac.; for Νανηρις, ed.pr. refers to *SEG* II 713 (Pednelissos).

1590: 156/157 no. 16 (English translation). **Epitaph of the daughter of Samos, undated.** No description; found in a cave near Melli; after a copy by V.Köse.

- - - - - - -
ΙΛΜ Σάμου
θυγατέρα, γυνα-
[ῖκα] τε οὖσαν
[- - -]ΜΟΥ, τὴν
[?αὐτοῦ ἀ]δελφήν,
[μνήμ]ης χ[άρ]ιν

The restorations are uncertain, ed.pr. || 1. the third letter should rather be a *ny*, since an accusative is required; for the name Σάμος in the region, cf. *I.Pisid.Cen.* 112-114, 116/117 (Ariassos), ed.pr. [the second letter should be an *alpha*: [- - -]ΙΑΝ, Pleket] || 4. perhaps also Σάμου?, ed.pr. || 5. the deceased was buried by either brother or sister, perhaps because she had no other relatives, ed.pr.

1591: 157 no. 17 (ph.; dr.; English translation). **Epitaph of Nelbarotaris from Parbanna, undated** [Imperial period]. Rectangular limestone block, found at Kozagözlek Tepe, about 1 km from the ancient site; inscription in bad lettering.

Νελβαρωτ-
αρις Βαρωμ-
ασιος
Παρβανν(εύς)

All names are epichoric and so far unattested, ed.pr. || 1-2. for -αρι cf. P.H.J.Houwink ten Cate, *The Luwian Population Groups of Lycia and Cilicia Aspera during the Hellenistic Period* (Leiden 1961) 180; cf. also Δωταρι in the Pisidian inscriptions from Sofular (cf. Zgusta, *KP* 156 § 317), whereas Νελ- has no parallels; -βαρω- also in the next name, C.Doni apud ed.pr. || 2-3. Βαρ- is also found in other Anatolian names, and the nominative ending -σις represents the indigenous suffix -zi [Houwink ten Cate 183/184], C.Doni apud ed.pr. || 4. for the ending of the ethnic, a variant of a south Anatolian ethnic suffix (Luwian -(u)wani/wana, Lycian -evñni/-(e)ñni/-(a)ñna), cf. Κοτέννα and Προστάννα, C.Doni apud ed.pr.

1592. Olbasa. Honorary decree for Sotas and covering letter of Attalos II, 159 B.C. or later. *SEG* XLIV 1108; cf. LI 1561. B.Dreyer in id.–H.Engelmann (see our lemma no. 1312) 46 note 159, agrees with I.Savalli-Lestrade (*SEG* XLIV 1108) that the 'Pisidian War' mentioned in the decree may well date to a later period than that suggested by ed.pr. (159 B.C.).

1593. Pednelissos. Inscriptions, Imperial period. *SEG* II 711-734. R.Behrwald, *AS* 53 (2003) 117-130, has rediscovered most of the texts, republishes them with some new readings, and publishes several new inscriptions, found during a survey of the city (ph.; English translations). For the new or revised inscriptions, see separate lemmata; for the few texts with no or only minor changes, we give a *comparatio numerorum*:

Behrwald	8 c	8 d	8 e	8 f	13	15
SEG II	713	714	714 a	715	734	729

1594-1595. Pednelissos. Honorary inscriptions for Roman emperors. *SEG* II 720, 729. R.Behrwald, *AS* 53 (2003) 118 no. 1 and 128 no. 16, has rediscovered the texts and republishes them with some new readings (ph.; English translations).

1594: 118 no. 1. **Fragment, 2nd/3rd cent. A.D.** *SEG* II 720.

[Αὐτοκράτορα]
Καίσαρ[α] ⟦- ca. 6-7 -⟧
⟦- - - - - ca. 14 - - - - -⟧
⟦- - - - - ca. 14 - - - - -⟧
⟦- - - - - ca. 14 - - - - -⟧
⟦- - - ca. 9 - - -⟧ Σεβασ-
τὸν
ὁ δῆμος

1. Not in *SEG*; it must have stood on a separate block, B. || 2. Καίσαρ[ας], *SEG*, cf. LL. 6/7 || 2-6. Commodus or Geta, B., who refers ■ A.Mastino, *Le titolature di Caracalla e Geta attraverso le iscrizioni (indici)* (*Studi di storia antica* 5; Bologna 1981) 157 (Geta) and 175 (not in the list of Getan inscriptions) || 6-7. Σεβασ!τούς, *SEG*, therefore the plural in L. 2.

1595: 128 no. 16. **Honorary inscription for Trajan, 97-102 A.D.** *SEG* II 729.

Αὐτοκράτορα
Νέρουαν Καίσα-
ρα Τραϊανὸν Σε-
4 βαστὸν Γερμα-
νικὸν
ὁ δῆμος

Dated between 97 (*Germanicus*) and 102 (not yet *Dacicus*), B. || 2. Νέρουαν clearly visible, B.; Νέρουα⟨ν⟩, *SEG*.

1596. Pednelissos. Honorary inscription, Hellenistic period? Moulded block, found in the market building west of the agora. Ed.pr. R.Behrwald, *AS* 53 (2003) 121 no. 6 (ph.; English translation).

[- - -]ọην Χαιρέα[ς?] | [τὸ]ṿ αὐτοῦ φίλον

Dated according to the letter forms, ed.pr. || 1. in fine, a lacuna should be supposed since the Doric genitive Χαιρέα is not to be expected, ed.pr., who refers to C.Brixhe, *Le dialecte grec de Pamphylie* (Paris 1976) 100.

1597. Pednelissos. Honorary inscription for Neon, 2nd cent. A.D. Block, found in the agora. Ed.pr. R.Behrwald, *AS* 53 (2003) 118/119 no. 2 (ph.; English translation).

Ἡ πατρὶς
Νέωνα Μεννέων,
φύσει δὲ Λάγου, φιλ̣[ό]-
4 πατριν κτίστην καὶ
τροφέα

Dated according to the letter forms, ed.pr. || 2. the genitive plural Μεννέων is without parallel; either an indication of father and grandfather with the same name (ed.pr.), or an undefined number of homonymous ancestors (S. Mitchell apud ed.pr.) || 4-5. κτίστης refers to building activity, τροφεύς to providing food or financing banquets, ed.pr., who for the latter quotes Robert, *Hellenica* VII 74-81, XI-XII 569-576, and *Monnaies grecques* (Geneva-Paris 1967) 66/67 and several recent examples.

1598. Pednelissos. Honorary inscriptions, Imperial period. *SEG* II 716, 719. R. Behrwald, *AS* 53 (2003) 121-125 nos. 7 and 9, has rediscovered the texts and republishes them with some new readings and short commentaries (ph.; English translations):

121/122 no. 7. Honorary inscription for Aur. Maroniane Anna, 3rd cent. A.D. (*SEG* II 716). LL. 6-7 σε|μνοτάτην (σεμ|νοτάτην, *SEG*); comment on the use of indigenous names as cognomina.

124/125 no. 9. Honorary inscription for Aur. Thoantianus Molesis, 3rd cent. A.D. (*SEG* II 719). The names mentioned consist of the elements 'Aurelius/-ia' and a name in the form of a patronymic on -ianus, Greek -ιανός, followed by a second, indigenous cognomen (L. 2: Αὐρ. Θοαντιανὸς Μολεσις; LL. 7-8: Αὐρ. Θοαντιανὴ Νανη; LL. 10-11: Αὐρ. Πολεμωνιανὴ Εια). – **L. 3** ὑπηρεσίαν (ὑπιρεσίαν (*sic*), *SEG*). – **L. 6** in fine, the sign for *denarii* (∗) is visible, followed by the amount in L. 7 initio: σιε´ = 215 ([(δην.) | εἰς, ed.pr.; εις´, Tod in *SEG*). The epithet of Zeus, Σọσωνιανός in L. 7, where Δηί (Διῆ, ed.pr.; Διή, *SEG*) is written for Διί, is formed like a patronymic on -ianus (see above) and may be derived from the name of the god Σώζων. – **L. 11** in fine, χάριν (χάρην, *SEG*).

1599. Pednelissos. Honorary inscription for the father of Theanos, 2nd cent. A.D.? *SEG* II 725. R.Behrwald, *AS* 53 (2003) 120 no. 4, has rediscovered the text and republishes it with a new reading (ph.; English translation).

[- - - γ]λ̣υ̣κύτατον πατέρα [- - - | - - -] Θέανος Μαισωλọ[υ - -]

[1. Initio, the name of the father of the dedicator should be restored: [Μαισωλον], Corsten; alternatively, several children could be mentioned, so that also the last preserved name would be in the nominative case: Μαισωλọ[ς - -]. Chaniotis] || 2. Μέσων[ος?], *SEG*; for Μαισωλος see *SEG* II 724 (to which cf. our lemma no. 1603, which is the only other attestation of this name; it may be ■ local variant of Μαυσωλος (Zgusta, *KP* 305 § 885-6), and Μέσσυλλος (*Sardis* VI.2 p. 96) a variant of Μαισωλος, B.

1600-1601. Pednelissos. Honorary inscriptions, 2nd/3rd cent. A.D. *SEG* II 712-715. R. Behrwald, *AS* 53 (2003) 122-124 no. 8, (re)publishes the text, written on an architrave, after autopsy with some new readings (ph.; English translations). It consists of a set of honorary inscriptions with a hitherto unpublished heading (a) in larger letters running along the upper edge of the architrave. The honorands were apparently members of the same family, and the inscriptions were incised over a longer period of time. We give here only the new heading and the revised restoration of the first inscription since there are no significant changes in the other texts.

1600: 122 no. 8 a. **Heading:** [Ἡ β]ọυλ[ὴ] καὶ ὁ δῆμος ἐτείμησεν

1601: 122/123 no. 8 b. **Honorary inscription for a man.** *SEG* II 712.

[- - - - - - - - - - - - - ἄ]ṿδρα πάντα ὑπὲρ τῆς
[πατρίδος ἀεὶ εὐνόως] π̣ράξαντα καὶ λειτου-
[ργήσαντα, πρεσβεύσ]αντα καὶ εἰς τὴν βασι-
4 [λίδα Ῥώμην πρὸς τ]ọὺς Αὐτοκράτορας κα-

[τὰ δωρεὰν ἐπιτυχῶς], τετειμημένον τειμαῖς
[μεγίσταις, ἐπικλη]θέντα καὶ φιλόπατριν
[ἐπὶ τῷ κατὰ τὸν βίον πάν]τα [ζή]λωι· τὸν δὲ ἀνδρι-
[vac. άντα] ἀν[έστη]σεν ΦΑ ἡ μήτηρ vac.

2. Supplement by Wilhelm in *SEG* || 2-3. [λ]ιτο|[υργίας πολλὰς ἐκτελέσα]ντα, Wilhelm in *SEG* || 3-4. for βασιλὶς Ῥώμη, B. quotes M.Wörrle, *Chiron* 1 (1971) 329-331 and T.Drew-Bear, *Gnomon* 66 (1994) 29 note 19 || 4. [πρὸς τ]ούς, B.; [-- -]ας, ed.pr.; [πρὸς τέσσαρ]ας?, Wilhelm in *SEG* || 4-5. καὶ|[τὰ δωρεὰν ἐπιτυχῶς, B., who, for κατὰ δωρεάν, refers to *IG* VII 2711 L. 13 and XII.3.324 L. 13, and compares the simple δωρεάν in *TAM* II 155 L. 12 and 198, Maiuri, *NS* [not PH] 462, *I. Iasos* 87 L. 6, and G.E.Bean, *JHS* 74 (1954) 95 no. 37b L. 10 (cf. G.Ziethen, *Gesandte vor Kaiser und Senat* [St. Katharinen 1994] 138/139); καὶ|[τὰ τὸ ἑξῆς? πρεσβεύσαντα], Wilhelm in *SEG* || 6. [μεγίσταις, ἐπικλη]θέντα, B.; [μεγίσταις - - - ἀναδειχθ]έντα, ed.pr.; [ταῖς μεγίσταις, ἐπικληθ]έντα, Wilhelm in *SEG* || 7. [ἐπὶ τῷ κατὰ τὸν βίον πάν]τα [ζή]λωι, B., cf. Wilhelm in *SEG*; [- - -]ΤΑΣΗΛΟΙ, ed.pr. || 7-8. ἀνδρι|[άντα] ἀν[έστη]σεν ΦΑ ἡ μήτηρ, B. (ΦΑ: perhaps Φ(λογιανὴ) Ἀ(ν-νιανή), cf. *SEG* II 713, S.Mitchell apud B.); ἀνδρι|[άντα] ἀν[έστη]σεν Φλ(αβία?) ἡ μήτηρ, ed.pr.; ἀνδρι|[άντα φιλοστοργίας ἕνεκα] ἀν[έστη]σεν Φλ(αβία) ἡ μήτηρ, Wilhelm in *SEG*.

1602. Pednelissos. Building inscription (?), 2nd cent. A.D.? Block, found in the southern part of the city; floral ornament between the two lines of inscription. Ed.pr. R.Behrwald, *AS* 53 (2003) 125/126 no. 11 (ph.; English translation).

[- - -]ΜΑ καὶ πανηγυριάρχων | (ornament) | [- - -]ΑΝ τοῦ ἐργαστηρίου

The context is unclear, perhaps a dedication of [τὴν στο]ὰν τοῦ ἐργαστηρίου? (L. 2), ed.pr., who refers to the discussion of ἐργαστήρια in H.W.Pleket, *Talanta* 2 (1970) 73/74; P.Gauthier, *Nouvelles inscriptions de Sardes* II (Geneva 1989) 101-107; J.M.Reynolds in C.Roueché–R.R.R.Smith, *Aphrodisias Papers* 3 (Ann Arbor 1996) 121-126 || [1. or πανηγυριαρχῶν, A.Chaniotis, *EBGR* 2003 [2006] 353 no. 13 (in a dedication, one expects a nominative)].

1603. Pednelissos. Dedications to Roman emperors. *SEG* II 718, 724. R.Behrwald, *AS* 53 (2003) 119-121 nos. 3 and 5, (re)publishes the inscriptions after autopsy with some new readings (ph.; English translations).

120/121 no. 5. Dedication to Trajan, 98-117 A.D. *SEG* II 718. Cf. A.Chaniotis, *EBGR* 2003 [2006] 353 no. 13. The name of the dedicant in **L. 5** is Σαλμων Ῥόδωνος (Σαλμων Θ[έ]ονος?, *SEG*); for Σαλμων cf. Zgusta, *KP* 451/452 § 1360 (indigenous, not semitic). – **L. 9**: Salmon's dedication came σὺν οἷς ἀνῆκε * σ´, which B. translates 'with 200 denarii to which it belongs (?)' (σὺν γυναικὶ (δηνάρια) σ´, *SEG*) [if we understand by τὴν εὐχήν (L. 4) the stone itself as the object of the dedication, the strange wording may mean that Salmon vowed to put up the inscription and donate 200 denarii, Corsten; the εὐχή may be an 'object or building standing next to the inscription', Chaniotis; οἷς: masculine or neuter?, S.Follet, *An.Ép.* (2003) [2006] no. 1742; the phrase τὴν εὐχὴν ... ἀνέθηκεν (L. 4) may

refer to a rare case of a vow to the emperor; see our lemma no. 2227, Chaniotis]; for this little amount, B. compares a donation at Ariassos of 150 denarii, sufficient for just a *phiale* (*I.Pisid.Cen.* 119), and *SEG* II 719 (cf. our lemma no. 1598; donation of 215 denarii), whereas fines for the violation of tombs were usually 2,500 denarii. – B. further comments on the addressee of the vow and on the office of προθύτης τῶν Σεβαστῶν (LL. 6-7) [cf. also our lemma 2227].

119/120 no. 3. Dedication to emperors, 2nd cent. A.D. *SEG* II 724. The text is inscribed on two blocks which were, as their decoration shows, not adjacent, but 'probably flanking an arch'. Since it mentions a πρόναος, whereas the structure where it was found contains no such room, B. assumes that the blocks were re-used. – In **LL. 2/3**, B. suggests κατεσκευ|[vacat? ά]σαντ[ες ἀνέθεσαν? vacat?] (κατεσκεύ[ασαν], *SEG*, where there is no L. 3).

1604. Pednelissos. Dedication to Antoninus Pius, 138-161 A.D. Three fragments of a block. Ed.pr. R.Behrwald, *AS* 53 (2003) 126 no. 12 (ph.; English translation).

[Αὐτοκρά]τορι Καίσαρι Τίτῳ Αἰλί[ῳ Ἀδριανῷ Ἀντωνείν]ῳ Εὐσεβεῖ,
πατρὶ πατρίδος, καὶ τῇ πόλει ♠ [- - - - - - - ca. 15 - - - - - - -]χος Μαισω-
[λ]ο[υ] φιλόπατρις καὶ κτίστης κ[αὶ - - - - - - ca. 14 - - - - - -]ΠΩΝΤΟΥΣ
[. . . .]Ο[- - - ca. 9 - - -]ΕΝΑΥΤΩΟΙΚΩΙ[- - - ca. 10 - - - κατεσκε]υάσαντες

The exact extension of the inscription on either side is not clear, ed.pr. || [2-3. for Μαισωλος cf. our lemma no. 1599] || [3. e.g., κ[αὶ ὁ υἱὸς (name)]πων, Chaniotis || 4. the photo seems to show [- -]ΟΝΣΥΝΤΕΝΑΥΤΩΟΙΚΩ Ι[- - -]; the dedication may concern an open space with an οἶκος, thus perhaps: [- - -]ον σὺν τ(ῷ) ἐν αὐτῷ οἴκῳ, Corsten, cf. A.Chaniotis, *EBGR* 2003 [2006] 353 no. 13 (with doubts); S.Follet, *An.Ép.* (2003) [2006] no. 1747, suggests [καὶ τὸν] ἐν αὐτῷ οἶκον].

1605. Pednelissos. Epitaph of Noupate (?), 2nd cent. A.D.? *SEG* II 711. Rediscovered and republished with new readings by R.Behrwald, *AS* 53 (2003) 125 no. 10 (ph.; English translation): Νανη Λά|γου δ´ Νου|πατη θυ|γατρὶ μνή|μης χάριν

Νάνη Λαι[.]ουανοῦ | πατρὶ θυ|γατρὴ μνή|[μη]ς χάρην, ed.pr.; Νανήλα | [Κ]ουανοῦ | πατὴρ θυ|γατρὴ (*sic*) μνή|[μη]ς χάρην, *SEG* || 2-3. or Νου|πα τῇ, B., who adds that neither Νουπα nor Νουπατη is attested so far.

1606. Pednelissos. Grafitto, undated. Fragment of brick, found near the south gate; the letters were scratched into the wet clay. Ed.pr. R.Behrwald, *AS* 53 (2003) 127 no. 14 (ph.): [- - -]ΛΟ[- - -]

1607. Pogla. Epitaph of Hermais, 50-100 A.D. Round altar with garland, in the Antalya Museum. Edd.pr. T.Korkut–R.Tekoğlu, *ZPE* 143 (2003) 107 no. 5 (ph.; German translation).

Γάμος καὶ Νεικήτης καὶ Δόξα
οἱ Ἡγήμονος Ξάνθιοι Ἑρμαΐδα Κτή-
μονος Ξανθίαν τὴν μητέρα
μνήμης χάριν

1608. Termessos. Honorific inscriptions and self-representation of the elite and of professional assocations. O.van Nijf in *Les élites* 307-321, presents ideas roughly similar to those mentioned in his article summarized in *SEG* L 1335.

1609-1610. Termessos (area of: Kelbessos). Honorary inscriptions, Imperial period. Ed.pr. A.V.Çelgin, *Adalya* 6 (2003) 131 note 73 nos. 1 and 2 (Turkish); cf. 136 (English summary); no description.

1609: No. 1. **Honorary inscription for Artemeis.**

Ἄρτεμεις Ἑρμ[αίου]
Πλαισβου, [ἡ γυνὴ ἱε]-
ρέως Μεγάλο[υ Θεοῦ]
Μολεους Ἑρμ[αίου]
Τρ(οκονδου) Ἀρμοτεί[μου]

[2. The name Πλαισβος or Πλαισβας seems unattested so far, Corsten] ‖ 3. following a suggestion of B.Iplikçioğlu, ed.pr. identifies Μέγας Θεός (also attested in *SEG* XLIX 1868, reprinted by ed.pr. on 126 note 36 no. 2) with Artemis Kelbessis (cf. our lemmata nos. 1616-1619) [given the male form, the god may rather be Ζεὺς Σολυμεύς whose cult is attested in Kelbessos, cf. our lemma no. 1616, Corsten].

1610: No. 2. **Honorary inscription for Moles.**

Ἱερέα Μεγάλου Θεοῦ
Μολητα Μολεσιος
Ἀρμοτείμου, Ἄρτεμε[ις]
καὶ Αρμαστα τὸν [πατέρα ?]

1. For Μέγας Θεός cf. the preceding lemma.

1611. Termessos (area of: Neapolis). Posthumous honorary inscription for Hermaios, before 212 A.D. Altar. Ed.pr. A.V.Çelgin, *Adalya* 6 (2003) 154 (ph.).

Ἱερέα Διονύσου
Ἑρμαῖον Τερμιλου
Σαμου, Μολης καὶ
Ἑρμαῖος καὶ Ἀπολ-
λώνιος, υἱοὶ Ἑρμαί-
ου, καὶ Ἑρμαῖος κα(ὶ)
Τροκονδας, υἱοὶ
Τροκονδου Ἑρμαίου,
οἱ ἔγγονοι, κατὰ
vac. διαθήκην ♠

[8-9. Since Trokondas, son of the priest Hermaios, is not mentioned with his brothers in LL. 3-5, he must already have died, and his sons executed their grandfather's will (διαθήκη, L. 12) in his stead, Corsten].

1612. Termessos. Dedication of an equestrian statue to Constantine the Great Neos Helios, reign of Constantine the Great (between 324 and 337 A.D.?). *TAM* III 45. After examination of the statue base, republished by I.Tantillo, *Epigraphica* 65 (2003) 159-184 (ph.; dr.).

Κωνσταντείνῳ Σεβ(αστῷ) | vacat Ἡλίῳ vacat | Παντεπόπτῃ | vacat ὁ δῆμος vacat

T. argues that the first line has a different script and was engraved at a different time and that, therefore, an original dedication to Helios Panepoptes is likely to have been changed into a dedication to Constantine, assimilated to and probably represented as a radiant Helios on horseback ‖ 2. for the cult of Helios T. refers to *TAM* III.1.101 and 132; T. also provides parallels for the representation of Helios as a radiant rider-god and points to coins with representations of an emperor and a rider-god ‖ 3. παντεπόπτης: for this epithet of Helios see Bernand, *Inscr. Métr.* 166 (Talmis), *JRS* 18 (1928) 173 no. 42 (Gerasa), and *SEG* XXXVII 1036 (Bithynia), T. ‖ T. points out that there were close links between Constantine and Sol on coins and in panegyrical sources; the Christian god was also regarded as ἐπόπτης, πάντων ἔφορος etc.; in T.'s view the Termessians must have known about those links.

1613. Termessos (area of: Kelbessos). Dedication?, Imperial period. *TAM* III 893. A.V. Çelgin, *Adalya* 6 (2003) 129, has rediscovered the two fragments of the inscription (break indicated by |), reverses their order and arrives at a new reading:

- -
καὶ Μολητος Α[- - - - - - ca. 14-15 - - - - - -]ΝΟΥ | Ἑρμαίου
vacat Κόνωνος [- ca. 6-7 -]ΣΤΑΙ|[ca. 4-5] vacat
[ἀρξαμέ- - - - - - - - - - - - - - - - -] vacat
ἀρξαμένης τῆς κατα(τα)σκευῆς ἀρχοντε|ύοντος Τρ(οκονδου) β′ Πιλλα(κοου) Ἀρμοτείμου

1-2. Not in *TAM* ‖ 3-4. *TAM* has the following text: [- - - - - - - - - |- |- - - - - -] Ἀρτέμειδι [- - - - - - - - -]|θόντος Τρ(οκονδου) ἐπὶ Αλλ(ακοσυ) Ἀρμοτείμου | ἀρξαμένης τῆς κατασκευῆς ἄρχοντ(ος) Ε|[- - - -] [4. ἀρχοντεύοντος (from ἀρχοντεύω) instead of the normal ἄρχοντος is so far attested only in the Black Sea region: *IOSPE* 130, 156, 157?, 185? (Olbia), and *I.Prusa* 5. – In *SEG* XLIX 1868, a Τροκονδας τρὶς Πιλλακοου Ἀρμοτείμου is honored, certainly the son of the Trokondas in this text, Corsten].

1614. Termessos (area of: Neapolis). Dedication to Aspalos Artemis, Imperial period. Inscription in a tabula ansata on a block of the anta of a temple near the summit of the city-hill. Ed.pr. A.V.Çelgin, *Adalya* 6 (2003) 145/146 (Turkish) and 158 (English) (ph.), with comment on the cult of the goddess, for which cf. also our lemmata nos. 1620-1625.

Τρ(οκονδας) Τερμιλου
Ἀσπάλῳ
Ἀρτέμιδι
4 εὐχήν

2. ἄσπαλος = ἰχθύς, thus 'Fish-Artemis', ed.pr., who refers to the epithet Ἀσπαλίς for Artemis in Thessaly [cf. *SEG* LII 560] and, for the combination of a noun preceding the name of the goddess, compares Ἄστρον Κακαζβεύς in our lemma no. 1571; the goddess was 'worshipped by people making their living from freshwater fishing' (cf. the dedication to Μήτηρ Ὀρεία by a guild of fishermen in the Karain cave [*SEG* XLI 1330]). He rejects S. Şahin's interpretation, according to which ΑΣΠΑΛΩ is the genitive of a name Ἀσπαλῶς (cf., e.g., Ἀπολλῶς, -ῶ) for Trokondas' grandfather.

1615. Termessos (area of: Kelbessos). Epitaph of the familiy of Aur. Trokondas, after 212 A.D. *TAM* III 903. A.V.Çelgin, *Adalya* 6 (2003) 128, has rediscovered the sarcophagus and read the last lines (LL. 10-12) which were so far illegible; the inscription is in a tabula.

.... οὐ-
κ ἐξέσται δέ τινι
10 ἐπεὶ ὅ κατατεθῆναι,
ἐπεὶ ἐκτείσει προστεί-
μου Θεᾷ Αρτέμιδι * ,α

8-9. οὐ|κ ἐσέσται δέ τινι, whereafter the text breaks off, which should have continued in the illegible part below or outside of the tabula, *TAM* || 10. ἐπεί = ἐπί, Ç.

1616. Termessos (area of: Kelbessos). Epitaph of Hiereusamenos, Imperial period. *TAM* III 904. A.V.Çelgin, *Adalya* 6 (2003) 127/128 (Turkish) and 135/136 (English), republishes the inscription and, on the basis of our lemmata nos. 1617-1619, suggests reading in L. 2 Διὶ Σολυμεῖ * ,β καὶ Θεᾷ Ἀρτέμιδι * ,β Κελβησσίδι (*TAM*: Διὶ Σολυμεῖ * . καὶ θεᾷ Ἀρτέμιδι * [.. καὶ] θεᾷ Βησσίδι [* ...]).

1617-1619. Termessos (area of: Kelbessos). Epitaphs, Imperial period. Three epitaphs, found in the northern necropolis of Kelbessos (today Ahırtaş-Örentepe) during a survey in the territory of Termessos. Ed.pr. A.V.Çelgin, *Adalya* 6 (2003) 125 note 35 (cf. 135); no description. For Artemis Kelbessis cf. our lemma no. 1616.

1617: No. 2. **Epitaph of Aur. Kastor, after 212 A.D.**

Αὐ(ρήλιος) Κάστωρ Κλυνισβου τὴν σωματοθ[ήκην ἑαυτῷ]
καὶ τῇ γυναικὶ αὐτοῦ · Αὐρ(ηλίᾳ) · Γῇ Ἡρακλέ[ωνος]
[κ]αὶ τοῖς υἱοῖς · Αὐρ(ηλίοις) · Αρτειμᾳ vv καὶ Κάστο[ρι]
4 καὶ · Αὐρ(ηλίᾳ) · Αρμαστῃ θυγατρὶ καὶ · Αὐρ(ηλί-) · v [-] . v [4-5] Αρμ[- - -]·
ἑτέρῳ δὲ οὐδενὶ ἐξὸν ἐνκαταθέσθαι, ἐπε[ὶ ἐκτείσει]
Θεᾷ Ἀρτέμιδι

Κελβησσίδι προσ-
8 τείμου * ,αφ´

[1. The name Κλυνισβος or Κλυνισβας seems unattested so far, Corsten].

1618: No. 3. **Epitaph of Aur. Molesis, after 212 A.D.**

Αὐ(ρήλιος) Μολης Μο(λεους) τοῦ καὶ Συ-
ρίνα κατ(ε)σκεύασ-
εν τὴν σωματο-
4 θήκην Αὐρ(ηλίῳ) Μολεσει
τῷ ἀδελφῷ, ἑτέ[ρῳ] οὐ-
δενί· ἐπεὶ [ἐ]κτείσει Θεᾷ
Ἀρτέμιδι Κελβησίδι * [- -]

1619: No. 4. **Epitaph of the children of Armasta, before 212 A.D.**

Αρμαστα Τρο(κονδου) · Μο(λεους) · θυγάτηρ, τὴν σωματο-
θήκην [- 5-6 -] · Αρ(τειμου) · καὶ Μολεσει, τοῖς υἱοῖς,
κὲ τῇ θυγατρὶ αὐτῆς Οᾳ Ανο-
4 στροας· μηδενὶ ἐξεῖναι, ἐπεὶ
ὁ πειράσας ἐκτείσει Θεᾷ Ἀρτέ-
μιδι Κελβησίδι * , α· παντὶ ἔχον-
τι ἐξουσίαν πράσειν τὸ πρόσ-
8 τειμον ἐπὶ τ[ῷ ἡμί]σει ♠

[3-4. Ανοστροας which should be the genitive of a (undeclinable?) male name seems unattested so far, Corsten].

1620-1625. Termessos (area of: Neapolis). Epitaphs, Imperial period. Six epitaphs, found in the northern part of the necropolis of Neapolis during a survey in the territory of Termessos (no description). Ed.pr. A.V.Çelgin, *Adalya* 6 (2003) 149 notes 47/48 (cf. 158/159). He identifies Artemis (Akraia), to whom the fine for violation of the tombs is to be paid, with Ἄσπαλος Ἄρτεμις in Neapolis (see our lemma no. 1614), since the only temple so far attested and situated near the summit of the city-hill, belongs to her, although she is not known for receiving fines; moreover, two cults for Artemis, but with different epithets, are unthinkable in a small settlement [not necessarily, Corsten].

1620: Note 47 no. 1. **Epitaph of a family.**

[- - - - -, οἰκητ]ὴς ἐν Νεαπόλει, τὴν σ[ωμα]τοθή[κ]ην κατεσκεύασεν ἑαυ[τῷ
καὶ τῇ]

προενειμένῃ γυναικὶ αὐτοῦ ὀνόματι Γῇ κ[α]ὶ τῷ [υἱῷ]
αὐτοῦ Ἑρμέῳ καὶ Διοτείμῳ Ἑρμέου, τῷ ἐ[κγόνῳ] καὶ ΕΡ..ΕΝ[- - -]
αὐ[τοῦ· ἄ]λλῳ δὲ
οὐδ[ενὶ] ἐξέσ[ται]
ἀνῦξαι ἢ [μετ]ὰ [τὴν]
θέσιν αὐτῶ[ν ἐ]πι-
θάψε αὐτοῖς τινα,
ἐπ[εὶ ὁ π]ειράσας [τι] τού-
των, ἐ[κ]τείσει Θεᾷ
Ἀρτέμιδι Ἀκραίᾳ
[* χ]είλια πεντακόσεια, παντὶ δὲ τῷ βουλ[ομένῳ ἐκδικεῖν ἐπὶ τῷ ἡμίσει]

[read: 5. ἐξέσται; 6. ἀνοῖξαι; 7-8. ἐπιθάψαι, Corsten].

1621: Note 47 no. 2. **Epitaph of Aur. Moles, after 212 A.D.**

Αὐρήλιος Μολης καὶ [- 5-6 -]ΟΙ..Α...ΑCΚΑΜ..ΟCΕΠΙ..Α.Ο[- - - - 16-18 - - - -] Α.Α[2-3]
.ΥΜ[- 5-6-]νίου Κρατ[- 4-5 -] πρεσβευτοῦ Κλαυδίου Μαρσιλιανοῦ .Α..Ο [- 5-6-]ΟΙ. προε-
νειμέναι[ς ταῖς γυνεξὶν αὐτῶν Αὐρηλίᾳ Ἀρτέμει καὶ Αὐρηλίᾳ
Οᾳ καὶ Αὐρηλίᾳ Ἀ[ρ]-
τέμει, τῇ ἀδελφῇ
Μο[2-3], καὶ Αὐρηλίῳ
Ἀπολλωνίῳ Ἑρ-
μέου δὶς [μ]όν(ον)· ἄλλῳ
[δ]ὲ οὐδενὶ ἐξὸν
εἶνε ἐπικηδεῦ-
⟨σ⟩ε τρόπῳ οὐδενί,
ἐπὶ ἐκτείσει προσ-
τείμου τῇ μὲν Θε-
ᾷ Ἀρτέμιδι Ἀκρέᾳ ∠ , α,
καὶ τῷ ἱερωτάτῳ ταμείῳ
∠ , βφ'

[3. bracket missing somewhere || 10-11. read εἶναι ἐπικηδεῦ(σ)αι || 14 and 16. for ∠ as a sign for drachma/denarius cf., e.g., *I.Arykanda* 38; H.Engelmann, *ZPE* 125 (1999) 137/138, Corsten].

1622: Note 48 no. 1. **Epitaph of Aur. Korkainas, after 212 A.D.** Sarcophagus.

Αὐ(ρήλιος) Κορκαινας Μίδ-
ου τὴν σωματ(ο)θή-
κην ἑαυτῷ κὲ τῇ γυ-

νεκὶ αὐτοῦ Α(ὐρηλίαν) Νανη-
λιν κὲ Α(ὐρήλιον) ...., [υ]ἱὸν αὐτοῦ,
κὲ ΠΙΓ.Ν....
κὲ Α(ὐρηλίαν) Ἄρτεμειν τὴν θ(υγατέρα), κὲ
Α(ὐρήλιον) Αρτειμαν .. [μό]ν-
ον· [ἐπεὶ ὁ πειράσας ἐκ]τε-
{ε}ίσει Θεᾷ Ἀρτέμιδι ∠ , α

[1. The male name Κορκαινας seems unattested so far || 4-9. accusative for dative; cf. Brixhe, *Essai* 96/97 || 10. for ∠ cf. the preceding lemma, Corsten].

1623: Note 48 no. 2. **Epitaph of Aur. Trokondas, after 212 A.D.** Sarcophagus.

Αὐ(ρήλιος) Τροκονδας Κο[ρ]ο-
κου καὶ Α(ὐρηλία) Νανν[η]-
λις Μο(λεους), ἡ γυνὴ αὐτο[ῦ],
τὴν σωματοθήκην
κατ(ε)σκεύασαν [ἑ]αυτοῖς
καὶ Αὐρ(ηλίῳ) Τρ[ο]κονδᾳ κ[αὶ] Αὐρ(ηλίῳ)
Μάρκῳ, {τέκνοις} αὐ[τ]ῶν·
ἄλλῳ δὲ οὐδενὶ ἑτέ[ρ]ῳ ἐ-
ξὸν εἶναι ἐπανῦξε·
ὃς ἂν τις πειράσει, [δώσει]
προστείμου Διὶ Μεγ[ί]-
στῳ καὶ τῇ Θεῷ Ἀρτέμιδ[ι]
[* .}, παντὸς ἔχοντο[ς τὴν]
ἐξουσίαν ἐπεγδικε[ῖν τὸ]
πρόστε[ι]μον ἐπὶ τ[ὰ λ]ήμ-
ματα ὑφ' ἡμίσει· διατεταγμ[έ]-
να κύρια

[1. The male name Κοροκας/ος seems unattested so far || 9. read ἐπανοῖξαι, Corsten || 16-17. διατεταγμ[έ]να ('their will is valid'), Chaniotis; διὰ τεταγμ[έ]να, ed.pr.].

1624: Note 48 no. 3. **Epitaph of Thoas, Imperial period.** Sarcophagus.

Ἱερεὺς Θόας ΕΡ[- - -]
τὴν σ[ωματοθήκην]
ἑαυτ[ῷ καὶ?]
[- - - - - - - - - - - -]
[ἄλλῳ δὲ οὐδενὶ]
ἐξέσται ἐ[πιθάψαι]
[τινα, ἐπεὶ ὁ πειράσ]-

8 ας ἐκτείσει προστείμου Θεᾷ Ἀρτέμιδι ✱ , α

5. Or [οὐδενὶ δέ], ed.pr. || 6. or ἐ[νθεῖναι], ed.pr.

1625: Note 48 no. 4. **Epitaph of Platon, Imperial period.** Sarcophagus.

Πλάτων Τρο(κονδου) Μολεσιος ἑαυτῷ
κὲ τῇ γυνεκὶ αὐτοῦ Ἀρτέμει κὲ
τοῖς υἱοῖς αὐτοῦ Αρπιᾳ κὲ Τρο-
4 κονδᾳ, ἐπὶ τῷ μὴ ἐξὸν εἶ-
νε ἄλλῳ τινι, ἐπὶ ἐκ{κ}τ-
είσει Θεᾷ Ἀρτέμιδι ✱ , α

PAMPHYLIA

1626. Perge. Inscriptions, Imperial period. S.Şahin in H.Abbasoğlu–W.Martini (edd.), *Die Akropolis von Perge* 1 (Mainz 2003) 167-174, (re)publishes eight inscriptions (including one in Latin). For the two new texts see our lemmata nos. 1627 and 1630, for the published ones the following *comparatio numerorum*:

CIG	Şahin	*IGR* III	Şahin	*I.Perge* I	Şahin
4342	2	797	8	57	3
4342b	8			58	2
		LBW		173	8
IGR III		1373	8	234	6
796	2			235	7

1627. Perge. Building inscription, 81-84 A.D. Limestone block, found at the south slope of the acropolis; inscription in a framed field. Ed.pr. S.Şahin in *op.cit.* (our lemma no. 1626) 167-171 no. 1 (ph.; German translation).

- - - - - (?) - - - - -
01 [ἐπὶ Γαΐου Καριστανίου Φρόντωνος πρεσβευτοῦ ἀντιστρατήγου]
02 [τοῦ Αὐτοκράτορος Καίσαρος Δομιτιανοῦ Σεβαστοῦ καὶ Λουκίου]
[Οὐειηνοῦ Λόγγου ἐπιτρόπου τοῦ Σεβαστοῦ τοῦτο τὸ ἔρ]γον ὁ ἱερεὺς τῆς
2 [Ἀρτέμιδος καὶ δημιουργὸς τὸ τρίτον καὶ γυμνασίαρ]χος νέων τε καὶ
[γεραιῶν καὶ παίδων, εὐσεβὴς φιλόκαισαρ καὶ φιλόπατ]ρις πανάρετος
4 [υἱὸς τῆς πόλεως καὶ πρόεδρος Δημήτριος Ἀπολλω]νίου Ἐπικύδρου καὶ
[Ἀπολλώνιος Ἀπολλωνίου Ἐπικύδρου ὁ ἀδελφὸ]ς αὐτοῦ ἐπέδωκαν
6 [τῶι δήμωι or τῆι πατρίδι - - - - - - - - - - - - - - - - -] τε καὶ τὰ ἐν τῶι

[βουλευτερίωι? - - - - - - - - - - - - - - - - - - ἐπισκευ]άσειν ὑπέσχοντο

Date: C. Caristanius Fronto was *legatus Augusti pr. pr. Lyciae et Pamphyliae* 81-84 A.D., cf. *I.Perge* 56; the new inscription should belong to the same period, ed.pr. || all supplements *exempli gratia*, ed.pr. || 1. only the lower half of the letters is preserved; the upper part must have been inscribed on another block on top, ed.pr. || 4-5. the men are known from the dedication of an arch in Perge: *I.Perge* 56, ed.pr. || 5. Apollonius is apparently identical with Τιβέριος Κλαύδιος υἱὸς Ἀπολλωνίου Κυρείνα Ἀπολλώνιος Ἐλαιβάρης in *I.Perge* 58, ed.pr. || 6-7. the βουλευτήριον is mentioned as having been repaired by Apollonios in *I.Perge* 58, ed.pr.

1628. Perge. Epitaphs on ostothekai, Imperial period. T.Korkut–R.Tekoğlu, *ZPE* 143 (2003) 105-116, (re)publish several epitaphs on ostothekai. For a new inscription see our lemma no. 1629. [Some notes on two published texts: **108 no. 6** (ph.; German translation) is *I.Perge* 17; C.Brixhe, *BE* (2004) no. 326, points out that the name Τουαλλις is a variant of Τοαλ(λ)ις. – **108/109 no. 8** has been published several times: *SEG* XVII 636; R.Merkelbach-S.Şahin, *EA* 11 (1988) 137/138 no. 70; now also in *I.Perge* II 403. K.-T. read Ἄνικρος | Κάρπος, but the previous editions have Ἀνίκιος | Κάρπος; cf. O.Salomies, *An.Ép.* (2003) [2006] no. 1732 (or Ἄ. Νίκιος Κάρπος? For the *nomen* Nicius see, e.g., *CIL* VIII 5299, 5448-5450, 9539; X 6045a, Corsten)].

1629. Perge. Epitaph of Melena, 50-100 A.D. Round altar with garland; in a niche two female figures; inscription below. Edd.pr. T.Korkut–R.Tekoğlu, *ZPE* 143 (2003) 108 no. 7 (ph.; German translation): Ἡραεὶς τὴν εἰδείαν κυρίαν | Μέλεναν μνήμης ἕνεκεν

1630. Perge. Epitaph erected by C. Capatius Erastus, High Imperial period. Limestone block, re-used in the wall of a cistern on the acropolis. Ed.pr. S.Şahin in *op.cit.* (our lemma no. 1626) 173 no. 5 (German translation); now also *I.Perge* 378 (ph.; German translation), whose text we print below.

	C. Capatius Erastus sibi fr[atri]		Γάϊος Καφάτιος Ἔραστος ἑαυτ[οῦ]
	et liberto u(trae)q(ue) et LVTYCIII[- -]		ἀδελφῶι καὶ ἀπελευθέρωι κα[ὶ]
	Cesso Cissi filio hoc sepulch[rum]		ἀπελευτέρᾳ καὶ Κίσσωι Κίσσου
4	monumentum est heredem	8	♠ τὸ μνῆμα καὶ κληρονόμοις [♠]

[1. For the *nomen gentile* Capatius see Solin–Salomies, *Repertorium* s.v., Corsten] || 2. in fine, l(ibertae) Utycill[ae]?, *I.Perge* || {5 and 7. for -φ- instead of -π- in the Greek version of Capatius and -τ- instead of -θ- in ἀπελευτέρᾳ cf. Brixhe, *Essai* 110-113; but the stone is damaged at this very spot (see photo), Corsten].

1631. Perge. Rhodian amphora stamps, ca. 240-86 B.C. I.Laube in *op.cit.* (our lemma no. 1626) 133/134 nos. 1-14 (no inscription preserved on no. 15), publishes several amphora stamps found during the excavations at Perge (ph.).

A: 133 no. 4. **Damonikos, ca. 240-205 B.C.**: Δαμ[ον]ι̣κου, | Ἀρτ[αμ]ιτίου
B: 134 no. 11. **Mentor, ca. 240-205 B.C.**: Μέντορο(ς), | Βαδρομ(ίου)
C: 134 no. 12. **Sostratos, ca. 240-205 B.C.**: ἐπὶ Σω|στράτου
D: 133 no. 3. **Damokrates, ca. 240-175 B.C.**: Δαμοκράτευς
E: 134 no. 13. **Soteridas, ca. 240-150 B.C.**: Σωτηρίδα
F: 133 no. 2. **Damokles, ca. 205-175 B.C.**: ἐπὶ Δαμοκλέ|ους, | Πεταγειτνίου
G: 133 no. 6. **Herakleitos, ca. 205-175 B.C.**: Ἡρακλείτου
H: 133 no. 8. **Kallikrates, ca. 205-175 B.C.** (?): ἐπὶ Κ̣[αλλικρ]άτευς, | Πετ̣[αγειτνί]ου
I: 133/134 no. 9. **Marsyas, ca. 205-150 B.C.**: Μαρσύ̣α, | Καρνείου
J: 133 no. 7. **Hippokrates, 184-150 B.C.**: Ἱ̣π̣ποκ̣ρ̣ά̣τευς
K: 133 no. 1. **Archelaïdas, 182-176 B.C.**: ἐπὶ Ἀρχι|λα[ΐ]δα, | Ἀρταμιτίου
L: 133 no. 5. **Gorgon, ca. 175-150 B.C.**: ἐ[π' ἱερέως] | Γόργονο|ς, Καρνε(ί)ο̣υ [the photo seems to show ΚΑΡΝΙΟΥ̣, Corsten.]
M: 134 no. 10. **Menandros, 107-86 B.C.**: Μενάν|δρο[υ]
N: 134 no. 14. [?], **undated**: [- -]Ν[- -]

1632. Perge. Pamphylian (?) amphora stamps, undated. I.Laube in *op.cit.* (our lemma no. 1626) 134 nos. 16/17, publishes two amphora stamps found during the excavations at Perge (ph.; dr.). They come possibly from Pamphylian workshops.

A: 134 no. 16: ϝαρκε B: 134 no. 17: ΑΝ[- - -]Ο[- - -]

1633. Perge. Amphora stamps of unknown provenance, Hellenistic period (?). I.Laube in *op.cit.* (our lemma no. 1626) 135 nos. 18-24, publishes seven amphora stamps found during the excavations at Perge (ph.; dr.).

A: 135 no. 18. **Hephaistio-**: Ἡφαιστιο(- -) with reference to G.Jöhrens, *Amphorenstempel im Nationalmuseum von Athen* (Mainz 1999) 152 no. 462, with a Knidian potter 'gleichen Namens' [L. suggests thus Ἡφαιστίο(νος), which should, however, be Ἡφαιστίω(νος); perhaps rather Ἡφαιστίο(υ) from the (much rarer) name Ἡφαίστιος?, Corsten].
B: 135 no. 19. **Nikias**: Νικία (perhaps from Knidos, where a homonymous potter is known: Jöhrens, *op.cit.* 141 nos. 426/427, 188-167 B.C.).
C: 135 no. 20: Μ̣Α̣Ν̣Α̣ D: 135 no. 21. **Diph-**: ΔΙΦ[- -]
E: 135 no. 22: Υ̣ F: 135 no. 23: Λ̣[- -] G: 135 no. 24: Ε[- -]

1634. Perge. Inscription on pottery, 4-7th cent. A.D. Clay lid with decoration in relief and part of an inscription. Ed.pr. N.Fırat in *op.cit.* (our lemma no. 1626) 126 no. 26 (dr.). No text, we read from the drawing: ΑΠΥΘ ϽW

1635. Side. Dedication to Vespasian, Titus and [---], 74 A.D. *I.Side* 33. In a study of architectural decoration in Pamphylia, S.Young, *Adalya* 6 (2003) 187, publishes a photograph of fragment 1.

1636. Side. Agonistic inscription, Imperial period. *I.Side* 132. J.-Y.Strasser, *EA* 35 (2003) 63-68, republishes the text with modifications and commentary; cf. now S.Follet, *An. Ép.* (2003) [2006] no. 1729.

[- - - - - - - - - - - - - λαβὼν τὰ]
[ψηφ]ισθέ̣ν[τα ἆθλα κατὰ τὸν]
2 [τ]ῆς θέμιδος νό[μον περὶ ἀ]-
θλ̣ήματος ἀνδρῶν [ἀκονιτί?],
4 ἐπειδὴ εἷς μόνος ἀθλη[τῶν]
♠ παρώδευσεν ♠

0-3. [- - - στε|φαν]ισθεὶ[ς κατὰ τοὺς | τ]ῆς θέμιδος νό[μους ἀ]|θλ̣ήματος ἀνδρῶν [(Disziplin)], *I.Side*; S. points out that in *themides* the prize consisted of money (and a statue), so that the mention of a wreath as prize 'according to the rules' would make no sense; ἄθλημα is used in agonistic inscriptions to denote exceptional cases as this one where there was no opponent, which may have been expressed with [ἀκονιτί?] in L. 3 in fine; the mention of the discipline in the genitive is grammatically not possible here; the victor received a prize according to the rules for (περί, L. 2) a competition without opponent; instead of περί, F. suggests τὸν περί or τὸν ἐξ || 3. F. tentatively suggests restoring the discipline, e.g. παγκρατίου or πυγμῆς (?).

1637. Side. Two oracles on the base of an agonistic altar, 253 A.D. *I.Side* 134. J.-Y. Strasser, *EA* 35 (2003) 68-76, reprints the text and argues that the numbers τνθ' and σοδ' above the text of the oracles (B and C) represent the numerical values of the dedicants' names, calculated on the basis of a system where each letter had a numerical value according to its place in the alphabet (e.g., μ = 12, ν = 13 etc.). The altar was dedicated by two councillors, father and son (A LL. 1-3); σοδ' above C equals 274 which is the total numerical value of the letters of the most significant parts of the son's name (Μᾶρκος Αὐρήλιος Σελευκιανὸς Σέλευκος τετράκι νέος). The father's name is not completely preserved, but if one restores it as Μᾶρκος Αὐρήλιος Μ[αρια]ν̣ὸ̣ς Σέλευκος, its numerical value is τνθ' = 359 (B). The oracles are not connected with the foundation of the agon, but with the erection of the altars.

On this basis, he wonders (very hesitatingly) whether the letters νθ in *I.Side* 124 L. 6 could be restored to [σ]νθ' = 259, which is the numerical value of θέμιν ... δεύτερον ... ἐπιβατήριον in LL. 4-7.

1638-1639. Side. Epitaphs, Imperial period. T.Korkut–R.Tekoğlu, *ZPE* 143 (2003) 109 no. 9 and 113 no. 17 republish two square ostothekai of white limestone [which have not been included in *SEG* nor in *I.Side*]. In addition, they reprint *I.Side* 213 (no. 18) and 215 [not 214] (no. 16).

1638: 109 no. 9 (German translation). **Epitaph of Hermias, 2nd cent. A.D.** T.Korkut, *Die kaiserzeitlichen pamphylisch-kilikischen Girlandenostotheken aus Kalkstein* (Mar-

burg 1999) no. 198 [CD-Rom publication; now also in his book *Girlanden-Ostotheken aus Kalkstein in Pamphylien und Kilikien* (Mainz 2006) no. 156]. Chest of an ostotheke; in the Antalya Museum: Ἑρμίου Πλούτο[υ]

1639: 113 no. 17. **Epitaph of Ianuari(o)s, 175-200 A.D.** T.Korkut, *op.cit.* (1999) no. 129 and *op.cit.* (2006) (our lemma no. 1638) no. 239. Lid of an ostotheke, inscription on the gabled front; in the depot of the Side Museum: Ἰανουάρι, | εὐψύχει

LYCIA

1640. Lycia. Elite families. Starting from Licinnia Flavilla's famous genealogical inscription (*TAM* II 905; new fragments in *SEG* XLVI 1709), C.Slavich in B.Virgilio (ed.), *Studi Ellenistici* 15 (2003) 275-295, points out that in Lycia there is a small group of elite families, whose members intermarry and are prominent both in their own city and in the Lycian League (πολιτευόμενος καὶ ἐν ταῖς κατὰ Λυκίαν πόλεσιν πάσαις), and whose offspring penetrates into the equestrian and senatorial orders. S. offers prosopographical reflections on *SEG* XLIV 1211 (Greek text; stemma of the family of the honorand M. Αὐρήλιος Διονύσιος on 291) and XLVII 1801. S. argues that the imperial high priest Γ. Λικίννιος Τηλέμαχος (1801 L. 4) may have to be linked with the Xanthian family of the Claudii Telemachi rather than with the Licinnii from Oinoanda. The cognomina Τηλέμαχος and Στασίθεμις alternate in the Xanthian family. Members of this family either married into the Licinnii family or were enfranchised on the initiative of the governor C. Licinnius Mucianus or directly by Claudius or Nero. S. cautiously suggests that the highpriest of 1801 is identical with the highpriest Λικιννίου [-- ca. 8-9--, Παν]ήμου κα' on record in *TAM* II 905, col. XVII, doc. no. 60 L. 1.

1641. Lycia. Indigenous names. N.Cau in B.Virgilio (ed.), *Studi Ellenistici* 15 (2003) 297-340, provides two lists of new indigenous Lycian names derived from publications which appeared after Zgusta, *KP* and id., *Neue Beiträge zur kleinasiatischen Anthroponymie* (Prague 1970). The Kibyratis and Milyas have not been included. The first list (299-324) is arranged topographically: after each name the publication and date of the relevant inscription, the reference to Zgusta or, if not in Zgusta, the word 'nuovo', and the gender are given. The second list (325-337) presents the names in alphabetical order, together with their equivalents in Lycian texts, insofar as the latter are known. On 339/340 an alphabetical list of names in reversed order.

On 337/338 Cau refers to an epitaph engraved on a sarcophagus from Phaselis: Ἐλπίδι ΠΟΡΕΣΙ [.......]οξ[...]ηλη (N.Cau, *Nouvelles Assyriologiques Brèves et Utilitaire* 3 [2000] 54/55 [non vidimus]). ΠΟΡΕΣΙ could be part either of the name of Elpis' husband in the nominative or, more likely, of Elpis' patronymic in the genitive. We have the indigenous name Πορεσις; on a Lycian triobolos the indigenous word *puresi* occurs: Puresis probably was the name of a Lycian dynast rather than a toponym. Cau refers to his article '*Sur l'anthroponyme lycien Puresi /grec *Πορεσις*, in *Nouvelles Assyriologiques Brèves et Utilitaires* 3 (2000) 54/55 (*non vidimus*). [In

B.Virgilio (ed.), *Studi Ellenistici* 16 (2005) 345-376, N.Cau presents an alphabetically arranged catalogue of all indigenous Lycian names on record in the Lycian inscriptions, a small list of Lycian names and their Greek equivalents, and a complete list of all Lycian names in Greek inscriptions. *Ibid.* 377-421, an alphabetically arranged survey of Lycian names in Greek inscriptions from the Kibyratis, Milyas, Olympos, and Phaselis, Pleket].

1642-1648. Northeastern Lycia (Havuzönüdamı, between Kosara and Typallia). Dedications to Ares, undated. Seven dedications found in the sanctuary of Ares at Havuzönüdamı southwest of Antalya; cf. *SEG* LII 1404-1410 [*SEG* LII 1404-1421 should also belong to Lycia, not Pamphylia]. Ed.pr. B.Iplikçioğlu, *AST* 20, 2 (2003) 73 nos. 18-24.

1642: No. 18. **Dedication of Moas and friends.** Μ̣ο̣α̣ς̣ κ[αὶ ἑ]τα̣ῖ̣ρ̣ο̣ι̣ Ἄρῃ ε̣ὐ̣χήν

[1-2. [ο]τ̣α̣ῖ̣ρ̣ο̣ι̣, ed.pr. (typing error).]

1643: No. 19. **Dedication of Mosch[-] from Myra.** Μοσχ[- - -]| τοῦ Ἀπο̣[λλ- - -]|ου Μυρε[ὺς] | Ἄρῃ εὐχή[ν]

1644: No. 20. **Dedication of Osallas from Kitanaura.** Οσαλλας [- - -]|ΛΟΥΚΑΡΙ̣[- - Κι]|ταναυρεὺ̣ς | Ἄρῃ

2. Καρι[κοῦ], Καρι[στανίου], Καρι[στανιανοῦ]?, ed.pr. ‖ 2-3. the first occurrence of the ethnic Κιταναυρεύς from the city of Kitanaura near Termessos in Pisidia, ed.pr. [for this city cf. *SEG* XLVI 1707, XLIX 1932, and LII 1435, Corsten.]

1645: No. 21. **Dedication of Kallineikos?.** [Οἱ σὺν - -|.]Λ̣ΙΝΕ[- - - ἑ]ταῖροι Ἄ̣ρ̣ῃ | εὐχήν

1-2. [Καλ]λ̣ινε[ίκῳ]?, ed.pr.

1646: No. 22. **Fragmentary dedication.** [Μ]εγάλ̣ῳ | Ἄρῃ εὐχὴν | οἱ σ̣ὺ̣ν̣ Χ̣Η̣Ν̣Α̣|ΠΟ..Μ̣Η̣Ϲ̣Κ̣Ο̣Υ̣|[- - - -]Ν..Ι.ΕΛ..Ο.Λ....Ρ.|Τ̣Ε̣Κ̣Ν̣Ο̣.Κ̣Α̣.| ἀ̣ν̣έ̣σ̣τ̣η̣σ̣α̣ν̣

1647: No. 23. **Fragmentary dedication.** ΠΟ.ΟϹΑ|ΛΛΑϹ. | Ἄ̣ρῃ εὐχ̣ήν

[1-2. Cf. Οσαλλας in our lemma no. 1644?, Corsten.]

1648: No. 24. **Fragmentary dedication.** Ἄρῃ Μεγάλ[ῳ ἐπη]|κό[ῳ εὐχὴν | - - -]

1649. Northeastern Lycia. Boundary inscription, undated. Inscription on the surface of a rock in the region between the cities of Trebenna, Typallia, and Onobara. Ed.pr. B.Iplikçioğlu, *AST* 20, 2 (2003) 73/74 no. 25.

"Ο(ρος) Ι Τ(υπαλλιωτῶν) 'Ο(νοβαρέων)? or "Ο(ρος) Ι Τ(ρεβεννατῶν) 'Ο(νοβαρέων)?

1650. Aperlai. Milestone, 292-305 A.D. *IGR* III 691; cf. *RRMAM* II 185. After autopsy, B. Leadbetter, *EA* 36 (2003) 127-136, republishes the inscription (English translation) and suggests a connection with the purple trade. The column is made from porphyry which may allude to the purple production at Aperlai, where a large midden of the crusted shells of *murex trunculus*, the source of purple dye, was found in the 1970s. The stone marked the beginning of the road to the port of Simena, from which the purple fleeces were exported since Aperlai had no harbor. This shows the importance attached to the purple trade in the time of Diocletian.

1651. Arykanda. Sale of a priesthood of Artemis, late Hellenistic period. *I.Arykanda* 2. C.Schuler, *Chiron* 33 (2003) 485-504 (German translation), republishes the text and interprets it as a regulation (διαγραφή: LL. 8/9) concerning the sale of a priesthood. In *I.Arykanda* it was considered a document regarding a sale of confiscated goods.

[- -5-6 - -]Ẹ ἐκδικάσẹị [.]AN τῷ βουλ[ομένῳ - -?]
[. . ? ὑπόδ]ịκος δὲ ἔστω καὶ τοῖς ἀδικ[ηθεῖσιν· ἡ δὲ πρια]-
[μένη κ]αταβαλεῖ τὸ ἐξεύρεμα πᾶ[ν παραχρῆ]-
[μα τῆς ὠ]νῆς· καὶ ἐπρίατο Κọυαυα Ερμα[- - -]
[μετὰ κ]υρίου τοῦ ὑοῦ Πιγρέους τοῦ Οσ[- - -]
[- -5-6 - -] ἀργυρίου NA KΘ (ςας´ καὶ ἀπέχει Ọ[- -]
[- -ca. 5- · ἵ]να δὲ πᾶσιν εὐεπίγνωτος ᾖ ἡ ὠ[νή, οἱ ἐνεσ]-
[τῶτες ταμ]ίαι ἐπάνανκες ἀπεγδόσθωσα[ν τῆς δια]-
[γραφῆς τ]αύτης τὸ ἀντίγραφον ἐν τῇ πα[ραστάδι]
[τῆς εἰρη]μένης θεοῦ καὶ τὸν περὶ τοῦ ἀ[ν]-
[τιγρά]φου λόγον θέσθωσαν ἐν ἀνηλώμα[τι· ἐὰν δὲ]
[μὴ ποιή]σωνται πρόνοιαν περὶ τῆς ἀνα[γραφῆς],
[ὀφειλέ]τωσαν καὶ οὗτοι ἱερὰς Ἀρτέμ[ιδι ὡς]
[ἀπὸ κα]ταδίκης ἀργυ(ρίου) NA KΘ (ρ´· vacat ὧν καὶ ἔ[στω ἡ]
[πρᾶξις] παντὶ τῶι βουλομένωι ἐπὶ [τῶι ἡμίσει/τρίτωι]

In the lost lines before L. 1 a fine of possibly 100 drachmae (cf. LL. 13/14: καὶ οὗτοι and ρ´) may have been imposed on an evil-doer || 1. [--] Ẹ ἐκδικάσῃ, *I.Arykanda*. S. considers two options: 1) ἐκδικάσει [π]ᾶν τῷ βουλ[ομένῳ], possibly meaning something like: '(the judge) assigns to the plaintiff the entire fine' (and not one third or a half: see L. 4); 2) ἐκδικάσῃ, implying a construction like: [ἐὰν δὲ μὴ ---] ἐκδικάσῃ, [ἃ] ἂν (or [ᾗ] ἂν) τῷ βουλ[ομένῳ δοκῇ (or ἐξῇ): 'if the judge does not pass sentence (or: 'if the judge does not collect the fine'), what pleases any citizen should be done' [or [ὅσον δ]ὲ ἐκδικάσει [ἐ]ὰν τῷ βουλ[ομένῳ πράττειν], Chaniotis] || 2. [--]ικοις; in fine nothing after ἀδικ[ηθεῖσιν, *I.Arykanda*. In this line it is stipulated that the evil-doer is also liable for the harm done to the ἀδικηθέντες. The latter may have been the visitors of the temple who were charged disproportionately by the priestess; alternatively they may have been those among the competitors who were treated unfairly during the auction, S., who rejects a supplement τῆς βλάβης in fine for reasons of space || 3. ὁ δὲ πριάμενος κ]αταβαλεῖ etc. πα[--], *I.Arykanda*. Ἐξεύρεμα: the price bid by the purchaser, S., who refers to *I.Mylasa* 216 L. 8 (τὸ ἐξευρὸν ἀργύριον: 'die von der Pächterin --- gebotene Pachtsumme'; τὸ εὑρὸν ἀργύριον also occurs; cf. S. on 486 note 4 and 491 note 20); for [παραχρῆ|μα] S. refers, *inter alia*, to *I.Kalchedon* 11 LL. 20-22 and *LSCG* 87 L. 17. S. also considers τὸ ἐξεύρεμα πᾶ[ν τῆς ἱερωσύ]νης ('weniger wahrscheinlich') [for ἐξεύρεμα see also H.-U. Wiemer, *Chiron* 33 (2003) 280 (cf. our lemma no. 842)] || 4. [--]νης and in fine 'Ερμα[ίου?, *I.Arykanda* || 5. --]υρίου etc., *I.Arykanda*; for μετὰ κυρίου S. refers to *Syll.*³ 1234 LL. 4/5 (from Lykian Timiussa) and *I.Arykanda* 210 (the numbers in LL. 4/5 point to a business transaction; in L. 4 S. reads τριακο-) || 6. ἀργυρίου NA KΘ (ςας´, *I.Arykanda*; KΘ could be interpreted as referring to κιθαρηφόροι (coins of the Lycian League) but NA remains enigmatic; 216 dr. is the result of the auction; ἀπέχει denotes the fact that the seller cashed the total price at once (in other documents the purchaser often paid the price *in instalments*), S., who considers ἀπέχει ọ [δῆμος πάντα] or ἀπέχει ὅ[λην τὴν τιμὴν ὁ δῆμος] || 7. in fine, ἡ ω[--, *I.Arykanda*; S. also considers ἡ ὠ[νὴ καὶ ἡ ἱέρεια (or πριαμένη), οἱ ταμ]ίαι || 8. -- οἱ ταμ]ίαι, *I.Arykanda* || 8-9. διαγραφή: the *terminus technicus* for the document in which all the privileges and duties for the priesthood were laid down, S. ['Pflichtenheft', H.-U.Wiemer, *Chiron* 33 (2003) 268-272 (cf. our lemma no. 842)] || 9. -- τῆς ἐπιγραφῆς τ]αύτης and in fine ΠΑ[--, *I.Arykanda*; in fine *I.Arykanda* considers ἐν τῇ πα[στάδι] or ἐν τῇ Πα[ταρέων πόλει]; ἀντίγραφον: the copy to be engraved on the stone, S., who refers to *I.Mylasa* 801 LL. 16/17 (*anagraphe* of τὸ ἀντίγραφον τοῦ ψηφίσματος); there is not enough space for a restoration ἐν τῇ πα[ραστάδι τοῦ ναοῦ | τῆς εἰρη]μένης θεοῦ || 10. in fine, τοῦ ἀ[ντιγράφου?, *I.Arykanda* || 11. --]ρου and in fine nothing after ἐν ἀνηλώμα[τι, *I.Arykanda*; 'they shall enter the costs for the engraving under the heading "expenses"', S., who refers to *I.Ilion* 52 L. 25 (λόγον θέσθαι τῆς δαπάνης) and *I.Magnesia* 100 (b) LL. 36-38 (θέσθω δὲ ὁ αἱρε[θ]ησ[ό]μενος ἀνὴρ ἐπὶ τῆς ἀναγραφῆς περὶ ὧν ἂν χειρίσῃ λόγον πρός τε τὸν γραμματέα etc.), with many parallels for separate headings of λήμματα/πρόσοδοι and ἀναλώματα; S. also considers but rejects [εἰς τὸν τοῦ ἱε]ροῦ λόγον ('enter the costs in the treasury of the temple') || 12. -- ἐὰν δὲ μὴ ποιή]σωνται, *I.Arykanda* || 13. --? ἀποτινέ]τωσαν and in fine 'Αρτέμ[ιδι δραχμὰς --, *I.Arykanda* ; [ὡς | ἀπὸ κ]αταδίκης: 'wie nach erfolgter Verurteilung'; the fine could be collected without lodging a complaint against the evil-doers, S., who refers to *SEG* XLIII 980 (ὡς ἀπὸ καταδίκης τέλος ἐχούσης) and to the formula καθάπερ ἐκ δίκης || 14. in fine, ὧν καὶ ε[--, *I.Arykanda* || 15. --] παντὶ τῶι βουλομένωι επι[--, *I.Arykanda* || In *diagraphai* concerning the sale of priesthoods fines invariably are to be paid to the deity, whose priesthood is offered for sale. This means that *I.Arykanda* 2 concerns the priesthood of Artemis, to whom the fine in L. 13 is to be paid, S., who reflects (501-504) on the various ways priesthoods in Lykia were assigned to people. [Cf. now also H.-U.Wiemer, *Chiron* 33 (2003) 263-310 (our lemma no. 842)].

1652. Daidala. Dedication to Τύχη ἀγαθή and 'Αφροδίτη, 2nd cent. B.C.? *TAM* II 163. W.Tietz, *op.cit.* (our lemma no. 1670) 237 note 36 (cf. 245 note 66), rejects the supposed existence of a Rhodian ἐπιστάτης on the island of Tersane Adası (on the basis of this text suggested by H.-U.Wiemer, *Rhodische Traditionen in der hellenistischen Historiographie* [Frankfurt 2001] 190 [cf. also *SEG* XLIII 964, Corsten]), since the inscription was found re-used on the island but originates from near Daidala.

1653-1668. Elmalı (area of: Tanabeli). Dedications to Kakasbos, undated. Numerous dedications (no description of their physical appearance) found in what must have been an ancient

cult place on the north-northeastern slopes of the Akdağ, ca. 2 km west of Tanabeli near Elmalı. Ed.pr. B.Iplikçioğlu, *AST* 20, 2 (2003) 71/72 nos. 1-16.

1653: No. 1. **Dedication of Aur. Terbemis.** [Α]ὐρ. Τερβημις Μοληтος | Κύρσαντι εὐχήν

[For the identification of Kyrsas with Kakasbos cf. our lemmata nos. 1657 and 1661.]

1654: No. 2. **Dedication of Doulos.** [Δ]οῦλος Τρο|[κ]ονδου Κακ|ασβεῖ εὐχήν

2-3. For the form Κακασβεύς, dat. Κακασβεῖ, ed.pr. refers to *SEG* XVII 712 (Oinoanda); P.Frei, *ANRW* II 18, 3 p. 1809 [where, however, Frei reconstructs the nominative Kakasbis, Corsten]; Delemen, *Rider-Gods* 118/119 no. 92.

1655: No. 3. **Dedication of Glykon.** Γλύκων [- - -]|ανου ΜΑ[- - - Κύρ]|σαντι εὐχ[ήν]

1656: No. 4. **Dedication of Hermaios.** ['Ε]ρμαῖος CΑΟΟ[- -|- -]ΧΡΑ[ca. 2] Κύρσ[αντι εὐχήν]

1657: No. 5. **Dedication of Hermais.** Ἑρμάϊς δ' ΒΑΡΕ[- - - Κύρσα]ντι {Θ}Θεῷ Κ[ακασβεῖ]

[1. Ἑρμᾶις, ed.pr.; Ἑρμαΐς, common as a woman's name, would be surprising, given that δ' would indicate the descent on the mother's side; the male name Ἑρμάϊς is, however, attested only once, cf. *LGPN* III.B s.v. (*SEG* XXII 383 from Thespiai/Boiotia), Corsten.]

1658: No. 6. **Dedication of Syros.** [Σ]ύρος Σωπάτρ[ο]|υ εὐχήν

1659: No. 7. **Dedication of Trokondas.** [Τρ]οκο[ν]δας, υἱὸ[ς - ca. 4 -| ca. 2]CΑ, Κύρσαντι ε[ὐχήν]

1660: No. 8. **Fragmentary dedication.** [- - -]εος .[- -|- -] Κύρ[σαντι | εὐ]χήν

1661: No. 9. **Fragmentary dedication.** [ca. 3].ιος Κακ[ασβεῖ | Κ]ύρσαντι [εὐχήν]

1. The first letter after the break could be a Λ, ed.pr.

1662: No. 10. **Dedication of the son of Prokla--(?).** [- - Π]ροκλα[-?- Κακασβ]εῖ | [Κύρσαντι] εὐχήν

1. [Π]ροκλα[νοῦ], ed.pr. [this name is not attested; rather [Π]ροκλᾶ or another genitive form of Προκλᾶς, Corsten].

1663: No. 11. **Dedication of Aur. Aetes (?).** Ἑρμοσίου Α|ὐρ. Ἀέτης

Reading not certain; if rightly interpreted, the dedicant's name follows after his father's, ed.pr.

1664: No. 12. **Fragmentary dedication.** [ca. 3]ΟΤΗC.. Κύρσ|[α]ντι Θεῷ εὐχήν

1665: No. 13. **Fragmentary dedication.** [- 4-5-]ΡΝΕ[- ca. 5 -| Κ]ύρσαντι ε[ὐχήν]

1666: No. 14. **Fragmentary dedication.** [- - -]ΡΜΑ[- -|- - Κύρσαντι Θε]ῷ εὐχ[ήν]

1. ['Ε]ρμα[ίου]?, ed.pr.

1667: No. 15. **Fragmentary dedication.** [.?]ΤΡΟΥΟΜΙ[- -|.?]ΟΚΗΘΕΙν[- - -]|....

1668: No. 16. **Fragmentary dedication.** [- - -]ΑΠΙΟΥΣΟΝΟCΚΟ.|[- - -]..Κ.Ι

1669. Elmalı (area of: Tanabeli). Dedication to the Dioskouroi, undated. Dedication (no description of its physical appearance) found at the findspot of our lemmata nos. 1653-1668. Ed.pr. B.Iplikçioğlu, *AST* 20, 2 (2003) 73 no. 17.

[- - -]ΡΔΙΑ[- - - -]
[Διοσκό]ροις εὐχήν

1670. Fethiye. History of the Gulf of Fethiye. On the basis of archaeological, epigraphic, and numismatic evidence, W.Tietz, *Der Golf von Fethiye. Politische, ethnische und kulturelle Strukturen einer Grenzregion vom Beginn der nachweisbaren Besiedlung bis in die römische Kaiserzeit* (Bonn 2003), studies the political, ethnic, and cultural history of the region around the Gulf of Fethiye (ancient Telmessos). For new interpretations of and notes on inscriptions see our lemmata nos. 1652, 1671, 1678-1682, 1706, 1708-1711, and 1718.

1671. Hippoukome. Honorary decree for citizens, 2nd/1st cent. B.C. *TAM* II 168. W. Tietz, *op.cit.* (our lemma no. 1670) 250-263, suggests that the people mentioned without a sum of money in the subscription list (in parts c and d) contributed to the construction of the bath by providing building material or labor. The differences in script on parts b (end) through d can be explained by the constant adding of names. The communities whose inhabitants participated in the subscription (Sestos, Pallene, Lyrnai, Kastanna) were subordinated settlements. From an examination of the onomastic material, T. concludes that Hippoukome had closer cultural links to Lycia, the Kibyratis, and Phrygia than to Caria; most names are Greek.

1672. Vacat.

1673. Kibyra. Honorary inscription for Ge, Imperial period. Ed.pr. T.Corsten, *AST* 20, 2 (2003) 84.

Ὁ δῆμος καὶ οἱ [πρα]-
γματευόμεν[οι ἐν]-
ταῦθα Ῥωμαῖοι [ἐτεί]-
μησαν Γῆν Επ[- - - - -],
γυναῖκα δὲ Μο[- - - -]
Νεοπτολ[έ]μου [vacat?]
στεφάνῳ καὶ εἰκ[όνι χρυ]-
σῇ

[4 and 5. in fine, the name of Ge's father and husband resp.] || 7-8. εἰκ[όνι] | ΣΗ (?), ed.pr.

1674. Kibyra (area of: Anbarcık). Dedication to the Dioskouroi, undated [Imperial period?]. Relief of the Dioskouroi on the surface of a rock. Ed.pr. T.Corsten, *AST* 20, 2 (2003) 84.

Ἑρμαῖος Διογένους Διοσκόροις εὐχήν

1675. Kibyra. Epitaph of Magas, Imperial period. Block, found in the necropolis of Kibyra. Ed.pr. T.Corsten, *AST* 20, 2 (2003) 84.

Ὀρθαγόρας καὶ Τρωΐ-
λος καὶ Μάγας τὰ τέ-
κνα Μάγαντι Ὀρθαγόρου
ν τῷ πατρὶ μνήμης
vacat ἕνεκεν vacat

1676. Kibyra (area of: Büyükalan/Küçükalan). Epitaph of Athenagoras, Imperial period (3rd cent. A.D.?). Sarcophagus, found on a field between Büyükalan and Küçükalan. Ed. pr. T.Corsten, *AST* 20, 2 (2003) 84.

Ἀθηναγόρας Θληπᾶ κατεσσκεύασεν ἑαυτῷ ζῶν
καὶ τῇ γυναικεί μου Ἐνάδει ζώσῃ καὶ τοῖς τέκνυς
καὶ ὃν ἂν αὐτὸς βουληθῇ Ἀθηναγόρας· ἑτέρῳ δὲ
οὐδενεὶ ἐξέσται ἐνθάψαι ἐν τῇ σορῷ· ἐπεὶ ἀποτείσι
τῷ ἱρωτάτῳ φείσκῳ ✻ φʹ καὶ τῷ ὑκονόμῳ τοῦ τόπου ✻ φʹ.
♠ τούτου ἀντέγραφον ἰς τὰ ἀρχεῖ(α) ἐτέθη ♠

[2. Read γυναικί, Ἐνάδι, τέκνοις || 4. read οὐδενί, ἀποτείσει || 5. read ἱερωτάτῳ φίσκῳ, οἰκονόμῳ; the οἰκονόμος was presumably the manager of (a part of) an estate, cf. T.Corsten in S.Mitchell–C.Katsari, *Patterns in the Economy of Roman Asia Minor* (Swansea 2005) 17/18 for an estate to the north of the city of Kibyra || 6. read ἀντίγραφον εἰς.]

1677. Kyaneai. Greek-Lycian bilingual epitaph with imprecation, ca. 380 B.C. *TAM* I 72 (a-b); *SEG* XLIII 977; Strubbe, *Arai Epitymbioi* 376. After further cleaning operations on the sarcophagus, M.Zimmermann–G.Neumann in *Lykische Studien* 6 (AMS 48; Bonn 2003) 187-192 (ph.), present a complete version of the Greek (Z.) and an enlarged view of the Lycian text (N.). The latter, however, is still not complete. The Lycian version was considerably longer than the Greek and is likely to have been the principal text. We present the Greek text (which covers about a third of the southern side of the sarcophagus and the entire eastern side) and reproduce in the app.cr. in fine the German translation of the enlarged Lycian version.

Τόδε : τ[ὸ μνῆ]μα Κυδαλιη[ς] : ἔ[στ]ησ[ε ἑ]αυτῶι : Μορωζα υἱὸς καὶ ὅστις τι αὐτὸν ἀδικήσαι οἱ θεοὶ | ἀπολέσειαν : οἱ ἀγοραῖοι

For the θεοὶ ἀγοραῖοι Z. refers to *TAM* I 44 (c) L. 22 (*CEG* 177): [δ]ώδεκα θεοῖς ἀγορᾶς ἐν καθαρῶι τεμένει [cf. also *SEG* XLII 561 (Macedonia), Corsten]; Z. suggests that the sarcophagus was erected near the agora of the settlement [see now T.Drew-Bear, G.Labarre in G.Labarre (ed.), *Les cultes locaux dans les mondes grec et romain* (Actes du Colloque de Lyon, 7-8 juin 2001; Lyon-Paris 2004) 90/91; they suggest that the sarcophagus stood in a nekropolis rather than near or in the agora, Pleket] || Lycian version: 'Diesen Sarkophag, nun hat ihn hingestellt/errichtet xudalije*μ*, der Sohn des Mura*μ*za, für —'; 'und wer ihm (?) Schaden macht, den werden/sollen die Götter der Agora erschlagen'.

1678. Lissai. Honorary decrees, 3rd cent. B.C. *TAM* II 158-161. W.Tietz, *op.cit.* (our lemma no. 1670) 170-177, argues (*contra* R.Bagnall, *The Administration of the Ptolemaic Possessions outside Egypt* [Leiden 1976] 106) that the inscriptions are too close in time to allow for an interruption of Ptolemaic rule between nos. 158/159 and 160. He tentatively suggests dating no. 161 to 283-275 B.C. (283 B.C. if the restoration [Π]τολε[μ]αίο[υ Σ]ω[τῆρ?]ος in *TAM* is right; 275 B.C.: no. 158 mentioning Ptolemy II). The ἐφεστηκώς (no. 159 L. 11; no. 160 L. 11; restored in no. 158 L. 9), or rather two ἐφεστηκότες was/were the highest civic official(s). The title of εὐεργέτης τοῦ δήμου was apparently not very important in the city, since the Rhodian honorand (no. 159) received many other privileges, but the title of εὐεργέτης is not mentioned, contrary to nos. 158 and 160 for citizens of Lissai where only this title is given. On 175-177 he argues that the inscriptions were not re-used at their findspot, but found *in situ* on an 'Ehrenwand' in ■ sanctuary outside the city.

1678 bis. Lissai. Epitaph of a man, 1st cent. B.C./A.D. Limestone block, found built into a farmhouse on the Eren Tepesi, near where the central settlement of ancient Lissai may have been; cf. W.Tietz, *op.cit.* (our lemma no. 1670) 168-170. Ed.pr. W.Tietz, *EA* 36 (2003) 121-126 (ph.; German translation).

[- - - - - - οἰκῶν ἐν] Λίσσαις τῆς Καυνίας
[κατεσκεύασεν τὸ] μ̣νημεῖον ἑαυτῷ καὶ τῇ γυ-
[ναικὶ καὶ τοῖς τέκ]νοις μου καὶ τοῖς vacat
[ἐξ αὐτῶν] vacat

Dated according to letter forms, ed.pr. || 1. initio, the missing name of the deceased (a μέτοικος, given the formula οἰκῶν ἐν) must have been given without his father's name, ed.pr. || 1. Lissai (not Lissa, as assumed so far) has until now been located, on the basis of *TAM* II 158-161, ca. 10 km south of Dalaman; in the period of the inscription, the city was (completely or only partially) incorporated into the territory of Kaunos (Καυνία, so far unattested), which explains why it is not mentioned in imperial lists of cities on the Lycian coast, ed.pr. || 4. supplement *exempli gratia*, ed.pr.

1679. Lydai. Membership in the Lycian League, Hellenistic and Imperial periods. W. Tietz, *op.cit.* (our lemma no. 1670) 142-154, argues that Lydai was certainly a member of the League (cf. R.Behrwald, *Der Lykische Bund* [see *SEG* L 1348] 177/178, who leaves the question open), although it is nowhere attested as such, not being mentioned in the *Stadiasmus provinciae Lyciae* (*SEG* LI 1832) and not among the beneficiaries of Opramoas' donations. However, the *Stadiasmus* proves that the region up to the Indos river and thus also Lydai was included in the province; in addition, there are honorary inscriptions for Roman governors of the province of Lycia from the city (e.g. *TAM* II 131). In *TAM* II 508 (with the reading of *SEG* XLVIII 1740), T. finds proof for Lydai's membership in the League already in the 1st cent. B.C.; he also refers to *TAM* II 143 and 145 which give evidence for officials of the Lycian League from the city at roughly the same time.

1680. Lydai. Status of the community, Imperial period. On the basis of *TAM* II 130-139, 143-148 [however, 145 does not mention the term πόλις, Corsten], 151/152, 155, and 157, which give evidence for the working of βουλή and δῆμος and mention civic offices and institutions, W.Tietz, *op.cit.* (our lemma no. 1670) 141/142, argues that Lydai was a polis and not part of a sympolity with Kalynda or Krya (thus R.Behrwald, *Der Lykische Bund* [see *SEG* L 1348] 178/179).

1681. Lydai. The family of the Iulii, Imperial period. On the basis of inscriptions and archaeological evidence, W.Tietz, *op.cit.* (our lemma no. 1670) 155-163, provides a new reconstruction of the family stemma of the Iulii with corrections to the one given in the commentary to *TAM* II 138, the two most important of which are: (1) Γ. Ἰούλιος [- -] (1) in the epitaph *TAM* II 152 was not the father of the tomb owner and, therefore, did not necessarily bear the cognomen

Ἡλιόδωρος (contra E.L.Hicks, *JHS* 10 [1889] 58 and *TAM* II 138) since the tomb must, on archaeological grounds, belong to the first half of the 2nd cent. A.D. and thus to Γ. Ἰούλιος Διόφαντος (11), whose father was a Γ. Ἰούλιος Ἡλιόδωρος (8). (2) Διόφαντος (11) was twice married, first (*TAM* II 138) to Σωφρονίς (10), then (*TAM* II 154) to Κοκκήϊα Σαρπηδονίς (12).

1682. Lydai. Honorary inscription for Θευγένης, undated [Hellenistic period?]. *TAM* II 148. W.Tietz, *op.cit.* (our lemma no. 1670) 136/137, locates the demos Κρήνη to which Theugenes belonged in the south-eastern part of the peninsula of Lydai, near a lake at the modern village of Gölcük where numerous ancient remains are to be found.

1683. Mnara. Dedication of a statue to Zeus and 'all the other gods', undated. Base, found by a road near the remains of a temple. Ed.pr. B.Iplikçioğlu, *AST* 20, 2 (2003) 75 no. 27.

Δανναλης δʹ Αλιοσαλλου
Ἔ̣μ̣β̣ρομον τὸν υἱὸν Διὶ καὶ
τοῖς ἄλλοις θεοῖς πᾶσι

[1. Both names seem unattested, and one could also read Δαλιοσαλλου || 2. Ἔμβρομος is well attested at, e.g., Arykanda (*I.Arykanda* 46/47, 49, 110, 125, 153; S.Şahin, *EA* 24, 1995, 97), Corsten.]

1684. Mnara. Epitaph (?) of Hermaios (?), undated. Inscription on a plaque beneath a rock-cut tomb on the Kavak Dağ. Ed.pr. B.Iplikçioğlu, *AST* 20, 2 (2003) 75 no. 28.

ΕΡΜΑΙΟΜΑΤΡΙ

The interpretation is uncertain; ed.pr. suggests different possibilities: Ἑρμαιοματρι = Ἑρμαιοματρει (dat.) or Ἑρμαιοματρι{ς} (nom.), a male name composed of Ἑρμαῖος and Ματρις; Ἑρμαιοματρι as the dat. of a female name composed of Ἑρμαῖος and Ματαρ.

1685. Myra(?) (area of: Alakilise). Building inscription, 500-565 A.D. Fragment of an architrave. Edd.pr. P.Grossmann, H.-G.Severin, *Frühchristliche und byzantinische Bauten im südöstlichen Lykien* (*Istanbuler Forschungen* 46; Tübingen 2003) 44/45 (ph.).

[- - -]ν (boss) ἐπὶ Μακαρί[ου - - -]

ΜΑΚΑΡΙ: part of a name rather than a form of μακάριος since it is not preceded by an article, edd.pr.

1686. Myra(?) (area of: Asarcık [Karabel]). Dedication, 500-565 A.D P.Grossmann, H.-G.Severin, in *op.cit.* (our lemma no. 1685) 80, republish the inscription, on the balustrade of a baptistry in the church, found but not completely read by M.H.Harrison, *AS* 13 (1963) 134/135.

ἡ εὐχὴ Νικο + λάου ναυκλήρου μεσάτου

[? ἡ εὐχ]ὴ Νικο + λάο[υ] ναυκλήρου μεσάτου, H.

1687. Myra (?) (area of: Alacahisar). Quotation of a psalm, 500-565 A.D P.Grossmann, H.-G.Severin, in *op.cit.* (our lemma no. 1685) 109, republish the inscription, on a lintel in the church, read in part by M.H.Ballance from a photograph (M.H.Harrison, *AS* 13 [1963] 136 note 109).

ἡ πύλη τ[οῦ Κυρίου δίκαιοι] εἰσελεύσονται ἐν α[ὐτῇ]

Psalm 118.20 || [ἡ πύλη τοῦ Κυρίου δίκαιοι] ε[ἰσ]ελẹύσον[ται ἐν αὐτῇ], H.

1688. Myra (?) (area of: Güceymen Tepesi). Epitaph, Imperial period. Limestone block, found in or near the church. Ed.pr. H.-G.Severin in P.Grossmann, H.-G.Severin, *op.cit.* (our lemma no. 1685) 114 (ph.).

τὸ μνημῆον κατεσκ[εύασεν]
Ἀπολλώνιος Δημητ[- - -]
ἀπὸ Ἱερᾶς Πόλεως [.|- - -]

1. In fine κατεσκ[ευάσατο] also possible, ed.pr. || 4. traces of letters.

1689. Oinoanda. Honorary epigram for Iulius Lucius Pilius Euarestus, 238-244 A.D. *SEG* XLIV 1182 (B). W.Dickie in *Essays William Slater* 232-246, presents a detailed commentary of the epigram, focusing on the motifs of φθόνος and μῶμος. Envy and carping criticism were entwined in Greek thought from Pindar onwards; the antithesis between φθόνος and ζῆλος/μίμησις is attested in Greek literature. The exhortation to the viewers not to show envy had an apotropaic function, aiming at protecting the statue both against defacement and ironical comments [cf. the imprecations aiming at the protection of the statues, dedicated by Herodes Atticus, against malicious attacks (J.Tobin in *Preatti XI Congresso* 535-542) and the treatment of the statue of a tyrannicide in *I.Erythrai* 503. The rare word ταγαί (L. 7) almost certainly designates an oracular response. The expression πάτρη γλυκερή (L. 13) assimilates the relation of the good citizen to his polis with that of the affection between mother and child (cf. the expression γλυκύτατος in epitaphs); for this tendency in the Imperial period see J.Strubbe in K.Demoen (ed.), *The Greek City from Antiquity to the Present* (Louvain – Paris – Sterling 2001) 37, Chaniotis].

1690. Oinoanda. Inscription of Diogenes, 2nd cent. A.D. M.F.Smith, *The Philosophical Inscription of Diogenes of Oinoanda* (Vienna 1996); *SEG* LII 1445. M.F.Smith, *Supplement to Diogenes of Oinoanda. The Epicurean inscription* (Naples 2003), provides additions and corrections to his previous editions. Among the additions are ten fragments which were found during a short excavation at the site in 1997. For further studies and a review see J.Hammerstaedt, *EA* 39 (2006) 1-48, and id., *Gnomon* 79 (2007) 30-34.

1691. Oinoanda. Oracular response from Klaros concerning the nature of God, 2nd/3rd cent. A.D. *SEG* XXVII 933; Merkelbach-Stauber, *SGO* IV 16-19 no. 17/06/01. M.Wallraff, *Mediterraneo antico* 6 (2003) 534/535, argues that the inscription does not necessarily have anything to do with Θεὸς Ὕψιστος; cf. our lemma no. 2248.

1692-1695. Patara. Epitaphs, Imperial period. Round ostothekai with garlands. Edd.pr. T. Korkut–R.Tekoğlu, *ZPE* 143 (2003) 105 no. 1 and 111/112 nos. 13-15.

1692: 105 no. 1 (ph.; German translation). **Epitaph of Hipparchikos, 25-50 A.D.** In the Antalya Museum; LL. 1-2 are above, LL. 3-5 below the garland.

Ἀρσασις Ἀρτειμου
Παταρὶς Ἱππαρχικῶι
Δημοσθέ[νους τῷ ἑαυτῆς] ἀν-
δρὶ μ[νήμης ἕνεκεν]
ἥρω[ι]

[2. The name Ἱππαρχικός is rare; an example in *I.Smyrna* 290, Corsten; for names on -ικός see also *SEG* XXVII 1273, Pleket.]

1693: 111 no. 13 (ph.; German translation). **Epitaph of Clodia Gemella, early 1st cent. A.D.** In the excavation house at Patara.

Γάϊος Κλώδιος Γαΐου υἱὸς
καὶ Αἴα Ποπλίου θυγάτηρ
Γέμελλα Κλωδίᾳ Γαΐου
Γεμέλλῃ τῇ ἑατῶν θυγατρὶ
μνήμης ἕνεκεν

2. (Γ)αία, edd.pr., but it is the nomen Haia, O.Salomies, *An.Ép.* (2003) [2006] no. 1736 || [4. ἑατῶν for ἑαυτῶν, cf. Brixhe, *Essai* 81, Corsten.]

1694: 111 no. 14. **Epitaph of a man, 75-100 A.D.** In the excavation house at Patara.

[- - ? - -] | τῷ ἀνδρὶ Ἡρακλ[- - -]

1695: 111/112 no. 15 (ph.). **Epitaph of a family, 50-75 A.D.** In the excavation house at Patara.

Ἀπολλώνιος Ερμα-
δαννου τοῦ [. .]ΗΤΟ[- - -]
[- - - - - τῷ] υἱῷ καὶ Α[- - -]
[. . . . .]ΟΣ τῇ γυναικὶ
[μνήμη]ς ἕνεκεν

[1-2. For Ερμαδαννας see Zgusta, *KP* 169 § 355-1, Corsten; cf. the indigenous name Ερμανδαννας (*ibid.* 169 § 355-13), Brixhe, *BE* (2004) no. 326 || 3. ΟΣ should be the ending of the wife's father's name, Corsten.]

1696. Phellos (area of: Kırandağı (or Çardaklı)). List of contributions by priests of Zeus for a religious ceremony, 2nd/1st cent. B.C. (LL. 1-29) and late Hellenistic/early Imperial period (LL. 30-42). Large limestone column built into a Byzantine church. Ed.pr. C. Schuler, *Lykische Studien* 6 (AMS 48; Bonn 2003) 166-177 no. 1 (ph. of squeeze). The site of Kırandağı probably is that of an ancient village or deme on the territory of the city of Phellos. Ed. pr. briefly refers to the evidence for the existence of such settlements on the territory of Lycian cities. [For the Lycian names see N.Cau, *art.cit.* (our lemma no. 1641).]

1) - - - - - - - - - - -
εὐωχία[ν - - -]
vacat ἐκτός vacat?

2) ΑΡΟΥ[. .]ΕΤΟ[- - - - - - - -]
Ερμανδοβεριος [e.g. ἐπηνγείλατο βουθυσίαν καὶ]
ὅσα πρὸς τὴ[ν βουθυσίαν - - -?]
ἰδίοις δαπ[ανήμασι - - -?]
vacat ἐκτός vacat?
vacat

3) Διός· Ερμα[- - - τοῦ δεῖνος ἱεράτευσε?]
καὶ ἐπηνγε[ίλατο e.g. βουθυσίαν καὶ]
v ὅσα πρὸς [τὴν βουθυσίαν - - -?]
ἰδίοις δαπ[ανήμασι - - -?]
vacat ἐκτός vacat?

4) Ορους τοῦ [- - -]
vacat ΒΕΡΓΩ[- - -?]
ἐπηνγείλα[το βουθυσίαν]
καὶ εὐωχίαν [ἰδίο]ις [δαπανήμασι]

v καὶ ἐγλύκι[σε καὶ - - -?]

5) Διός· Μόσχος [- - - τοῦ δεῖνος ἱεράτευσε?]
καὶ ἐπηνγείλα[το βουθυσίαν καὶ εὐωχίαν]
ἰδίοις δαπανήμα[σι καὶ e.g. ἤλιψε καὶ ἐγλύκισε·]

6) Ορους τοῦ Ορίου ἱερατ[ε]ύσ[α]ς ΧΟΝΔ[- - -]
ἐπηνγείλατωο βου{ου}θυσίαν καὶ εὐ[ωχίαν]
ἰδίοις δαπανήμασι καὶ ἤλιψε [κ]αὶ ἐ[γλύκισε·]
vacat

7) Διός· Αρυμβασις Ερνμασαλου ἱε[ρατεύσας]
ἐπηνγείλατο βουθυσίαν καὶ ε[ὐωχίαν]
[ἰ]δίοις δαπανήνμασι καὶ ἤλιψε [καὶ ἐγλύκισε·]

8) Διός· Ἑρμῶναξ v Καρταδιος ἱε[ρατεύσας]
ἐπηνγείλατ[ο] βουθυσίαν κα[ὶ εὐωχίαν]
[ἰ]δίοις δαπαννήμασι καὶ ἤλιψ[ε καὶ ἐγλύκισε·]

9) Ἀλέξανδρος
Κασάνδρου
ἱερατεύσας
Διὸς·
ἀ[π]έδοκε αὐτοῖ[ς]
συνευοχίαν·

10) Βοίηθος Παρ[- - -]
ἱερατεύσα[ς Διὸς - - -?]
ΤΟΥΡΙΟΥ ἐ[πηνγείλατο]
καὶ ἐτέ[λεσεν βουθυσίαν καὶ εὐοχίαν·?]

11) [..].αυης Ἑρμαίου ἱερατεύ-
[σ]ας Διὸς ἐπηνγείλατο καὶ
[ἐτέ]λεσεν ἰδίοις δαπανή-
μ[α]σιν [β]ουθ[υ]σίαν καὶ εὐ-
οχίαν καὶ ἠρίστισεν
[κ]αὶ ἤλιψεν· vacat

13 (?)
Ε[- - -]

12) [- - - Ἑ]ρμαίου ἱε[ρ]ατεύ[σας - - -]
- -

Ed.pr. distinguishes thirteen sections, each containing the name of the priest and various gifts; LL. 1-29 and 30-42 have been engraved by two different masons; the sections were engraved successively on the stone. Each section mentions the contributions of the priest of Zeus concerned to the cultic ceremony (βουθυσία; εὐωχία; γλυκίζω; ἀλείφω; ἀριστίζω; a catalogue with contributions by local benefactors, not priests, to a rural feast is on record in *TAM* IV.1.15-18). The priests are likely to have taken the initiative of recording their performance; the column on which the texts have been engraved probably belonged to the local temple of Zeus, ed.pr., who adds that the priestly ἐπαγγελίαι were not a formal obligation and differed in content || 2 (and 7 and 12). ἐκτός: its meaning remains obscure, ed.pr., who cautiously suggests that in the lost parts of the texts contributions which exceeded their ἐπαγγελίαι were mentioned || 4. ed.pr. refers to the variant Ερμανδυβερις in Antiphellos [for Ερμανδυβερις see now also M.Wörrle in F.Kolb (ed.), *Chora und Polis* (Munich 2004) 291-302, Pleket] || 5 (and 10). ὅσα πρὸς τὴ[ν βουθυσίαν]: 'all that goes with the βουθυσία', ed.pr., who refers to *SEG* XXVIII 980 (βουθυσίαν κὲ τὰ πρὸς αὐτά); from LL. 15 onwards such activities were mentioned explicitly || 13 (and 21). Ορους: possibly the same person, ed.pr.; the name is unattested so far, ed.pr., who refers to the Lycian name Oras; in 21 Ὄριος or Ὅριος, ed.pr., who refers to indigenous names beginning with Erma- - - and increasingly assimilated to Greek na-

mes beginning with 'Ερμ- || 14. ΒΕΡΓΩ: enigmatic, ed.pr. || 17 (and 23, 26, and 29). γλυκίζω: 'to provide sweet wine', ed.pr. || 21. in fine a restoration τοῦ Δ[ιός] is incompatible with what is visible on the stone, ed.pr. || 23 (and 26, 29, and 41). ἤλιψε: distribution of fragrant oil for anointing oneself rather than of oil for athletic purposes, ed.pr.; A.Chaniotis, *EBGR* 2003 [2006] 382 no. 153, thinks that the 'festival seems to have (occassionally?) included athletic contests' || 27. Καρταδις: ed.pr. refers, *inter alia*, to G.Davies, *JHS* 15 (1895) 109 no. 19, from nearby Tyinda where in LL. 1/2 'Οσετης Καρταδιος is to be read (re-examination of the text by ed.pr.); cf. also Ερμακαρταδις: *SEG* XLIV 1219 A L. 6 || 31. Κάσ(σ)ανδρος: the name is rare in Lycia, ed.pr., who refers to *SEG* XLII 746 (a citizen of Phellos in Rhodes) || 32. ΠΑΡ or ΓΑΡ, ed.pr. || 34-35. ἀπέδωκε refers to the obligation implicit in the ἐπαγγελία, ed.pr., who points out that a restoration αὐτοῖ[ς πᾶ]|σιν is to be excluded; συνευοχία: unattested so far, ed.pr., who refers to συνευωχέομαι; ΤΟΥΡΙΟΥ: part of Zeus' epithet: whether Τουρίου or [--]τουρίου remains unclear; Τουρίου could refer to the name of the ancient village on the site of Kırandağı, if we assume that the epithet is derived from a toponym, ed.pr., who adds that the assumption is risky; ἐτέ[λεσεν? (cf. also 38): it remains unclear why that which in all other cases is implicit in ἐπηνγείλατο is here mentioned explicitly, ed.pr. || 36. [...]αυης: before the alpha possibly but not certainly a delta, ed.pr., who refers to names like Ελμιδαυα, Καμβαυας, and Καδαυας || 40. ἀριστίζω: ἄριστον is a meal ('Mittagsmahlzeit'), ed.pr.

1697. Phellos (area of: Kırandağı (or Çardaklı)). Dedication of a statue of Osetes, late Hellenistic/early Imperial period. Limestone statue-base, with foot-imprints; found in the same place as the text in our lemma no. 1696 but probably brought there in recent times from the tomb of the deceased. Ed.pr. C.Schuler in *art.cit.* (see our lemma no. 1696) 177/178 no. 2 (ph.).

[- -]άγαθος Βοήθου
[Φελ]λείτης καὶ Ακκα Οσετου
[Φε]λλεῖτις Οσετην
4 [- -]αγάθου Φελλείτην
[τὸ]ν ἑατῶν υἱὸν φιλοστοργίας
[καὶ] μνήμης ἕνεκεν v Θεοῖς

1 (and 4). For reasons of space [Παν]άγαθος or ['Αρχ]άγαθος rather than ['Επ]άγαθος, ed.pr. || 5-6. the same formula in *TAM* II 917 and *SEG* XL 1275, ed.pr.

1698-1703. Phellos (area of: Kırandağı (or Çardaklı)). Epitaphs on sarcophagi, Hellenistic-Roman period. C.Schuler, *art.cit.* (see our lemma no. 1696) 178-185 nos. 3-8, publishes the following texts engraved on sarcophagi found near the modern hamlet of Kırandağı. Two of them (our lemmata nos. 1702/1703) have been found recently; four of them have been found (and the inscriptions copied) by earlier scholars: Von Luschan (our lemma no. 1701) and Kalinka (our lemmata nos. 1698-1700; copies in the Scheden of the Kleinasiatische Kommission in Vienna; not published by K.). [For the Lycian names see N.Cau, *art.cit.* (our lemma no. 1641), and for < as a sign for drachmae, cf. our lemma no. 1621, Corsten.]

1698: 184/185 no. 3 (no photo of the inscription). **Epitaph of Melisinda, Alexenor and family members, Hellenistic period.** Sarcophagus; on the lid a lion's and a bull's head; inscription above a tabula ansata; seen by Kalinka, whose copy was deposited in the Scheden in Vienna; Schuler rediscovered only fragments, all uninscribed. A.-M. Schweyer, *Les Lyciens et la mort* (cf. *SEG* LII 1427) 235 (Çardaklı 28), published the text on the basis of Kalinka's copy; her text is fully superseded by that of Sch.; see the latter's postscript on 186.

Τὸν τάφον κατεσκευάσατο Μελισινδα Σορταλιος ἑ[α]υτῆι καὶ τῶι ἀνδρὶ αὐτῆς
['Α]λεξήνορι Πιγρεους καὶ τοῖς ἐξ αὐτνοῦ ν[ο]μίμ[ο]ις τέκνοις Σωτάδει καὶ Ναννη καὶ [?- - καὶ?]
Σθενολαίδι καὶ τῆι Πιγρεους γυναι[κὶ] Σεμέλῃ [κ]αὶ [.]Ε[.]ΣΙΔΑΙ καὶ Σ[θ]ενολαίδι καὶ 'Αλεξάνδ[ρω]ι τοῖς 'Αλεξήνο[ρος]·
4 ἄλλωι δὲ μηδενὶ ἐξέστω· ἐὰν δέ τις θάψῃ εἰς ταύτην τὴν θήκην, ἁμαρτωλὸς ἔστω ἀθανά[τοις θ]εο[ῖς]
χθονίοις καὶ ὀφιλέτω τῶι Φελλιτῶν δήμωι ἱενρὰς 'Απόλλωνος δραχμὰς δισχιλ[ί]ας καὶ προσαγγελλέτω αὐτὸν ὁ βουλόμενος ἐπὶ τῶι ἡμίσε[ι] πρὸς τοὺς λογιστάς· ἐὰν δὲ v ἐῶσ[ι]ν ο[ἱ]
λογισταί, πρὸς τὸν [. .]α[ρ]χον [--ca. 8--]ΑΓΟ [- - ca. 6--]· εἰς δὲ τὸ ὑποσόριον ἐ[νταφήσονται οἱ θρεπ]-
8 τοὶ τῆς θυγατρὸς Σ[θενολαΐδος· ἄ]λλωι δὲ μηδενὶ ἐξέστω [θ]ά[ψα]ι παρευρέσvac.ει μηδεμ[ιᾶι]

1. Μελισινδα and Σορταλις: epichoric names unattested before, ed.pr., who adds that a reading Σορταδιος is not to be excluded || 2. in fine a Pigres or Alexenor junior may have been mentioned, whose wife and children (L. 3) were to be buried in the same sarcophagus, ed.pr., who alternatively suggests that Semele may have been the mother-in-law of Melisinda and the wife of Alexenor's father Pigres [in L. 2 in fine there seems to be place for one more child of Melisinda and Alexenor; if we restore Pigres, Semele may have been his wife, but we run into difficulties with the three children of Alexenor in L. 3 in fine, unless we assume that they were not the νόμιμα τέκνα of Alexenor senior; if we restore Alexenor in L. 2, the mother-in-law comes into play in L. 3 and in fine we may have the three children of Alexenor jr., Pleket] || [4-5. the combination of ἀθάνατοι and χθόνιοι is rare; I have not found it in Strubbe, *Arai Epitymbioi*, Pleket] || 5. the fact that the fine is to be paid to the Apollo-temple in Phellos shows that the site at Kırandağı belongs to the territory of that city, ed.pr. || 6. λογισταί are attested in Lycia only in Phellos and Antiphellos, ed.pr.; cf. also our lemma no. 1702 || 7. πρὸς τὸν [ὑπ]ά[ρ]χον[τα- -] 'mit folgendem Nomen' or [δήμ]α[ρ]χον, although for the latter the available space is unsatisfactory, ed.pr., who for Lycian demarchoi refers to *SEG* XLVI 1704.

1699: 180/181 no. 4. **Epitaph of Sarpedon, his wife and children, ca. 2nd cent. B.C.** Sarcophagus with lid; seen by Kalinka but not rediscovered by ed.pr.; inscription in a

tabula ansata; also in A.-M.Schweyer, *op.cit.* (see preceding lemma) 234/235 (Çardaklı no. 27).

Τὸν τάφον κατεσκευάσ[α(ν?)το ..]ΑΣΟΑΣ[--ca. 8--]...ΑΛΟΣ καὶ Σαρπηδὼν [το]ῦ Σαρπη-
δόνος ἑαυτῶι καὶ γ[υναικὶ] αὐτο[ῦ καὶ τέκνοις]· ἄλλωι δὲ μηδενὶ ἐξέστω
θάψαι· εἰ δὲ μή, ἁ[μ]αρτωλὸς [ἔ]στω θε[οῖς χθ]ονίοις καὶ ὀφειλέτω Φενκc.-λλει-
τῶν τῶι δήμωι (,γ v καὶ ἔστω ἡ προσα[γγ]ελία [κα]τ' αὐτοῦ παντὶ τῶι [βο]υλομένωι

1. Between κατεσκευάσ[α(ν?)το] and καὶ Σαρπηδών there is perhaps a rasura, ed.pr., who adds that Kalinka noted 'Beschädigungen'; a restoration κατεσκευάσ[αντο --]ασοας [τοῦ δεῖνος] καὶ Σαρπηδὼν --- ἑαυτῶι καὶ γ[υναιξὶ] αὐτῶ[ν κτλ. is possible but hard to reconcile with ἑαυτῶι in L. 2, ed.pr., who also considers the possibility that the erased person owned the sarcophagus and that Sarpedon extended the right of burial to his wife and children.

1700: 181/182 no. 5 (ph.). **Epitaph of Perdikkas and his family, 2nd/1st cent. B.C.** Sarcophagus seen (and inscription copied) by Kalinka and rediscovered by ed.pr.; on all four sides long, rectangular tabulae; inscription on one of the long sides; also in A.-M.Schweyer, *op.cit.* (see our lemma no. 1698) 236 (Çardaklı no. 29).

Τὸν τάφον κατεσκευάσατο Περδίκκας Οσετου Φελλείτης
ἑατῶι καὶ γυναικὶ καὶ τέκνοις· ἄλλωι δὲ μηδενὶ ἐξέστωι θάψαι
ἢ ἀνοῖξαι· ἐὰν δέ τις θάψηι ἢ ἀνοίξηι, ἁμαρτωιλὸς ἔστωι θεοῖς χθονίοις
καὶ [ὀ]φιλέτωι τῶι δήμωι τῶι Φελλειτῶν (,γ τῆς πράξεως οὔσης παντὶ τῶι βου-
[λομένωι ἐπὶ τῶι τρίτωι/ἡμίσει]

ἐξέστωι (L. 2), ἁμαρτωιλός (L. 3) and ὀφιλέτωι (L. 4) show that the function of the iota adscriptum was no longer quite clear to the redactor, ed.pr. || 5. below the tabula no traces of letters are discernible, ed.pr., who supposes that the letters could have been painted.

1701: 182-184 no. 6 (ph.). **Epitaph of Iason and his family, late Hellenistic/early Imperial period.** E.Petersen–F.von Luschan, *Lykien, Milyas und Kibyratis* (Vienna 1889) 27 no. 34. Sarcophagus rediscovered by Schuler; on one of the long sides inscription (LL. 1-4) in a tabula ansata; LL. 5-10 below the tabula.

Τὸν τάφον Ἰάσων Ερμακοτου ἑαυτῷ ἑατῷ καὶ γυναικὶ
καὶ τέκνοις, ἄλλῳ δὲ μηδενὶ ἐξέ(σ)τω θάψαι· ἐὰν δέ τις
θάψῃ, ἁμαρτωλὸς ἔσστω θεοῖς χθονίοις καὶ ὀφειλέτω
τῇ Φελλειτῶν πόλει (,γ τῆς πράξεως οὔσης
παντὶ τῷ βουλομένῳ ἐπὶ τῷ ἡμίσει·

συνεχώρησεν δὲ Ἰάσων Δημητρίῳ Σεραπί-
ωνος τῷ ἰδίῳ καὶ γυναικὶ αὐτοῦ καὶ τέκνοις·
v Συνχορô δὲ καὶ [-2-3-]Ο[--ca. 8--]ΛΙΔΙ Ἀλεξήνορο[ς]
[- - -]ΜΟ[- - - - - - - - - - - - -] καὶ τô τετροφιμένο μου

1. Ἰάσων --- ἑαυτῷ: *in rasura*; the erasure of the name of the original owner was done carelessly; as a result ἑαυτῷ ἑατῷ was not adapted to the new situation, ed.pr., who points out that the original inscription (LL. 1-5) dates from the late Hellenistic period, whereas the new words in LL.1 and 6-9 have been engraved by a different mason in the Roman period before 212 A.D.; the new owner granted somewhat later the right of burial to Demetrios and his family (LL. 6/7) and subsequently to another person (LL. 8/9) || 7. τῷ ἰδίῳ: Iason underlines his special, affectionate relationship to Demetrios, ed.pr.

1702: 184/185 no. 7 (ph.). **Fragment of an epitaph, Hellenistic period.** Sarcophagus; inscription in a tabula.

LL. 1-3: isolated traces of letters
- -
ἄλῳ δὲ μ[η]θενὶ ἐξέ[σ]τω θάψαι μηδέν[α ἕτερον]
τρόπῳ μηδεν[ί]· εἰ [δ]ὲ μή, ἁμα[ρ]τωιλὸς ἔστω [-ca. 7- θ]εοῖς
χθον[ίοις] καὶ [ὀ]φειλέτ[ω ἱε]ρὰς Λητοῦς (,γ [τῆς προσ]-
ανγ[ελ]ίας οὔσης [π]αν[τὶ] τῶι βουλομέωνωι π[ρὸς] τοὺς λογιστὰς
vacat [ἐπὶ] τῷ ἡμίσει vacat

6. For funerary fines to be paid to Leto on Phellos' territory ed.pr. refers to G.Davies, *JHS* 15 (1895) 108/109 no. 18 || 7. λογιστάς: see our lemma no. 1698.

1703: 185 no. 8 (ph.). **Fragments of a sarcophagus.** Inscription on one fragment.

[- -]ΑΙΣΕΡΙΣΥΜ[- - -]
[- -] . . . . [- - - - - - - -]

1. [--]αισερις Υμ[--], [-- κ]αὶ Σερισυμ[--] or [--]αισ Εριευμ[--], ed.pr., who assumes that the first line of the epitaph contains the epichoric name(s) of the owner(s).

1704. Rhodiapolis. The Opramoas inscription, ca. 123-152 A.D. *TAM* II 905 (*IGR* III 739); *SEG* L 1355. C.Katsari, *EA* 35 (2003) 141-145, offers an explanation for the phrase '(Opramoas) δωρησάμενος αὐτῷ (the people) δηνάρια πεντάκις μύρια πρὸς οἷς πέρυσι ὑπέσχητο εἰς τὴν καταλλαγὴν τοῦ νομίσματος δηναρίοις πεντάκις χειλίοις' in LL. V E 5-9 (ed. Kokkinia). She interprets καταλλαγή not as 'exchange' of coins, but as the commission for the exchange. Since the Lycian League did not mint coins between 43 A.D. and Gordian III (238-244 A.D.), it had to 'buy' small denominations for daily use from the Roman mint. Opramoas' dona-

tion was meant to cover the costs incurred in this process (e.g., fee, shipment, exchange commission).

1705. Sidyma. Epitaphs in their archaeological context. C.Berns, *op.cit.* (our lemma no. 1284), reprints two inscriptions in their archaeological context and suggests dates: *TAM* II 206 (254/255 no. 37 A 1: ca. 69-100 A.D.), 207/208 (257/258 no. 37 A 3: late 1st cent. A.D.).

1706. Telmessos. Letter of Eumenes II to the Καρδάκων κώμη with remains of a document from the reign of Antiochos III, 181 B.C. and 194/193 B.C. Maier, *Mauerbauinschriften* I 248-250 no. 76; Greek text and Italian translation now also in B.Virgilio, *Lancia, diadema e porpora. Il re e la regalità ellenistica* (Pisa 2003) 300-302 no. 32. W.Tietz, *op. cit.* (our lemma no. 1670) 346-352, reprints the text with German translation and commentary. He subscribes to the explanation of the κατοικοῦντες ἐν Καρδάκων κώμῃ as (descendants of) Persian soldiers (cf. e.g. C.Schuler, *op.cit.* [our lemma no. 1184 app.cr.] 149 with note 63). In addition to Schuler's argument that the name fits a Classical date better, T. points to the fact that the tower, the restoration of which the Kardakes asked for, is characterized as προϋπάρχον (L. 18) and heavily damaged at that time. He dates the foundation of the colony to the mid-4th cent. B.C., when the Lycian dynasts were removed and Lycia had been given to Caria. At the time of the letter, the settlement had lost its military significance and was thus called κώμη and not χωρίον. – As to the localisation of the settlement, T. suggests an ancient site on the Belen Dağ (south-east of Telmessos; for the site, see V.Schweyer in J.Borchhardt–G.Dobesch, *Akten des II. Internationalen Lykien-Symposions* [Vienna 1993] II 40) or another one in the Kayaköy Valley (south of Telmessos).

1707. Telmessos (?). Inscription concerning a land dispute, ca. 100-142 A.D. Lower fragment of a gray-white limestone stele with tenon; in a private collection in Fethiye, exact findspot unknown. The inscription contains part of a court ruling concerning land in the Rhodian Peraia (evidenced, e.g., by persons known from Rhodes around 100 A.D., like Claudius Antipatros in L. 8), apparently neglected estates owned and let by Rhodes but illegally sold by private persons to 'Lycians'. The land may have been located either at Daidala or on the island of Megiste, both of which belonged to Rhodes but lay within or close to Lycian territory. Since no Roman authority is mentioned, edd.pr. date the inscription to a period of Rhodian 'autonomy', before the island came (again) under direct Roman control after the earthquake of 142 A.D. Edd.pr. H.Köktürk–N. P.Milner, *AS* 53 (2003) 131-138 (ph.; dr.; English translation).

[. .] τ̣ῶν μισθωσαμ̣[ένων πεπρᾶσθαι τὰ χωρία ὑπό]
[τι]νων μὲν ἐκ τοῦ φανεροῦ ξένοις, ὑπό τιν̣ω[ν δὲ]
[ἐ]π' ὀνόμασι πολειτῶν, κατεσχῆσθαι δὲ κἀκεῖνα ὑπὸ
ξένων· ὑπό τινων δὲ ἔτι νῦν ἀ̣ν̣αφέρεσθαι μὲν
τὰς ἰσφορὰς ὡς αὐτῶν διακατεχόντων, πεπρᾶσθα[ι]

δὲ τὰ χωρία ξένοις καὶ ταῦτα πάντα νῦν ὑπὸ Λυ-
κίων διακατέχεσθαι· εἶναι δὲ ἐκ τῶν πεπρακότων
Ξενοφῶντα Μενάνδρου, Κλα(ύδιον) Ἀντίπατρον· καταξιοῦν
τούς τε κληρονόμους τοῦ Ἀντιπάτρου καὶ τὸν Ξε-
νοφῶντα καὶ τοὺς λοιποὺς τοὺς πεπρακότας ἀπο-
καταστῆσαι· ἀποκρειναμένου δὲ Μνασαγόρα υἱοῦ καὶ
[κ]ληρονόμου Κλα(υδίου) Ἀντιπάτρου ὑπὲρ αὐτοῦ καὶ τῶν
[ἀ]δελ̣φῶν καὶ συνκληρονόμων τὰ μὲν ψηφίσματα ἐπιγει-
νώσκειν καὶ τοὺς νόμους, τὸν δὲ πατέρα μηδὲν v
ἡμαρτηκέναι· οὐ γὰρ μισθωτὴν αὐτὸν γεγονέναι,
ἀλλὰ ἐκ πράσεως ἰς αὐτὸν ἐληλυθένι τὰ χωρία καὶ (τ)ὰ
διὰ τὸ πόρρω εἶναι τῆς πόλεως ἀμελούμενα πεπρακέ-
ναι· τοὺ δὲ Ξενοφῶντος ἐλενχθέντος χωρία ἃ ἔσκε-
ν ἐν μισθώσει Ἀρτεμίκλεια ἐπὶ περιγραφῇ καὶ v
τῆς πόλεως καὶ τῆς γυναικὸς παρειληφέ- vv
ναι ἰς μίσθωσιν· πεπρακέναι δὲ παρὰ τὰ ψηφίσ- v
ματα, λέγοντός τε ἀποκεῖσθαι τὴν τειμὴν αὐ̣-
τῶν ἐπὶ ταῖς τραπέσζαις καὶ μὴ βεβουλῆσθαι

vacat

Since the inscription addresses the Lycians involved in the dispute, it is written in the *koine* found in Lycian inscriptions as opposed to the dialect used on Rhodes, edd.pr. || edd. pr. refer to several examples of legal terminology: L. 2 ἐκ τοῦ φανεροῦ 'in the open', i.e. without concealing the identity of the buyer, and L. 3 [ἐ]π' ὀνόμασι πολειτῶν 'in the names of citizens'; L. 3 κατεσχῆσθαι, L. 5 διακατεχόντων and L. 7 διακατέχεσθαι indicate 'the taking or continuance of physical possession or occupation of land, as opposed to ownership' || 4-5. for ἀναφέρεσθαι ... τὰς ἰσφοράς cf. Plut., *Pomp.* 45.3 (revenues of Rome); civic dues of landowners may be meant here, edd. pr. || 6-7. ὑπὸ Λυκίων should mean that the dispute was not an inter-city rivalry, but involved citizens of several cities in the neighboring province, edd.pr. || 8. initio, Ξενοπῶντα, corrected by the mason into Ξενοφῶντα (cf. Gignac, *Grammar* I 137), edd.pr. || 8. in fine, καταξιοῦν: 'to claim' in a law suit, edd.pr. || 8-9. Claudius Antipatros and his heirs may well be the priest of Athena Lindia and his family, attested in *I.Lindos* 448-450 and 461/462, edd.pr. || 10-11. ἀποκαταστῆσαι 'to restore, restitute, return to a position', perhaps the equivalent of the Roman *restitutio in integrum*, edd.pr. || 16. read ἐληλυθέναι (cf. Gignac, *Grammar* I 259), edd.pr.. who translate it as 'passing by conveyance (sale)' || 18. ἐλενχθέντος 'convicted', edd.pr., who explain that Xenophon had 'fraudulently obtained the lease ... of properties ... owned by the city, but let to Artemikleia' || 18-19. read ἔσχεν (cf. Gignac, *Grammar* I 137), edd.pr. || 19. ἐπὶ περιγραφῇ 'by fraud', edd.pr. || 23. read τραπέζαις (cf. Gignac, *Grammar* I 123), edd.pr.

1708. Telmessos. Epitaphs, late Classical/early Hellenistic and Imperial periods. *TAM* II 31-48. W.Tietz, *op.cit.* (our lemma no. 1670) 305/306 notes 50 and 53, dates these rock-cut tombs to the 4th cent. B.C. and provides some observations on the following epitaphs:

Nos. 37-39: The term προγονικόν may point to the tomb owners being members of old families who lived in Telmessos already in the Classical period.

Nos. 40/41 a: The inscriptions date from the late 4th cent. B.C. (cf. the letter forms of the tomb of 'Αμύντας [*TAM* II 30]), which is also supported by the term μενδῖται (from Lycian mi͂ti) and the sum of six Alexander-drachmae in no. 40 (the comparatively small amount is not without parallel in this period; cf. *TAM* I 4, 11, 31, 36 etc.).

No. 41 c: The inscription is from the Imperial period and the reading ἐ[ξειργάΙσ]α[ντ]ο (LL. 3/4) is very uncertain; if correct, a restoration of the tomb must be meant since it is stated in LL. 9/10 that it was bought from the δῆμος.

Nos. 42-48: On the basis of the letter forms, T. argues that these inscriptions were not inscribed by the original tomb owners; the new owners did therefore not state that they built them; As a result the restoration [Κατεσκεύασαν Οὐ?]ειλ(ία) κτλ. in no. 48 L. 1 cannot be right.

1709. Telmessos (area of: Dont). Epitaph of Eutaktos, Imperial period. *TAM* II 127. W.Tietz, *op.cit.* (our lemma no. 1670) 337-339, argues that the findspot of the inscription need not have belonged to Kadyanda, even given the ethnikon Καδυανδεύς of the deceased and the fact that the fee for a violation of the tomb is to be paid to this city. The findspot is too far away from Kadyanda and too close to Telmessos to belong to the former instead of the latter. T. suggests that the deceased owned land in this part of the territory of Telmessos [in addition, the reason that the fine is to be paid to Kadyanda lies possibly in the fact that the deceased is a citizen of this city, Corsten].

1710. Telmessos. Epitaphs of the family of Agathopous, Imperial period. *TAM* II 58/59, 62. W.Tietz, *op.cit.* (our lemma no. 1670) 309 note 53 and 319 with notes 121-124, provides some remarks.

No. 59: He doubts the restoration δο[ύλ]ο[υ] in L. 2 since slaves had no family and could not give instructions about the use of their tomb [cf., however, e.g. *I.Kibyra* 296, Corsten].

No. 62 c: He rejects the restoration μνημεῖον μίνΙ[διος] τῆς ΚλεΙ[άδ]ρου (*sic*), since a female name instead of μίνδιος is to be expected. – Finally, T. suggests that 'Επαφρόδειτος 'Αγαθόποδος in no. 58 LL. 1/2 was a son of 'Αγαθόπους in no. 59 (the name 'A. is not otherwise attested in Lycia), that the woman in no. 62 c, whose name is lost (LL. 2-6: ΜινΙ[- -] τῆς ΚλεΙ[άδ]ρου (*sic*) δ[ὶς? τ]Ιοῦ 'Αγ[α]θόποΙδος κτλ.), was the latter's great-granddaughter, and that, consequently, Κλέανδρος in no. 62 b was another son.

1711. Telmessos. Bilingual Greek-Lycian epitaph of 'Απολλωνίδης and Απάρας, late 4th cent. B.C. *TAM* I 6. W.Tietz, *op.cit.* (our lemma no. 1670) 110/111, comments on the inscription and argues that the tomb owners (father and son) were Greeks or hellenized Anatolians since the Greek name 'Απολλωνίδης was misspelled in the Lycian text and the term ἔγγονοι was translated with the Lycian word for 'children', which is not correct. He rejects the interpretation of the term οἰκεῖοι (L. 5) by T.R.Bryce, *The Lycians* (Copenhagen 1986) 152/153, that the men belonged to the family of the elder Apollonides' wife, and prefers to explain it by a relationship of proxeny, by which the Greeks were under the protection of a Lycian citizen. T. concludes from the fact that a fine for the violation of the tomb is given only in the Lycian text that the inscription was set up when Lycian institutions were still active; the Lycian text was thus added to 'officially' protect the tomb.

1712-1713. Tlos (area of: Deliktaş). Epitaphs, Imperial period. Edd.pr. T.Korkut–R. Tekoğlu, *ZPE* 143 (2003) 115 nos. 23/24 (German translation).

1712: 115 no. 23 (ph. of squeeze). **Epitaph of Nike, 3rd cent. A.D.** No description; white limestone. Photo and English translation also in N.Çevik–B.Varkıvanç–I.Kızgut–F.F. Gülşen, *Adalya* 6 (2003) 195 (dated to the late 2nd cent. A.D.).

Νείκη ἡ ἐλευ-
θερωμένη
ὑπὸ Πομπεί-
ας Οὐαλεντί-
νας μνήμης
ἕνεκεν

1713: 115 no. 24. **Epitaph of ... Arteimas and his family, 150-200 A.D.** Chest of a white limestone sarcophagus; inscription in a tabula ansata.

Τὴν σωματοθήκην κατεσκε-
ύασεν [- -]ης ὁ καὶ 'Αρτειμας
'Αρτε[ιμου] Τλωεὺς ἑαυτῷ καὶ
γυναικὶ καὶ τοῖς τέκνοις ἐξ ἡμῶν
[- - - - - - - - - - ἄλ]λῳ δὲ μηδενὶ
[ἐξέστω θάψαι τινα - - - - - - - -]
- - - - - - - - 3 lines - - - - - - - - -

1714. Trebenna (area of). Epitaph of Hermaios and his family, Imperial period. Ed. pr. B.Iplikçioğlu, *AST* 20, 2 (2003) 73 no. 17.

'Ερμαῖος τρὶς
τοῦ καὶ 'Αττάλου
κατεσκεύασ-
εν ἑαυτῷ καὶ
τῇ συμβίῳ ῎Αρ-
τεμι Μολεους
Κασσεμμιου
τὴν σωματọ-
θήκην μόνοι[ς],
οἷς ἕτερον δὲ μη-
δένα ἐξεῖναι, ἢ ἐκ-
τείσι προστίμου v [τ]ῇ Τρε-
βεννατῶν πόλνẹι * ,β

5. ῎Αρτεμι = ῎Αρτεμει, ed.pr. || 10-11. ΜΗΙΔΕΝΑ, lap. || 11. ἤ = εἰ δὲ μή, ed.pr. || 11-12. ἐκΙτείσι = ἐκΙτείσει, ed.pr.

1715. Trebenna. Epitaph of Trokondas and Artemeis, Imperial period (before 212 A.D.). Bell-shaped limestone lid of an ostotheke, found between the southern and the northern necropolis of Trebenna. Ed.pr. B.Iplikçioğlu, *EA* 35 (2003) 153-155 no. 1 (ph.)

Τροκονδας
Οσαειτος
τοῦ Σελμαμοου
καὶ τῇ γυναικί μου
Ἀρτέμει τῇ καὶ Μει

1-2. Τροκονδας, derived from the name of the Anatolian god Tarhunt, and Οσαεις are especially wide-spread throughout Pisidia, Lycia, and southern Phrygia, ed.pr. (with numerous examples) || 3. for the epichoric name Σελμαμοας cf. Zgusta, *KP* 451 § 1360-1 s.v. Σαλμας with note 15, where Σαλμαμοας is reconstructed, ed.pr. || 5. for Μεις, mostly feminine, see Zgusta, *KP* 308/309 § 891-1 and 891-2, ed.pr.

1716. Trebenna. Epitaph of Moles, Imperial period (before 212 A.D.). Bell-shaped limestone lid of an ostotheke, found in the south-eastern necropolis of Trebenna. Ed.pr. B. Iplikçioğlu, *EA* 35 (2003) 155/156 no. 2 (ph.)

Μολης
[Τ]ροκον-
δου δ' κ[αὶ]
γυν[ὴ]
κατεσ-
κεύασ[αν]
τὴν όσ-
τοθήκην ἑαυτοῖς
καὶ τοῖς ἰδίοις

1. Μολης is, particularly in Pisidia and Lycia, a very common epichoric name, ed.pr.

1717. Xanthos. The περίοικοι. On the basis of *SEG* XLVIII 1741, O.Casabonne, *Cahiers Kubaba* 5 (2003) 91-108, supports the interpretation of the περίοικοι as citizens who lived in the rural territory of Xanthos (cf. *SEG* LI 1824; LII 1424); the corresponding word in the Lycian text means 'habitants de l'arrière-pays'. Cf. also C.Brixhe in A.Christidis (ed.), *Ιστορία της Ελληνικής γλώσσας* (Thessaloniki 2001) 682-690, and id. in A.Blanc–A.Christol, *Les langues en contact dans l'antiquité* (Nancy 1999) 93-94 (non vidimus).

1718. Xanthos. Inscriptions in honor of the Lycian dynast Arbinas, early 4th cent. B.C. *TAM* I 44; *SEG* XXVIII 1245; XXXIX 1414; XLII 1245. W.Tietz, *op.cit.* (our lemma no. 1670) 93-99, comments on the inscription. He argues that Arbinas cannot have been a dynast of Tlos (*SEG* XXVIII 1245) or Kaunos (J.Bousquet, *CRAI* [1975] 138-148); he suggests instead that, in the beginning, he ruled in Telmessos, to which also Daidala (and the region beyond) belonged; it is from Daidala that he began his conquest of Xanthos and Pinara as well as the reconquest of Telmessos, from which he had been driven. The report in the inscription is thus to be interpreted as an inter-dynastic quarrel. After he had reconquered Telmessos, he moved his residence to Xanthos where he was finally buried in the Monument of the Nereids. The attribute εὐλίμενος for Telmessos (B 6) refers to the city's harbor, to which the settlement (originally at Hızırlık in the hinterland) was moved. Numismatic evidence shows that Arbinas must have extended his rule to regions west of Telmessos into territory which was culturally Carian.

1719. Xanthos. Four documents concerning an embassy of the Kytenians to Xanthos, 206/205 B.C. *SEG* XXXVIII 1476; XLVII 1822. A.Erskine in K.Buraselis–K. Zoumboulakis, *The Idea of European Community in History* II (Athens 2003) 205-216, reprints the text (English translation of LL. 14-42) and comments on the supposed συγγένεια between Kytenion and Xanthos. The inscription shows that the Xanthians considered themselves and were accepted as Greeks, and to demonstrate this, they inscribed the text with its exhaustive narration of kinship with the Greek motherland in their federal sanctuary. [For the concept of kinship cf. also our lemma no. 2208.]

J.Ma, *Past and Present* 180 (2003) 9-39, presents an English translation of the Xanthian decree (A) and subsequently focuses on networks of interaction between the poleis of the Hellenistic world (323-ca. 100 B.C.). M. thinks in terms of 'a system of autonomous communities, densely interconnected by a civic culture which sustained and depended on connections' (14); a civic culture characterized by the language of συγγένεια, inter-state arbitration ('foreign judges'), recognition of ἀσυλία of a city and temple by as many cities as possible, dispatch of θεωροί announcing pan-Hellenic festivals in the world abroad. The 'system of autonomous communities' is approached through Colin Renfrew's concept of 'peer polity interaction', i.e., a network of 'equipollent, interconnected communities', characterized by a shared culture. The 'other' is not the polar opposite of the polis but the latter's peer. Cities have the same 'mental' or 'cognitive map'.

But at the same time there were 'mental maps — each with their *different* priorities and histories' (26); and in addition to 'equipollent' cities there were 'supra-*polis* powers' (Hellenistic kings, leagues, Romans). However, 'to a considerable extent, the protocols of peer polity interaction shaped the parameters of superpower behaviour' (30). In the process various inscriptions are adduced in order to illustrate the components of the 'mental map(s)'.

[Though M. has an open eye for historical change and notes that 'networks of peer polity interaction did not exist as a perfectly *homogeneous* matrix', it looks as if Hellenistic and Roman powers in M.'s scheme appear as predominantly 'embedded' in the ideology of 'peer polity' and are not conceptualizerd as powers in their own right, always capable of imposing their will on the peer polities, though not always willing to do so. Cf. my comment on M.'s sophistication in his book on Antiochos III and the Greek cities in *SEG* XLIX 2457, Pleket].

1720. Xanthos. Hellenization and Romanization. On the basis of archaeological and epigraphical evidence, J.de Courtils, *REG* 116 (2003) 1-16, investigates the development of the city from the Lycian to the Byzantine period and comments on the processes of Hellenization and Romanization. Despite undeniable Greek influence, especially in the language of the inscriptions, Xanthos presents itself as a Lycian city during the Classical period. It is only in the Hellenistic pe-

riod, during which the city's wealth and importance diminish (evidenced by both archaeological and epigraphical finds), that Greek replaces Lycian completely. Whereas building activity during the Flavian period (attested epigraphically by, e.g., *TAM* II 270; *BE* (1953) no. 196) is, for the most part, restricted to remodelling ancient structures, Romanization is in full vigour in the 2nd cent. A.D. At the same time, allusions to a glorious past occur, as the following mosaic inscription shows which was found on the upper agora in a hall (perhaps for the imperial cult) within what may have been a basilica.

ὧδε γὰρ ἔβρεισẹν Λυ|κίων ἀ̣[γός], ὧς τọ̀ π̣ά̣ρος περ

Incomplete quotation, modelled on Homer, *Il.* 12.345 (ὧδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ κτλ.), ed. pr.

LYKAONIA

1721. Iconium. Epitaph of L. Aelius Priscus and his family, 2nd/3rd cent. A.D. McLean, *Konya Museum* 51; cf. *SEG* LII p. 498 for LL. 1-5. O.Salomies, *An.Ép.* (2003) [2006] no. 1717, suggests a modified text.

Λ. Αἴλιος Πρ[εῖσ]-
κος Πατρο[κλέ]-
ους υἱὸ[ς καὶ Λου]-
κία Αἰλ̣ία [- ca. 5 -]
αιω γυνὴ̣ [αὐτοῦ]
ἑαυτοῖς κ̣[αὶ]
Ῥεννίῳ Φ[- ca. 5 -]
π̣ατρὶ [καὶ] τ̣έκ̣-
νοις λάρνα̣[κα καὶ]
στήλην σὺ̣[ν τῷ βωμῷ(?)]
καὶ θή̣κη[ν],
μνήμ[η]ς [ἕν]-
[ε]κ̣[εν]·
vacat
ὃς δ' ἂ[ν ἐπεισβιάσηται, δώ]-
σει (*) φ'. [- - -]

1. Δ., *An.Ép.*; Λ̣.., previous edd. [*An.Ép.* per err.? The photo clearly shows a *lambda*, Corsten] || 2-3. Πατρο[κλ]|οῦς, previous edd. (McLean thought also of the uncontracted form) || 3-5. text of *SEG*; υἱὸ[ς] | κ(αὶ) Αἰλ̣ία | ἀτ̣ῷ γυν[ή], McLean || 10. στήλην σὺ̣[- - ca. 6 - -], McLean, who suggests in the comm. the text above, or, 'less likely', συ[νβίῳ] || 11. Θή[κη], McLean || 15-16. text of *An.Ép.*; ọ̔̀ς δ' ἂ[ν δώ]|σει (text), ὃς δ' ἂ[ν ἐπιβιάσηται, δώ]|σει (comm., 'if there is sufficient space'), McLean || 16. in fine [τῷ φίσκῳ/τῇ πόλει], McLean.

1722. Iconium. Epitaph of Aur. Matia, 212-250 A.D. McLean, *Konya Museum* 96 with *SEG* LII p. 498/499. M.Sève, *An.Ép.* (2003) [2006] no. 1718, suggests dating the text to the time shortly after the *Constitutio Antoniniana* (McLean: 3rd/4th cent. A.D.) and for the indigenous name Ματια refers to Robert, *Noms* 336-351.

CILICIA

1723. Cilicia. Inscriptions from cities in west Cilicia. K.Tomaschitz, *AAWW* (Ph.-Hist. Kl.) 138 (2003) 124-147, gives an overview of the inscriptions from Hamaxia, Korakesion, Laertes, and Syedra: categories of inscriptions; chronological distribution; information on the political structure; religious and cultic life; agonistic activities. Texts from Hagel-Tomaschitz, *Repertorium* (see *SEG* XLVIII 1750) and from Tomaschitz, *Unpublizierte Inschriften* (see *SEG* XLVIII 1751) play an important role.

1724. Cilicia. The cult of Athena Oreia, 2nd/3rd cent. A.D. E.Borgia, *Cahiers Kubaba* 5 (2003) 73-89, studies the cult of Ἀθηνᾶ Ὀρεία. This syncretistic deity of an indigenous goddess and Athena (Παρθένος, according to her representations) is attested only in Cilicia Tracheia in the 2nd and 3rd cent. A.D., and her rural cult was exclusively connected with caves. The 'Hellenization' of the indigenous deity may have begun in the early Hellenistic period, perhaps instigated by a central power (Seleukids or Teukrids of Olba?). The epithet Ὀρεία is, apart from this context, used only once for Athena (Nonnus, *Dionysiaca* 15.178), whereas the cult of Μήτηρ Ὀρεία is widespread in Asia Minor. B. argues that Athena Oreia did not develop from the Anatolian Mother of Gods (as did Meter Oreia) but that she is to be connected with a goddess similar to Maliya in Lycia. The further epithet Κρισο(υ)α (*SEG* XXXVII 1299, 1327) may derive from a place name Kiršu, attested in Babylonian sources (cf. also the personal name Κρισαμοας, Hagel–Tomaschitz, *Repertorium* Dal 11 and 36).

1725. Arsinoe (exact provenance unknown). Letter of Thraseas to the city of Arsinoe including a copy of the decree of Nagidos concerning the relations between the two cities, some time after 238 B.C. *SEG* XXXIX 1426; XLII 1285; LII 1462. D.Foraboschi in B.Virgilio (ed.), *Studi Ellenistici* 15 (2003) 183-185, suggests that the ἐπινεμόμενοι βάρβαροι, who were expelled by the governor Aetos and whose land was given to the colonists of Arsinoe, have to be interpreted in an anthropological context: the barbarians are herdsmen; ἐπινέμομαι means both 'to live' and 'to pasture'; the new colonists were farmers: agriculture and (new) city belonged together closely.

1726. Diokaisareia. Masons' marks, undated. In a report on the survey of Diokaisareia, D.Wannagat, *AST* 20, 1 (2003) 198, mentions the discovery of 115 masons' marks on the wall of the temenos of the temple of Zeus. They were identification marks of different workshops and served as a means of accounting. Two identical marks on adjacent blocks (the second one upside down) are illustrated (ph.): ΔΗ

1727. Diokaisareia. Epitaph of Konon, late Imperial/early Byzantine period. *JHS* 12 (1891) 268 no. 67; Hagel–Tomaschitz, *Repertorium* OlD 22. H.Şahin, *EA* 36 (2003) 154/155, republishes the inscription with a new interpretation (German translation).

Μνῆμα διαφέροντα
Κώνονος υἱο(ῦ)
Σανδαν σακᾶ

2-3. Κώνονος υἱὸς | Σανδανσακα, edd.pr. [read Κόνωνος]; Σανδαν σακᾶ ('sack-maker'), Robert, *Noms* 500 note 4, whereas G.Laminger-Pascher, *Die Sprache* 21/2 (1975) 174-177, points out that Σανδαν cannot be a genitive; she sees in Σανδανσακα Konon's patronym, which she interprets as an indo-european–(indigenous)–iranian hybride formation; Zgusta, *KP* 455 note 28, thinks it possible that Konon was the father and Sandan the son; Ş., however, points out that in Cilician inscriptions the father's name follows after υἱός, so that Konon must be the son; the mason must twice have written the nominative (υἱὸς Σανδαν) instead of the genitive (υἱοῦ Σανδας) [Ş. translates, however: '... Denkmal des ... Sandan, Sohnes des Konon', Corsten]. C.Brixhe, *BE* (2004) 365, states that Σανδαν cannot be the nominative of a male name nor Σανδας the genitive; he suggests therefore that the stonecutter wrote υἱός instead of υἱοῦ, and added a 'parasite' ny to the correct genitive Σανδα.

1728-1729. Elaioussa Sebaste. Honorary inscriptions, Imperial period. E.Borgia–M.H. Sayar in E.Equini Schneider (ed.), *Elaiussa Sebaste* II (Rome 2003), 525-528 nos. 1/2, (re)publish two honorary inscriptions (ph.; Italian translation).

1728: 525/526 no. 1. **Honorary inscription for Hadrian, 117-138 A.D.** Limestone block, re-used in a late wall in the theater; since the block is complete, the inscription must have continued on an adjacent stone.

[Αὐ]τοκράτορα
[Κ]αίσαρα, θεοῦ
[Τ]ραϊανοῦ Παρθι-
[κ]οῦ υἱόν, θεο[ῦ]
[Νέρουα υἱωνόν],
[Τραϊανὸν Ἁδρι]-
[ανὸν Σεβαστόν],
- - - - - - - - - - - -

Certainly not identical to the honorary inscription for Hadrian mentioned by M.Gough, *AS* 4 (1954) 54/55, since the theater was excavated after 1995; both texts testify to Hadrian's importance for the city, edd.pr., who suggest connecting the many honors for this emperor in Cilician cities with his visit in 129 A.D.

1729: 526-528 no. 2. **Honorary inscription for the boy wrestler M. Aur. Marcianus, reign of M. Aurelius and Lucius Verus, or ca. 200 A.D.** *SEG* LI 1854. B.–S. republish the inscription with a better photograph and brief commentary. In contrast to ed.pr. and on the basis of combined archaeological and onomastic data, they now prefer a date around 200 A.D.

1730-1732. Elaioussa Sebaste. Building inscriptions, Imperial period. E.Borgia–M.H. Sayar in *op.cit.* (our lemmata no. 1728-1729) 528-535 nos. 3-5, (re)publish three building inscriptions (ph.).

1730: 528-532 no. 3. **Antiochos IV of Kommagene, 38-72 A.D.** *SEG* LII 1462 bis. Seven fragments of an architrave, among which five are unassignable (frg. c-g).

a+b [Βασιλεὺς Μέγας Ἀντίοχο]ς Ἐπιφανὴς Φιλόκαι̣[σαρ καὶ Φι]λορώμαιο[ς - - - καὶ]
vacat Φιλέλλην [- - ca. 8 - -] πατρίδος vac.

c [- - -]Σ̣ΜΕ[- - -]

d [- - -]ΣΑ[- - -]
[- - -]Ω̣Σ̣Ι̣[- - -]

e [- - - - - - - -]
[- - -]Σ̣Ι[- - -]

f [- - - - - - - - -]
[- - -]ΟΔ[- - -]

g [- - - - - -]
[- - -]Α̣ΙΦ[- - -]

In *SEG* only a+b with the following tentative reading from the photo: a [- - - Ἀντίοχο]ς Ἐπιφανὴς φιλόκαι[σαρ? - - -] | vacat φιλέλλην b [- - φι]λορωμαιο[- - - | - - -] π̣ατρίδος [- - -] || a+b. this is the first attestation of the king's full name and titulature; cf. the shorter forms in *IGR* IV 945 and 954, as well as *SEG* XVII 381 D (c) 8-10 (all from Chios), with *EEP* 134-137 and 140-142, and P.M.Fraser in M.J.Vermaseren (ed.), *Studien zur Religion und Kultur Kleinasiens. EPRO* 66 (Leiden 1978) I 359-371, B.–S. || in fine, perhaps [φίλος τῆς] πατρίδος or [εὐεργέτης τῆς] πατρίδος, B.–S., for the latter of which they refer to the Bosporan dynasts (*CIRB* 981-983, 1047, 1118, 1122).

1731: 532/533 no. 4 (Italian translation). **Fragment, reign of M. Aurelius and Lucius Verus (?).** Fragment of a limestone architrave from the *scaenae frons* of the theater with remains of an inscription on the upper fascia.

[- - -]ΥΣ ἔδ̣ωκε[ν - - -]

Part of the dedicatory inscription of the *scaena* or of a later restoration (less probable), B.–S. || initio, the ending either of a personal name or of a function such as (ἀρχ)ιερεύς, or of an accusative plural (e.g., θεατρικούς), B.–S.

1732: 533-535 no. 5 (Italian translation). **Fragment mentioning a C. Iul. Fabia--, 150-200 A.D.** Fragment of an architrave, found east of the eastern agora wall in a heap of architectural blocks.

Γ(άϊος) Ἰ(ούλιος) Γ(αΐου) υἱὸς Φαβια[νός (?) - - -]

In fine, also Φαβία[ι - - -] (tribus) is possible, B.-S.

1733. Elaioussa Sebaste. Inscriptions concerning an aqueduct and a bath built by Illous, late 5th cent. A.D. *IdC* 12 (cf. *SEG* XXXVI 1240) and *IdC* 22 (*SEG* XXXVII 1325); cf. *SEG* XLIX 1942. I.Furlan in *ΕΡΚΟΣ. Studi in Onore di Franco Sartori* (Padova 2003) 109-115, republishes the inscriptions (ph.; dr.; Italian translations) and argues (contra D.Feissel, cf. *SEG* XLIX 1942) that Ἴλλους, mentioned in both texts, is one and the same man, i.e. the *consul* and *magister militum* in the late 5th cent. A.D. (*PLRE* II 586-590).

1734. Vacat.

1735-1736. Elaioussa Sebaste. Dedications, Imperial period. Edd.pr. E.Borgia–M.H.Sayar in *op.cit.* (our lemmata no. 1728-1729) 535-537 nos. 6/7 (ph.; Italian translation).

1735: 535/536 no. 6. **Dedication of M. Aur. P- -, late 1st/2nd cent. A.D.** Fragment of the upper part of a square limestone altar (?); this type of monument is rare in Cilicia, but frequent in Syria.

Μ(ᾶρκος) Αὐρ(ήλιος) Π . ΕΛΑΥΡ[- - -]

1736: 536/537 no. 7. **Dedication of Antipatros, Imperial period** (?). Round altar, found re-used in the former school at Ayaş.

Δ . ΙΟΥΡΟΜΑΣΓΑΔΕΙ
Ἀντίπατρος τριήραρχος
καὶ πλήρωμα Ὁμονοίας

3. πλήρωμα: the crew of a ship, cf., e.g., *SEG* XXXIII 835 [not XIII 835] from Alikante; Ὁμόνοια is presumably the name of the ship, edd.pr.

1737. Elaioussa Sebaste. Christian funerary epigram for An(a)tolia, ca. 6th cent. A.D. Upper part of a gray marble slab used as a tomb-lid, found in the agora basilica. Edd.pr. E.Borgia–M.H.Sayar in *op.cit.* (our lemmata nos. 1728-1729) 538-540 no. 9 (ph.; Italian translation).

1-2 Ὅστι(ς) ἐμὸν παρὰ σῆμα τεὸν | ποδὸς ἴχνος ἐρείδεις
2-4 ἔνθα μι|νυνθαδίην Ἀντολί{ι}ην με βλέ|πις·

4-5 ἣ γόνον ὠδίνουσα τέκον θα|νάτοιο τελευτὴν
5-6 κεῖμαι δ'ἀρτιτό|κος ἀνδρὶ [λι]ποῦσα γόους †
☧

1. initio, ΟΣΤΙΕ, lapis || 1-2. cf. *AP* 7.525 (Kallimachos) and 8.188 (Gregory of Nazianz), edd.pr. || 2-3. μινυνθάδιος indicates the short lifespan of the deceased woman, edd.pr. || 3. Ἀντολίην instead of Ἀνατολίην for metric reasons, edd.pr. || 4. there is no exact parallel for γόνον ὠδίνουσα, but for γόνος cf., e.g., *GV* 441, 526, 557 etc., for ὠδίνω cf. *AP* 7.464 and *IGUR* 1322, edd.pr. || 4-5. θα|νάτοιο τελευτήν already in Hes., *Scutum* 357; cf. the Homeric θανάτοιο τέλος/τέλος θανάτοιο (e.g., *Il.* 5.553, 9.416, 11.451 etc.), edd.pr. || 5-6. ἀρτιτόκος is evidence for the high mortality rate of women in childbirth, cf., e.g., *GV* 793 and *AP* 7.729, edd.pr.

1738. Elaioussa Sebaste. Epitaph of Protas, Imperial period. Lower part of a round, moulded limestone funerary altar, re-used in a modern wall in the south-eastern part of the agora. Edd.pr. E.Borgia–M.H.Sayar in *op.cit.* (our lemmata no. 1728-1729) 537/538 no. 8 (ph.; Italian translation).

Μελιτίν[η Πρ]ωτᾶ
Πρωτᾶν [- - -]
ἀδερφὸν μνήμης
4 χάριν

1-3. 'Melitine Prota a sua sorella Prota etc.', edd.pr. [certainly the male name Πρωτᾶς (see *LGPN* II-IV s.v.): 'Melitine, daughter of Protas, (for) her brother Protas etc.', Corsten] || 3. ἀδερφόν for ἀδελφόν; the substitution of -λ- by -ρ- is frequent, edd.pr., with several examples from the region [attested all over the Greek world, cf. Brixhe, *Essai* 44/45, Corsten].

1739. Korykos. Epitaph of Georgios and Zenobios, undated. *MAMA* III 364 b [not 394 b]; Hagel–Tomaschitz, *Repertorium* Kry 413 b. H.Şahin, *EA* 36 (2003) 153/154, republishes the inscription and suggests a supplement in L. 2 (German translation).

Σωμ[ατοθή(κη)] Γεορ-
γίου μ[υρεψο]ῦ καὶ
Ζηνοβ[ίου πλου]μαρίου (?).

2. μ[.....]υ, edd.pr.; for μυρεψός, a maker of unguents, cf. Hagel–Tomaschitz, *Repertorium* Kry 151, 169 and 618, Ş.

1740. Laertes. Epitaph of Touelias/-ios, 175-200 A.D. J.Nollé–S.Şahin–C.Vorster, *EA* 5 (1985) 135 no. 11; Hagel-Tomaschitz, *Repertorium* 310 no. Lae 41; T.Korkut, *op.cit.* (1999) no. 45 and *op.cit.* (2006) (our lemma no. 1638) no. 74. T.Korkut–R.Tekoğlu, *ZPE* 143 (2003) 114 no. 21, republish the inscription with a different reading and interpretation: Τουελιου

Τον ελιον, Korkut, *op.cit.* no. 45; Του Ελιου, the other edd., which is translated by edd.pr. '(Aschenkiste) des Tou(s), des Elias/os Sohn' [ΤΟΥ ΕΛΙΟΥ, Korkut no. 74]. C.Brixhe, *BE* (2004) no. 326, compares Τοαλιος (Zgusta, *KP* 518 § 1575-3).

CYPRUS

1741. Amathous. Dedication of a portal and capitals of a stoa by the gymnasiarch Onesikrates, 163-145 B.C. *SEG* XX 142. In a report on the work of the French School at Amathous in 2001, J.-P.Prêtre et alii, *BCH* 126 (2002) [2003] 567/568 (dr.; French translation), present a graphic reconstruction of this inscription, which they interpret in the light of the situation in situ, elaborating T.B.Mitford's argument: certain elements of the south stoa on the agora like the flutes of the capitals (cf. L. 6: ἐπικίονας) point to the mid 2nd cent. B.C., whereas the construction dates to the mid 3rd cent. B.C. The monumental entrance at the back of the stoa can be identified with the θύρωμα (L. 4); it probably gave access to the gymnasium where Onesikrates served as a gymnasiarch (a balaneion typical of gymnasial architecture was found behind the stoa).

1742. Amathous. Dedication to Herakles, 43/42 B.C.? *SEG* XLVII 1866. On the basis of a photograph J.Bingen, *CE* 78 (2003) 236-240, reads the date in L. 6 as (ἔτους) ι̣ζ′ (or [ι]ζ′) instead of (ἔτους) ⟨ι′⟩, yielding 37/36 instead of 43/42 B.C.: the text belongs to the period from 36 to 30 B.C. for which Kleopatra VII's title Θεὰ νεωτέρα (here L. 2) is on record in her whole empire. B. discusses two related subjects: the new double dating starting in Kleopatra VII's regnal year 16 ('year 16 which is also year 1', absent from our text and apparently introduced gradually), and her title Φιλόπατρις, never attested outside Egypt, but on record in a papyrus dated 'year 17 which is also year 2' [cf. *SEG* LI 1005 app.cr., where 'Kleopatra VII' should be read, and not VIII]. The title is also on record for King Archelaos of Cappadocia, and refers to his Macedonian origin (*I.Délos* 1634; *SEG* LI 1005), which supports B.'s view that Kleopatra introduced the title to underline the Macedonian character of her reign (*CE* 74, 1999, 118-123); he also returns to a Demotic document (30 B.C.; *CRAI* 1999, 49-66) showing that the epiklesis Θεὰ νεωτέρα was adopted by the population of Upper Egypt; Φιλόπατρις, however, is absent, which might imply that the title was in use for a very limited period only [See now F.Muccioli, *ZPE* 146 (2004) 105-114].

1743-1747. Amathous. Epitaphs, 2nd/3rd cent. A.D. Limestone cylindrical cippi with large mouldings above and below; small mouldings and incised strokes on the shaft; inscriptions on the shaft; found in the western nekropolis of Amathous and now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (2003) 303-305 nos. 8-12 (ph.; translations).

1743: 303-305 no. 8. **Epitaph of Dionysios.**

[Δι]ονύσιε | [Δι]δύμου | χρηστέ, χαῖρε

1744: 305 no. 9. **Epitaph of Hom(e)ilos:** Ὅ̣μειλ[ε] Δημη|τρίου χρηστέ, | χα[ῖ]ρε

1745: 305 no. 10. **Epitaph of Olympos.**

Ὄ̣λυμπε | Φ̣ιλοκρά{ο}τ(ου)ς (?) | χρηστέ, χαῖρε

2. ΚΡΑΟΤϹ, lapis.

1746: 305 no. 11. **Epitaph of Apollo:** Ἀπόλλων | χρηστέ, | χαῖρε

1747: 305 no. 12. **Epitaph of Epaphrodeitos.**

Ἐπαφρόδειτε | Ἀρίστωνος | χρηστέ, χαῖρε

1747 bis. Kourion. Hymn dedicated to Antinoos, 130/131 A.D. *I.Kourion* 104. Republished by P.Goukowsky, *art.cit.* (cf. our lemma no. 477) 219-221, who discusses the assimilation of Antinoos (μά[κ]αρ Βει[θ]ύνιε) with Eros, the son of Iris (χρυσοπτερύγου γόνε μα-[τρ]ός). As in an epigram in Thespiai (see our lemma no. 477), Antinoos is expected to serve as an intermediary between mortals and gods (L. 6: ἄγγελον τόνδε; cf. his assimilation with Hermes in Rome: *IGUR* 143). G. rejects D.Lebek's suggestion (*ZPE* 12, 1973, 110/111) that Antinoos was assimilated to Adonis and suggests several restorations. L. 3: π[αῖ φλογ]ῶπα (π[ορφυ-ρε]ῶπα, *I.Kourion*); LL. 5/6: [ἄγαλ]μα ([κιθάρισ]μα, *I.Kourion*); L. 6: [ἠγάθ]εον ἄγγελον ([ἀργαλ]έον, *I.Kourion*).

1748-1754. Limassol. Epitaphs, 2nd/3rd cent. A.D. Limestone cylindrical cippi with large mouldings above and below (mostly not preserved); small mouldings and incised strokes on the shaft; inscriptions on the shaft; found at or near the site of 'Agios Georgios tis Havouzas' in the town of Limassol; now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (2003) 301-303 nos. 1-7 (ph.; translations).

1748: 301 no. 1. **Epitaph of Sa[--]:** Σα[---]ṿ (?), χαῖρε

1749: 301 no. 2. **Epitaph of Artem(e)is:** Ἄρ̣τ̣εμεις | [χρησ]τ̣ή, χε̄ρε

[1. For the orthographic variant Ἄρτεμεις see *SEG* XXXVI 1544, Martin] || 2. The chi is cross-shaped: +

1750: 303 no. 3. **Epitaph of Eisa[--]:** Εισα̣[--] | χρη[στέ] or χρη[στή], | χαῖρ[ε]

1751: 303 no. 4. **Epitaph of Nike:** Νίκη χρησ|τή, χε̄ρε

1752: 303 no. 5. **Epitaph of Demetria:** Δεμετρία | χρηστή, | χαῖρε

1753: 303 no. 6. **Epitaph of So[--]:** Σω[--] | χρηστέ, | χαῖρε

1754: 303 no. 7. **Epitaph of Sam[--]:** Σαμ̣[--] | Μελίτ̣[ω]νος | χρηστή, χαῖρε

1755. Nicosia. Altar of Arsinoe Philadelphos, early 3rd cent. B.C. Rectangular stone found during excavations at the hill of Agios Georgios in Nicosia. The tip of a metal dowel protrudes at the base indicating that the stone was originally attached to another object. Mentioned by D.Pilides, *RDAC* (2003) 184 (ph.; majuscule text).

Ἀρσινόης | Φιλαδέλ|φου

[The stone was attached to an altar for the cult of Arsinoe Philadelphos: see L.Robert, *OMS* VII 626-634, with special reference to parallels from Cyprus; cf. *SEG* XL 739 and 763; the letter forms (N with uneven hastae; small O above the line; Σ with divergent hastae; no apices) are in accordance with an early 3rd cent. B.C. date, Pleket].

1756. Paphos (New). Honorary inscription for Ptolemy VI Philometor, 145 B.C. or shortly later. *SEG* VI 809 (XLV 1863*). F.Muccioli, *art.cit.* (cf. our lemma no. 1922) 108, traces the political context of this inscription: after the battle of Enopara and the death of Alexander Balas and Ptolemy VI, an anti-Egyptian feeling arose at the Seleukid court (cf. Josephus, *Ant.Iud.* 13.120) under the influence of one of the φίλοι of Demetrios II rather than of the king himself. After suppressing this tendency, Demetrios decided, inter alia, to honor Ptolemy VI with a statue in Paphos. Contra W.Huss, *Ägypten in hellenistischer Zeit* (cf. *SEG* LI 2089) 588 note 401, M. argues that it was erected post mortem, i.e., in 145 B.C. or shortly later. The commemoration of Philometor, father of Κλεοπάτρα Θεά, wife of Demetrios at the time, was meant to counter attempts to dissociate Syria from Egypt. Cf. also id., in L.Criscuolo - G.Geraci - C.Salvaterra (edd.), *Simblos. Scritti di storia antica* 3 (Bologna 2001) 302/303.

1757. Paphos (Old). Honorary statue for a gymnasiarch (dedicated to Aphrodite?), before 15 B.C. Rectangular block (pedestal) of reddish limestone; found in a layer of post-mediaeval debris in the sanctuary of Aphrodite in Palaipaphos. Ed.pr. A.Kolb, *RDAC* (2003) 239-246; cf. also P.Le Roux, *An.Ép.* (2003) [2006] no. 1778.

['Η πόλις ἡ] Παφίων vacat ἔτους [..]ΩΙ[---]
[τὸν δεῖνα --]α̣ Ὀνάσαντος νεωτέ[ρου]
[-----] γυμνασίαρχον vacat
4 ----------------------------

1. Or ['Ο δῆμος ὁ] Παφίων; the dedicatory formula provides a terminus ante quem of 15 B.C., since after that year the city was always called Σεβαστή; ἔτους [., 'Ρ]ωμ̣[ήου .], ed.pr. ['Ρ]ωμ̣{ημου per errorem], referring to *SEG* XX 141 (LL. 4/5: (ἔτους) β', μη(νὸς) 'Ρωμήου κ' ἐπὶ Αὐτοκράτορος Καίσαρος Σευήρου Περτί-να|κος) and rejecting [. Α]ώι[ου] (Macedonian calendar, used in Cyprus until the late 3rd cent. B.C.: too early for our inscription); on 239 note 3, ed.pr. observes that 'No Egyptian month-name seems to fit in here'; on 240 she

implies that both a Ptolemaic and a Roman era are possible; a date to the 'Roman period' is preferable in view of the letter forms; alternatively, she suggests that the end of the line contains part of the name of the honorand; the vertical hasta in fine may belong to another letter than iota, Le R. || 4. ['Ἀφροδίτηι] or ['Ἀφροδίτηι Παφίαι], ed.pr. || ed.pr. amply comments on the gymnasium of Paphos, known from honorary inscriptions dating from the late 3rd cent. B.C. to the 1st cent. A.D. (texts and brief discussions of *SEG* XX 174, 198; XXIII 647; XXX 1630; *OGIS* 164-166; *IGR* III 950; T.B.Mitford, *JEA* 46, 1960, 109-111.

1758. Paphos (New). Dedication of the reconstructed theatre to Zeus Kapetolios (Capitolinus) and the Antonine emperors, 139-161 A.D. *SEG* LII 1496. J.-B.Cayla, *An.Ép.* (2003) [2006] no. 1780, points out that in I.Nicolaou's restoration (cf. *SEG* LII) the length of L. 1 (35 letters) is imposed by the imperial titulature; consequently her restoration of L. 2 (26 letters) is too short, the more so since the letters are more cramped than in L. 1. The size of the lacunae on the left and right side is unknown, and N.'s restorations should be considered uncertain; especially [Θεῶι Διί] (L. 1 initio) is suspect; in L. 2 in fine, more elements may have been listed (with καὶ [--] instead of κατ[εσκεύασεν --]) [See also the reflections, much in the same sense, by A.Martin in *SEG* LII 1496 app.cr. in fine].

1759. Paphos (New). Rhodian amphora stamps, early 2nd cent. B.C. / undated. Two stamps on handles of (probably) Rhodian amphoras found in pottery deposits abandoned at various dates at the site of 'Saranda Kolones' castle. Ed.pr. J.W.Hayes, *ABSA* 98 (2003) 470 no. 116 and 477 no. 173 (dr. of both): 1) Ἀρισταρχ(--) (rectangular; Rhodian; early 2nd cent. B.C. no. 116); 2) Π(?)Ω[--] and ΟΥΟΣ (left and right of Helios (?) head; ΟΥΟΣ divided by verticals (sunrays?) to right; circular stamp with inscription encircling the head; Rhodian or imitation?; no parallels; undated).

1760. Potamia (area of: Archangelouthkia). Christian fragment of unknown character, 6th cent. A.D.? Limestone plaque; originally a stone mould for jewelry (re-use); inscription on the back; now in the museum of Nicosia. Ed.pr. I.Michaelidou-Nicolaou, *RDAC* (1964) 189/190 no. 1 (ph.). H.-G.Buchholz, *RDAC* (2003) 133, reproduces this text in an article entitled 'Einige zyprische Gußformen'. We present this inscription which, unlike the other inedita from *RDAC* (1964), was omitted in *SEG* XXIII for unknown reasons.

† Χορη οἱ α[--------]
κεδονηομοδι[------]
ηδηλοβια βάρος [---]
4 ση κε ο Δημη[------]
τη κε ο μελη[-------]
Ηλη α ρησηα ἀ[πὸ ---]
οκιο σκηνὲς [-------]
8 ρθου πέντε [--------]
στρατη ος μα [------]
οκομενος μη[-------]
κε η πτερη [--------]
12 οηλ δύο [----------]
ο κaοκυρο [--------]
κ ν οχλ ηος [--------]
α

1. ἀ[γγελικοί], with χορή instead of χοροί?, ed.pr. || 4. Δημήτριος?, ed.pr. || [6. Ἡλία ῥήσει ?, Chaniotis].

1760 bis. Salamis. Funerary epigram for Demonax, 2nd/1st cent. B.C. *LBW* 2761; *GV* 1833; *Salamine de Chypre* XIII 191. S.Struffolino, *art.cit.* (cf. our lemma no. 906 ter) 99-101, reprints the text (Italian translation), discusses the literary influence on this poem (*Od.* 8.155-164) and adduces parallels for death in the sea (*AP* 7.586) and the perception of life as a journey (*AP* 7.452).

1761. Unknown provenance. Inscription on a lead miniature amphora, 2nd-4th cent. A.D. J.L.Myres, *Handbook of the Cesnola Collection of Antiquities from Cyprus* (The Metropolitan Museum of Art; New York 1914) 518 no. 5979. Republished by L.Y.Rahmani, *art.cit.* (cf. our lemma no. 2145) 48 no. 20 (ph.): Εὐθηρίου

Εὐθυμεῖ, M.; Εὐθηρίου, J.R.Mertens apud R. || for the name cf. our lemma no. 2108 sub (7).

KOMMAGENE

1762. Kommagene. New temenos inscriptions. The sites of Ancoz and Seleukeia-on-the-Euphrates/Zeugma yielded new examples of the inscription concerning the cult foundation and sacred nomos by Antiochos I; both belong to a series of similar τεμένη sites dedicated to the cult of various deiteis and established by the king throughout Kommagene (the others are: Adıyaman, Çaputlu Agaç Küllük, Direk Kale, Doliche, Horik (?), Kılafık Höyük, Selik/Samosata, and Sofraz Köy); they are distinguished in the inscriptions from other places of worship which are referred to as ἱεροθέσια (the architectural complexes of Nemrud Dag, Arsameia-on-the-Nymphaios and Arsameia-on-the-Euphrates; the presence of a royal tomb distinguishes them from the τεμένη). Three larger fragments from Seleukeia/Zeugma were published by C.Crowther - M.Facella in *AMS* 49 (2003) 41-80 (see our lemmata nos. 1769-1771); two of these (BEc and BEd [for these sigla see below]; our nos. 1769/1770) probably belong to the same text; they represent a text version identical to that of the Ancoz fragments, published by J.Wagner - G.Petzl, *ibid.* 85-96. Both C.-F. and W.-P. restore the new fragments on the basis of parallel texts from other Kommagenian sanctuaries; those from Ancoz (eight small fragments) are incorporated in a composite temenos inscription: see our lemma no. 1763. One of the Ancoz fragments (ANd) provides the slightly corrected definitive text version of one of the regulations concerning the charges of the hierodouloi, which was incorrectly restored in the temenos inscription from Samosata so far (see our lemma no. 1763 app.cr. ad L. 114, and 1769 app.cr. initio). One of the Zeugma texts (BEe; our lemma no. 1771) was erased in favor of BEc; it represents an earlier version which is paralleled in the inscription from Sofraz Köy (SO; our lemma no. 1776), republished by C.-F. (71-74)

in an Appendix in which they also republish four other temenos texts (see our lemmata nos. 1764, 1766, 1768, and 1777 = Cb, D, Sx, and AD, respectively).

C.-F. underline the evolution in the ruler cult of Antiochos, basing themselves on texts and dexiosis reliefs. The temenos in Zeugma was established soon after the city came under Antiochos' control in 64 B.C.; it was dedicated to Zeus Oromasdes, Apollo Mithras Helios Hermes, and Artagnes Herakles Ares (BEe). The dexiosis depicts Apollo Mithras Helios Hermes, earlier relief finds from Zeugma represent Artagnes Herakles Ares. The replacement of BEe by BEc points to a change in the form and expression of the ruler cult between the early and later years of Antiochos' reign. SO (66-64 B.C.), dedicated to Apollo Epekoos and Artemis Diktynna, revealed that the pantheon had not always been syncretistic (no Persian counterpart for these deities; no Persian rituals as in the nomos texts from Nemrud Dag, Arsameia-on-the-Nymphaios, Arsameia-on-the-Euphrates and Samosata, in which the priests are required to wear Persian vestments when offering). A feature uniting the parallel texts AD, SO, and BEe is that they were each overcut by dexiosis reliefs added to the stelai. In SO and probably also AD the relief was cut after the original inscription had been emended; BEe already had the revised SO text. Consequently the 'images of the gods carved on the stelai and the images of myself that I established together with them' referred to in SO and AD (SO LL. 7-9 and 27-29; AD LL. 1-3) cannot be the same as the gods represented in the dexiosis scenes on SO and AD themselves, which were added later; earlier reliefs may have depicted the king and the gods separately instead of on a single stone (as stated in BEc LL. 18/19); the Apollo on SO is not the Epekoos mentioned in the text, but Apollo Helios assimilated to Mithras and Hermes. Sx and Sz, without underlying texts, offer a unified representation of Antiochos' ruler cult (relief scenes and inscriptions were executed at the same time); the same applies to BEc and the dexiosis scene. They all belong to the same stage. BEc LL. 18-21 (cf. SO LL. 24-26) makes the connection explicit. The central role of the dexiosis belonged to the later stages of Antiochos reign, when the king had 'obtained the fulfilment of a life of many years' (BEc L. 14; Sx LL. 18/19; cf. N LL. 22/23). Unlike BEe, the inscriptions on AD and SO were not replaced, presumably because the addition of new texts seemed superfluous: the reliefs superseded the text of the inscriptions. The planetary alignment (7 July 62 B.C.) represented on the Lion Horoscope, which forms part of a tableau with a series of reliefs representing dexiosis scenes between Antiochos and the gods of his pantheon, seems too early for the adoption of the dexiosis motif in the iconography of Antiochos' temenos sites; its significance was probably brought into prominence later in retrospect, possibly in a relatively late stage of Antiochos' reign (cf. our lemma no. 1769 app.cr. ad L. 13). On 65-68 C.-F. discuss three inscriptions dating after Antiochos' death (in the 30s of the 1st cent. B.C.) to show that his ruler cult and Greco-Iranian syncretism did not survive him (*SEG* XLI 1501; XLIV 1290; F.K.Doerner, *MDAI(I)* 16, 1966, 161/162, with the revised text by J. and L.Robert, *BE* 1968, no. 549).

G.Petzl, *ibid.* 81-84, comments on the meaning of the dexiosis on the Zeugma and other reliefs; A.Schütte-Maischatz, in *AMS* 45 (2003) 103-113 (map of Kommagene), discusses the relationship between landscape and religion in Antiochos' ruler cult, concluding that it started in Samosata which played a key role in its diffusion. For E.Winter's study see our lemma no. 1765.

[See also M.Facella, 'Recenti studi sulla Commagene' in B.Virgilio (ed.), *Studi Ellenistici* XV (Pisa 2003) 373-382 (review of J.Wagner, ed., *Gottkönige am Euphrat*; cf. *SEG* L 1381); P.F.Mittag, 'Zur Selbstdarstellung Antiochos' I. von Kommagene', *Gephyra* 1 (2004) [2005] 1-26; M.Meyer, 'Πατρὶς παντρόφος. Die Kommagene auf dem Nemrud Dagı' in B.Brandt - V.Gassner - S.Ladstätter (edd.), *Synergeia. Festschrift für Friedrich Krinzinger* (Vienna 2005) II, 321-327; M.Facella, *La dinastia degli Orontidi nella Commagene ellenistico-romana* (Studi Ellenistici XVII; Pisa 2006)].

For the sake of convenience we present a list of the sigla used for the Kommagenian cult inscriptions in the articles by W.-P. and C.-F. (cf. *ibid.* 44/45 note 4; we omit anepigraphic relief fragments).

A Cult inscription from the hierothesion at Arsameia-on-the-Nymphaios: F.K.Dörner in F.K.Dörner - T.Goell, *Arsameia am Nymphaios* (Tübingen 1963) 40-59; H.Waldmann, *Die kommagenischen Kultreformen unter König Mithradates I. Kallinikos und seinem Sohne Antiochos I.* (Leiden 1973) 82-100; for the text and an Italian translation see now B.Virgilio, *Lancia, diadema* -- (2nd ed.; cf. our lemma no. 2205) 251-262 no. 15.

As Cult inscription from the hierothesion at Arsameia-on-the-Nymphaios: F.K.Dörner in *Arsameia am Nymphaios* (see above sub A) 95-97; Waldmann, *Die kommagenischen Kultreformen* -- (see sub A) 100-109;

AD Lower part of relief stele from Adıyaman with dexiosis scene and same text as Cb and SO: J.Keil in F.K.Dörner - R.Naumann, *Forschungen in Kommagene* (Berlin 1939) 51-53; Waldmann, *Die kommagenischen Kultreformen* -- (see sub A) 5-15; for a revised text see our lemma no. 1777;

ANa-h See our lemma no. 1763;

BEc See our lemma no. 1769;

BEd See our lemma no. 1770;

BEe See our lemma no. 1771;

Cb Fragmentary inscription from Çaputlu Agaç Küllük with the same text as AD and SO: Waldmann, *Die kommagenischen Kultreformen* -- (see above sub A) 45-47; for a revised text see our lemma no. 1764;

D Fragmentary inscription from Doliche with the same text as Sx and BEc: *SEG* XXXII 1385; for a revised text see our lemma no. 1766;

N Cult inscription from the hierothesion at Nemrud Dag: *OGIS* 383; Waldmann, *Die kommegenischen Kultreformen* -- (see above sub A) 61-79;

SO Relief stele from Sofraz Köy with cult inscription and dexiosis scene: *SEG* XXVI 1623; for a revised text see our lemma no. 1776;

Sx Relief stele from Samosata with cult inscription and dexiosis scene: *GIBM* 1048a (*OGIS* 404; *IGLS* 52); for a revised text see our lemma no. 1768;

Sy Cult inscription from Samosata: Waldmann, *Die kommagenischen Kultreformen* -- (see above sub A) 28-32;

Sz Relief stele from Selik, near Samosata, with cult inscription and Herakles dexiosis: *IGLS* 51; *SEG* XII 554 (revised text by P.M.Fraser); Waldmann, *Die kommagenischen Kultreformen* -- (see above sub A) 33-42.

1763. Ancoz. Temenos inscription of king Antiochos I of Kommagene, 38 (or earlier?) - 31 B.C. J.Wagner - G.Petzl in *AMS* 49 (2003) 85-96 (ph.), present a catalogue of 19 fragments of limestone or basalt blocks bearing reliefs (11) and inscriptions (8); found re-used in several buildings in the village of Ancoz. The basalt fragments originally belonged to a group of (four or five?) stelai bearing at least one dexiosis-relief (king Antiochos I and an unknown deity) and a complete text of the cult foundation; the limestone fragments belonged to a much larger relief stele representing a dexiosis of Antiochos and Apollo, similar to the Antiochos and Herakles-dexiosis found in Zeugma; both monuments were erected in the yet unlocated temenos of the Kommagenian ruler cult in Ancoz. W.-P. assigned the sigla ANa-ANh to the inscribed fragments; only ANa was previously published: F.K.Dörner - T.Goell, *Die Ausgrabungen im Hierothesion des Mithradates Kallinikos von 1953-1956* (Berlin 1963) 30; see also H.Waldmann, *Die kommagenischen Kultreformen* -- (cf. our lemma no. 1762 sub A) 43/44, who gave the fragment the sigium AN. The fragments show that we have the later stage of the temenos-inscription, known inter alia from the large hierothesia (especially Nemrud Dag and Arsameia-on-the-Nymphaios; for the date, possibly late in Antiochos' reign, see our lemma no. 1769 app.cr. ad L. 13). On 91-96 P. presents a composite text based on all temenos-inscriptions known so far, indicating the texts of seven fragments from Ancoz in bold (fragment ANh could not be accommodated; it bears the first letters of seven lines: I|O|E|Z|E|Π|O). We reproduce this text below, underlining the Ancoz fragments.

[vacat Βασιλεὺς μέγας Ἀντίοχος] ANa
[vacat Θεὸς Δίκαιος Ἐπιφανὴς Φιλορώμαιος]
[vacat καὶ Φιλέλλην, ὁ ἐκ βασιλέως Μιθραδάτου]
BEc 4 [vacat Καλλινίκ]ου καὶ β[ασιλίσσης Λαοδίκης]
Θεᾶς Φιλαδέλφο[υ τῆς ἐκ βασιλέως Ἀντι]-
όχου Ἐπιφανοῦς Φιλομήτ[ορος Καλλινίκου]
τοῦτον τύπον ἰδίας γνώμης νόμον τε κοινῆς εὐσε-
BEc 5 βείας εἰς χρόνον ἅπαντα προνοίαι δαιμόνων στήλαις
ἐνεχάραξεν ἱεραῖς· ἐγὼ πάντων ἀγαθῶν οὐ μόνον κτῆ-
σιν βε[β]αιοτάτην, ἀλλὰ καὶ ἀπόλαυσιν ἡδίστην ἀνθρώποις
ἐνόμισα τὴν εὐσέβειαν, τὴν αὐτήν τε κρίσιν καὶ δυνά-
BEc 12 μεως εὐτυχοῦς καὶ χρήσεως μακαριστῆς αἰτίαν ἔσχον,
παρ' ὅλον τε τὸν βίον ὤφθην ἅπασιν βασιλείας ἐμῆς καὶ φύ-
λακα πιστοτάτην καὶ τέρψιν ἀμίμητον ἡγούμενος τὴν
ὁσιότητα· δι' ἃ καὶ κινδύνους μεγάλους παραδόξως διέφυ-
BEc 16 γον καὶ πράξεων δυσελπίστων εὐμηχάνως ἐπεκράτησα
καὶ βίου πολυετοῦς μακαριστῶς ἐπληρώθην· ἐγὼ πατρῴαν
[β]ασιλείαν παραλαβὼν εὐθέως Διός τε Ὠρομάσδου καὶ Ἀπόλ-
λωνος Μίθρου Ἡλίου Ἑρμοῦ καὶ Ἀρτάγνου Ἡρακλέους Ἄρεως
BEc 20 τοῦτο νέον τέμενος παλαιᾶς δυνάμεως ἔκτισα καὶ τύ-
χης ἐμῆς ἡλικιῶτιν θεῶν μεγάλων τιμὴν ἐποιησάμην, ἔ[ν]
ἱερᾶι τε λιθείαι μιᾶς περιοχῆς ἀγάλμασι δαιμονίοις χα-
ρακτῆρα μορφῆς ἐμῆς δεχόμενον θεῶν εὐμενεῖς δε-

BEc 24 ξιὰς παρέστησα, μίμημα δίκαιον φυλάσσων ἀθανάτο[υ]
φροντίδος, ἣ πολλάκις ἐμοὶ χεῖρας οὐρανίους εἰς βοήθε[ι]-
αν ἀγώνων ἐξέτειναν· χώραν τε ἱκανὴν καὶ προσό-
δους ἐξ αὐτῆς ἀκινήτους εἰς θυσιῶν πολυτέλειαν ἀ-
BEc 28 πένειμα θεραπείαν τε ἀνέγλειπτον καὶ ἱερεῖς ἐπι-
λέξας σὺμ πρεπούσαις ἐσθῆσιν Περσικῶι γένει
κατέστησα κόσμον τε καὶ λειτουργίαν πᾶσαν
ἀξίως τύχης ἐμῆς καὶ δαιμόνων ὑπεροχῆς ἀνέ-
BEc 32 θηκα· περὶ δὲ ἱ(ε)ρουργιῶν ἀιδίων διάταξιν πρέπου-
σαν ἐποιησάμην, ὅπως σὺν αἷς ἀρχαῖος καὶ κοι-
νὸς νόμος ἔταξεν θυσίαις καὶ νέας ἑορτὰς
εἴς τε θεῶν σεβασμὸν καὶ ἡμετέρας τι-
BEc 33 μὰς ἅπαντες οἱ κατ' ἐμὴν βασιλείαν ἐπιτε-
λῶσ[ιν]· v σώματος μὲν γὰρ ἐμοῦ γενέθλιον
N 83–84 Αὐδναίου ἑκκαιδε/κάτην, διαδήματος δὲ Λώου δεκά-
την ἀφιέρωσα μεγάλων δαιμόνων ἐπι-
N 86 φανείαις, αἵτινες ἐμοὶ καθηγεμόνες
εὐτυχοῦς ἀρχῆς καὶ βασιλείαι πάσηι
κοινῶν ἀγαθῶν αἰτίαι κατέστησαν·
χάριν τε θυσιῶν πλῆ-
N 90 θους καὶ μεγέθους
εὐωχίας δύο προσκαθωσίωσα ἡμέρας,
ἑκατέραν τούτων ἐνιαύσιον
ἑορτήν· βασιλείας δὲ πλῆθος
N 94 εἰς συναγωγὰς καὶ πανηγύρεις
καὶ θυσίας ταύτας διελὼν κατὰ
κώμας καὶ πόλεις τοῖς ἔγγιστα
τεμένεσιν ὡς ἥρμοζεν ἑκάστοις
N 98 κατὰ γ(ε)ιτνίαν ἐνεορτάζειν ὥρι-
σα· τοῦ δὲ λοιποῦ χρόνου κατὰ
μῆνα μία[ν] ὁμώνυμον τ[α]ῖς εἰρημέ-
ναις - ὑπὲρ μὲν γενέσεως ἐμῆς τὴν
N 102 ἑκκαιδεκάτην, ὑπὲρ δὲ ἀναλήψεως
διαδήματος τὴν δεκάτην - ἀεὶ διὰ
τῶν ἱερέων γεραίρεσθαι παρήγγει-
N 105/As 65 λα· / διαμονῆς [δ]ὲ [το]ύ[τ]ω[ν] ἕ[νεκεν, ἣν ἐμφρονί]-
As 66 μοις [ἀ]νδράσιν εὐσε[βὲ]ς [ἀεὶ τ]ηρε[ῖ]ν, ο[ὐ] μόνο[ν εἰς τιμὴν ἡμετέ]-
[ρ]αν, [ἀλλ]ὰ καὶ μακ[αριστὰς ἐλπίδας ἑκάστου τύχης, ἐγὼ καθο]-
[σι]ώ[σα]ς ἐν στ[ήλ]α[ις] ἀ[σύλοις] ἐχ[άραξ]α γ[νώμηι θεῶν ἱερὸν] ANb
νόμον, ὃν θέμις ἀ[ν]θρώπ[ω]ν [γεν]εα[ῖ]ς [ἁπ]άν[των, οὓς ἂν χρό]-
As 70 νος ἄπ[ειρ]ος εἰς διαδ[οχ]ὴ[ν] χ[ώρ]ας τ[αύτ]ης ἰδίαι βίου μοί]-
[ραι κ]αταστήσηι, τηρεῖν ἄσυλον [ε]ἰδό[τας], ὡς [χαλεπὴ νέμε]-
[σις] βασιλικῶν δαιμόν[ω]ν τιμω[ρὸς ὁμοίως ἀμελίας τε καὶ ὕβρε]-

[ω]ς ἀ[σ]έβειαν δι[ώκει], v καθωσι[ωμ]έ[νω]ν [τε ἡρώων ἀτιμασθεὶς]
As 74 68 [νό]μος [ἀ]γ[ει]λάτους ἔχει [π]οιν[ά]ς· [τ]ὸ μὲν [γ]ὰρ [ὅσιον ἅπαν κοῦφον]
ἔρ[γ]ον, τῆ[ς δὲ] ἀσεβείας ὀπισθοβαρεῖς ἀν[άγκαι· νόμον δὲ τοῦ]-
τον φωνὴ [μὲν] ἐξήγγ[ει]λεν ἐμ[ή], νο[ῦς] δὲ [θεῶν ἐκύρωσεν]

Ν ό μ ο ς

As 78 72 Ἱερεύς, [ὅ]στις [ὑ]π' ἐ[μ]ο[ῦ] καθέσταται Μ[ίθρου Ἡλίου Ἀπόλ]-
λωνος Ἑ[ρμ]οῦ, ὅστις τε ἂν ὕστερον λ[άβηι τάξιν]
τούτου ἄχρι παντὸς αἰῶνος, v ἐκε[ίνος ἠλευθερω]-
[μ]ένος v ἄλλης χρείας [ἁ]πάσης ἀνεμπ[όδιστος ἀπροφά]-
As 82 76 σιστός τε θεῶι το[ύ]τωι π[ρ]οσκαρτε[ρείτω προ]-
νο[ούμε]νος θεραπείας τε καὶ τιμῆς πρεπο[ύσης ἱεραῖς τε στή]- ANc
[λ]αις καὶ βωμοῖς κοινοῖς· [ἐ]ν δὲ σώ[μ]ατο[ς μὲν ἐμοῦ]
[γ]ενεθλίοις, Αὐδναίου ἑκκαιδεκάτηι, δι[α]δ[ήματος δὲ]
As 86 80 [κ]αὶ θρόνω[ν], Λώου δεκάτηι, ἃς ἀφιέρωσα μεγ[άλων]
[δ]αι[μό]νων ἐπ[ι]φανείαις προσκαθοσιώσας ἐ[κατ]έ[ραι τού]-
[των] ἑξῆς δ[ύ]ο ἡ[μέ]ρας, v ἱερεύς, ὅστις ἄγ[ει θυσίας καὶ]
[συνό]δους ἀ[ναλα]μβάνων ἐσθῆτα Π[ερσ]ικοῦ κόσμου],
As 90 84 ὃν [κ]αὶ χάρις ἐμὴ [κ]αὶ [π]άτ[ριο]ς νόμ[ος ἡμετέρου γέ]-
νους αὐτῶι περιέθηκε, [στεφανούτω πάντας τοῖς]
χρυσοῖς στεφάνοις, οὓς ἐγὼ καθωσί[ωσα θεῶν εὐ]-
[σε]βέσι τιμαῖς, v προσ[ό]δ[ου]ς τ[ε λ]αμβά[νων ἀπὸ χώ]-
As 94 88 [ρας], ἣν ἐγὼ καθιέρωσα χάρισιν θε[ί]α[ις, ἐπιθύσεις]
[ἀφει]δεῖς λιβανωτοῦ καὶ ἀρωμ[ά]τ[ων] ἐν β[ωμοῖς τού]-
[τοις π]οιείσθω, v θυσίας τε πολυτ[ε]λεῖς εἰς [τι]-
[μὴν] ἡμετέραν ἀξίως ἐπιτελε[ί]τω καὶ κο[ινὴν εὐ]-
As 98 92 [ωχίαν] συνόδου πάσης, ἣν ἐγὼ κατὰ γειτνία[ν τῆσδε]
[τῆς χ]ώρας ἱεροῖς ἐμέρισα, v τράπεζαν μὲν β[ασι]-
[λικὴν πρε]πούσης θο[ί]νης γεμίζων, v κρατῆρας
[δὲ ὑπολ]ηνί[ι]ο[υ]ς [π]ληρῶν ἀφθόνου κράματος, δεχόμενό[ς]
As 102 96 [τε σὺν θε]ραπεί[αι] π[ᾶ]ν τὸ προσωρισμένον πλῆθο[ς]
[ἐπιχώριον] καὶ παρε[π]ίδημον κοινὴν ἀπόλαυσιν
As 104/N 151 [ἑορτῆς παρ]εχέτω v συναγωγαῖς ὄχλων, / αὐτὸς
μὲν ὡς ἔθος ἱερωσύνης τιμῆι γέρας ἐξαιρού-
N 153 100 μενος,
τοῖς δὲ λοιποῖς χάριν ἐμὴν εἰς ἐλευθέ-
N 155/Sz 1 102 ραν ἡδονὴν διανέμων, ὅπως / ἕκαστος ἐν ἱ[εραῖς]
[ἡμέραις ἀνελλιπῆ χορ]ηγίαν λαμβάνων ἀσυκοφάντ[η]-
Sz 3 104 [τον ἔχηι τὴν ἑορτὴν εὐωχού]μενος, ὅπου προαιρεῖται· τοῖς τε
[ἐκπώμασιν, οἷς ἐγὼ καθιέρ]ωσα, διακονείσθωσαν, ἕως ἂν ἐν ἱερῶι
[τόπωι συνόδου κοινῆς με]ταλαμβάνωσιν· v δεκάτηι δὲ ἐμμήνω[ι]
[καὶ ἑκκαιδεκάτηι] τὰς ἐπιθύσεις καὶ θυσίας ἱερεὺς Ο[ ]
Sz 7 108 [- - - - -]ΣΙΝΕΝ[ ] ἐπιτελείτω τήν τε ἐσθῆτα ΠΑΡΑΠ-

[ἀναλ]αμβά[ν]ων Περσι[κὴν] καὶ γέρατα κατὰ νόμον τὸν αὐτὸν ἐ[ξ]-
[αιρ]ούμενος, v τὰ λοιπ[ὰ δὲ ἀ]πὸ τῶν ἱερῶν τοῖς παρατυγχάνου-
[σιν δια]νέμων εἰς ἀνυπεύθ[υν]ον εὐωχίαν· v οἱ δὲ καθω[σ]ιωμένοι ὑ[π']
Sz 11 112 [ἐμοῦ] ἱερόδουλοι καὶ τού[των παῖδες] ἔγγονοί τε πάντες ἀ- ANd
(BEd 2–3) [παρ]ενόχλητοι μὲν τῶ[ν ἄλλων ἁπάντων] ἀφείσθωσαν, v ταῖς
Sz 13/BEd 5/Sz 13 [δὲ θ]εραπείαις τῶν / [. . . . . . κ]αὶ τ[α]ῖς δι[ακο]γ[ίαι]ς / τῶν συνόδων
[προ]σκαρτερε[ίτωσαν· μηδενὶ δὲ ὅσιον ἔ]στω, μήτε βασι-
Sz 15 116 [λεῖ] μήτε δ[υνάστηι μήτε ἱερεῖ μήτε ἄρχο]ντι, τούτους ἱερο-
[δο]ύλους, οὓ[ς ἐγὼ θεοῖς τε καὶ τιμαῖς ἐμαῖς κατὰ] δαιμόνιον
[βο]ύλησιν ἀν[έθηκα, μηδὲ μὴν παῖδας ἐκγόν]ους τε ἐκείνων,
[οἵ]τινες ἂν ἐ[ν ἅπαντι χρόνωι τοῦτο γένος δ]ιαδέχωνται,
Sz 19 120 μήτε αὐτῶ[ι καταδουλώσασθαι μήτε εἰς ἕ]τερον ἀπαλλο-
τριῶσαι τρό[πωι μηδενὶ μήτε κακῶσαί τινα] τούτων ἢ περι-
σπάσαι θερα[πείας, ἀλλ' ἐπιμελείσθ]ωσαν μὲν αὐ-
τῶν ἱερεῖς, v ἐ[παμυνέτωσαν δὲ βασιλεῖς τ]ε καὶ ἄρχοντες
Sz 23 124 ἰδιῶτα[ί τε πάντες, οἷς ἀποκείσεται πα]ρὰ θεῶν καὶ ἡ-
ρώων χάρις [εὐσεβείας· ὁμοίως δὲ μηδὲ χώραν, ἣ]ν ἐγὼ καθιέρωσα ANe
θεοῖς τούτο[ις, μηδενὶ ὅσιον ἔστω μήτε ἐξ]ιδιάσασθαι μή-
τε ἐξαλλο[τριῶσαι μήτε μεταδιατάξαι μήτ]ε βλάψαι κατὰ
Sz 27 128 μηδένα τρ[όπον γῆν ἐκείνην ἢ πρόσοδον, ἣν ἐγὼ κ]τῆμα θεοῖς
ἄσυλον ἀν[έθηκα· ὡσαύτως δὲ μηδὲ ἄλ]λην παρεύ-
ρεσιν εἰς ὕβρ[ιν ἢ ταπείνωσιν ἢ κατάλυσιν ὧν ἀφωσί]ωκα θυσιῶν
καὶ συνόδων [ἐπιμηχανήσασθαι μηδενὶ κατὰ τιμῆς] ἡμετέ-
Sz 31 132 ρας ἀκίνδυν[ον ἔστω· τύπον δὲ εὐσεβείας, ἣν θεοῖς καὶ] προγό-
νοις εἰσφέρε[ιν ὅσιον, ἐγὼ παισὶν ἐκγόνοις τε ἐμοῖς ἐ]μφανῆ
καὶ δι' ἑτέρων [πολλῶν καὶ διὰ τούτων ἐκτέθει]κα, νομίζω
τε αὐτοὺς κ[αλὸν ὑπόδειγμα μιμήσασθαι γένους] καὶ θεῶν αὔ-
Sz 35 136 ξοντας ἀεὶ [συγγενεῖς τιμάς, ὁμοίως τ' ἐ]μοὶ πολλὰ
προσθήσε[ιν ἐν ἀκμῆι χρόνων ἰδίων εἰς κό]σμον οἰκεῖον· οἷς
ταῦτα πράσ[σουσιν ἐγὼ πατρῴους πάντα]ς θεοὺς ἐκ Περσί-
δος τε καὶ Μ[ακέτιδος γῆς Κομμαγηνῆς τ]ε ἑστίας εἵλεως
Sz 39 140 εἰς πᾶσαν χάρ[ιν εὔχομαι διαμένειν· ὅστ]ις τε ἂν βασιλεὺ[ς] ANf (alternative)
ἢ δυνάστης ἐ[ν μακρῶι χρόνωι ταύτην] ἀρχὴν παραλάβη, νό-
μον τοῦτον κα[ὶ τιμὰς ἡμετέρ]ας διαφυλάσσων καὶ παρὰ τῆς
[ἐμ]ῆς εὐχῆς εἵλεως δαίμονας καὶ θεοὺς πάντας ἐχέτω· v v δαιμο-
Sz 43 144 [νί]ωι δὲ γνώμηι ταύτην ἀναγραφὴν εὐσεβείας προφῆτιν ἐποιη-
[σ]άμην, ἐφ' ἧς ἱερὰ γράμματα δι' ὀλίης φωνῆς θεσπίζει μέγαν θε-
[ῶν] νοῦν πολίταις καὶ ξένοις, v ὁμοίως βασιλεῦσιν, δυνάσταις,
[ἐλε]υθέροις, δούλοις, πᾶσιν, ὅσοι φύσεως κοινωνοῦντες ἀνθρω-
Sz 47 148 [πίν]ης, ὀνόμασι γένους ἢ τύχης διαφέρουσιν, τούτοις /
A 196 149 Διὸς Ὡρομάσδου φροντίσιν ἄλ-

λων τε γνώμαις θεῶν λίθος οὗτος ἡσύχωι φω-
[ν]ῆι ταῦτα χρήζει· v εἴ τις ἄναγνος δικαίων ἔρ-
A 199 152 [γω]ν ὑπὸ τυφλῆς ἀγνωσίας ἐπὶ ταύτην ἀτρα-
πὸν [ἀ]χθεὶς πλανήτου ποδὸς ὕβριν ἐπὶ γῆς ὁσί-
ας ἔθηκε[ν], v οὗτος αἰσθόμενος ταχὺ θεῶν
ἡρώων τε μακάρων κοινὸν οἶκον παλινδρομεί-
A 203 156 τω φεύγων ε[ἰς] βέβηλον τόπον φόβωι τε διορ-
θωτῆι κακίας [ἀκ]ούσιον μίασμα θεραπευέ-
τω, v κλέπτων δέ [τ]ις ἢ βιαζόμενος εἴσοδον
ταύτην ἀσεβεῖ τρ[όπ]ωι μηδὲν εὐτυχὲς
A 207 160 προσδοκάτω· vacat μεγάλη γὰρ ἐπίσκο-
πος τόπου τοῦδε τέ[τακ]ται δαιμόνιος ὄψις,
ἣν οὔτε λαθεῖν οὔτε κ[α]τισχῦσαι δυνα-
τὸν ἀνθρώποις· v ὃς δ' ἂν κακοῦργος ἡμε-
A 211 164 τέρας ἐνθάδε προσίῃ μνήμης πολέμιον
στρατὸν ἢ λῃστὴν τρόπον ἢ κλῶπα
καθωσιωμένης ἄγων τιμῆς, ἢ κα[ὶ]
φθόνου τις ἄνανδρον κρύπτῃ ANf (alternative)
A 215 168 μεῖσος ἀρνουμένης ἔ(χθ)ρας
ὀφθαλμόν τε τήκων ἴδιον ἐπ' ἀλ-
λοτρίοις ἀγαθοῖς φωνὴν ἐπίβουλον
ἢ νοῦν με[ισ]όχρ[η]σ[τον ἢ χεῖρα]
A 219 172 προσφέρῃ βάσκανον [ἡμ]ετέροις
ἀφιδρύμασιν, οὗτος ἀνιλάτο[υς θυ]-
μοὺς προσδοκάτω θεῶν πάντων· [ποιναὶ]
γὰρ ἀθώπευτοι χόλου μεγάλου διάκοναι
A 223 176 δαιμόνων [β]ίον κακοῦργον εἰς ἐσχάτας [δί]-
κας πολυτρόποις βασάνοις διώκουσιν· ἴσ[τω, ὡς]
νόμος οὐράνιος ἀθανάτωι δόγματι βαρείας [ἐφέλκει] /
SyR 1 179 [θεῶν χεῖρας ἐπὶ κακῶν τιμωρίαν ἀνδρῶν]· αἷ[ς ἀσε]-
SyR 2 180 [βὴς τρόπος ὀφειλομένας δίκας ἀπα]ραιτήτους τεί-
[σειεν ὀργαῖς, Ἀπόλλωνός τε καὶ Ἡρακλέους ἀναμ]αρτήτοις βέλε-
[σιν καρδίαν πονηρὰν ἀδίκου βίου ῥίζαν διηλουμέ]νος ἐχέτω πι-
[κρὸν ἄλγος ἐν μεισαγάθου τρόπου σπλάγχνοις], Ἥρας τε χό-
SyR 6 184 [λωι μεισάδικον ποινὴν οὐρανίου δίκης ἀθώπευτ]ον ὑπηρέτιν τι-
[μωρὸν ἀσεβοῦς τρόπου πικροτάτην ἐφευρισκ]έτω, Διός τε
[Ὠρομάσδου κεραυνοῖς γένο]ς ἐ[κείνου πᾶν, ὅ]περ κοινωνεῖ κα-
[κοῦ αἵματος οἶκός τε ὅλ]ος, ὅστις ὑ[ποδοχ]εὺς καὶ στεγανό- ANg
SyR 10 188 [μος ἀσεβείας γενηθ ὶς] ἐμίανε γῆν θεοῦ, πολεμίωι πυρὶ
[φλεγέσθω· ὅσοις δὲ κα]θαρὸς μὲν νοῦς ἀδίκου ζωῆς, ἐπιθυ-
[μητὴς δὲ ὁσίων ἔργων], θαρροῦντες μὲν εἰς θεῶν ἀπο-
[βλεπέτωσαν ὄψεις, ἱλ]αροῖς δὲ μακάρων ἴχνεσιν ἐπι-
SyR 14 192 [βαινέτωσαν, εὐδαίμο]σιν δὲ ἀτραποῖς ἐξ ἡμετέρας

[τιμῆς βίον ἀγαθὸν εἰς] ἐλπίδας ὁδηγείτωσαν ἰδίας·
[οὗτοί τε πάντες ἀφ' ὑ]ψηλοῦ φρονήματος πλησίον
[ὁρῶντες Διὸς μέγαν] οὐράνιον οἶκον ἐγγὺς
SyR 18 196 [ὀφθαλμοῖς ὠσίν τε θ]εῶν εὐχὰς δικαίας καὶ θυσί-
[ας ἐπιτελείτωσαν ὁ]σίας, ἡμέτερόν τε κόσμον
[ἀναθημάτων καὶ κλέ]ος αἰῶνος ὑμνοῦντες καὶ γε-
[ραίροντες ἀπαρχαῖς] πρεπούσαις ἐπήκοον ἁγίοις
SyR 22 200 [εὐχαῖς εὐμενῆ τε σ]υναγωνιστὴν ἀγαθῶν ἔργων
[ἑαυτοῖς Ὠρομάσδην ἐ]χέτωσαν Δία, πρὸς ἐκείνωι τε
[παραστάτιν Ἥραν Τελε]ίαν, ἔτι δὲ Ἀρτάγνην Ἡρακλέα
[καὶ Μίθρην Ἀπόλλω καὶ] Ἥλιον Ἑρμῆ τε πολυφωνότατ[ον]
SyR 26 204 [θεῶν, πάντας τε] δαιμόνων εὐμενῶν χαρα-
[κτῆρας ἀψευδεῖς προφ]ήτας εὐτυχοῦς βίου καὶ συν-
[αγωνιστὰς τόλμης ἀγαθ]ῆς διὰ παντὸς εὑρισκέτωσαν

The source inscriptions are indicated in the left margins by their sigla; the position of the Ancoz fragments is indicated in the right margin ‖ orthographical peculiarities and errors in the source inscriptions are normalized (partially indicated by curved brackets), P. ‖ the quality of the editions of the source inscriptions varies: for LL. 1-37 the text, based on BEc (with D and Sx as partial parallels; see our lemmata nos. 1766 and 1768) is certain; inscription As (edition of Walmann) has various errors: see G.Petzl, *Gnomon* 48 (1976) 373; anticipating a re-examination of the stone, the present text should be considered with reservation; LL.78-85 (with fragment ANc) and some other places of As have been revised on the basis of squeezes and photographs by C.Crowther, M.Facella, M.Pavlovic and G.Petzl; details will be given in a separate publication. The lacunas between the temenos stelai known so far are restored on the basis of (N) and (A); however, it may be assumed that the text of the latter occasionally deviated from that on the temenos stelai (e.g. the words before διαμονῆς (L. 59) on As are not fully equal to those on N given on the present text, C.Crowther apud P.), P. ‖ 108. based on a revision of Sz 7 by C.Crowther ‖ 114. {τα]ῖς δι[ακο]νίαις, BEd (the version incorporated into the composite text); [ταῖς τ]ε διακονίαις τῶν, ANd; the new fragment shows that the old restoration of Sz 12/13 ταῖς [δὲ θ]εραπείαις τῶν [λειτουργιῶν τε καὶ] τῶν συνόδων is erroneous; e.g. τῶν [ἑορτῶν ταῖς τε διακονίαις] τῶν συνόδων, M.Facella apud P. ‖ 140. the fragment ANf can be assigned either to LL. 140/142 or to LL. 167/169, P. ‖ 167. see above ad L. 140.

1764. Çaputlu Agaç Küllük. Temenos inscription of Antiochos I (Cb), 66-64 B.C. H.Waldmann, *Die kommagenischen Kultreformen* -- (cf. our lemma no. 1762 sub A) 46/47; corrected on the basis of SO LL. 30-33 (see our lemma no. 1776) by id., *Der kommagenische Mazdaismus* (Tübingen 1991) 198 no. 5. Republished by C.Crowther - M.Facella, *art.cit.* (cf. our lemma no. 1769) 76/77 no. 5, on the basis of the photograph in Waldmann (1973); the stone, reportedly in Gaziantep Museum, was not found there in 2002.

[συναύξουσιν αὐτοῖς τῶν τε θεῶν καὶ τὰς ἐμὰς τιμὰς καὶ]
[τὸν πρέποντα σεβασμὸν ἀπομερίζουσιν εὐμενεῖς] εἴη[σαν]
[οἱ θεοὶ καὶ παρ' ὅλον αὐτοῖς τὸν χρόνο]ν τὰ πα[ρ]ὰ τούτω[ν]

[ἀπαντάσθω ἀγαθά· οἳ δ' ἂν παραγενό]μενοι εἰς τοῦτο τὸ ἱ[ε]-
[ρόν, ὁμοίως δὲ καὶ εἰς τὰ λοιπὰ ἱερὰ ἐν τοῖς τῆ]ς βασιλείας τόποις,
[ἐν οἷς συνκαθίδρυνται τοῖς θεοῖς καὶ αἱ ἐμαὶ εἰκό]νες μὴ τὸν πρέπ[ον]-
[τα σεβασμὸν ἀπομερίσωσιν, ἀλλ' ἐκ τῶν ἐ]ναντίων βλάψω-
[σίν τι ἢ λυμήνωνται τὰ ἱερὰ ἢ τὰς ἐ]μὰς εἰκόνας, συμβ[αί]-
[νοι αὐτοῖς τὰ ἐναντία τούτων καὶ ἀπ]αν[τ]άσθω αὐτοῖς
[ἃ τοῖς ἀσεβοῦσι περὶ τοὺς θεοὺς γίνεται]

2. [εὐ]μενεῖς εἴη[σαν], W. || 3. τὰ παρὰ τούτων, W. || 4. [ἀπαντάσθω· οἱ δ' ἂν παραγενό]μενοι, W., corrected by id. (1991) to [ἀπαντάσθω ἀγαθά. οἳ δ' ἂν παραγενό]μενοι || 5. [ὁμοίως δὲ καὶ εἰς τὰ λοιπὰ ἱερὰ τοῖς τῆ]ς βασιλείας τόποις, W. || 6. [καλαὶ εἰκό]νες, W., corrected by id. (1991) to [καὶ αἱ ἐμαὶ εἰκ]όνες || 7. συμβαίν[οι], W. || 9. [καὶ] γ[ι]νέσθω αὐτοῖς, W.; the photograph in W. (1973) seems to show on the lower edge of the stone the upper part of alpha and nu, followed after a space of one letter by the apex of a triangular letter and the upper half of sigma before theta, and omega; ἀπαντάσθω, repeated from L. 3, is a simple *variatio* for γινέσθω, C.-F.

1765. Doliche. History in the Hellenistic/Roman Imperial period. E.Winter, in *AMS* 50 (2003) 51-67 (maps), traces the interaction of political and religious history. In the late Hellenistic period Antiochos I erected a cult inscription in the sanctuary of Zeus Dolichaios (D; see our lemma no. 1766 (for the siglum D and the siglum N below see our lemma no. 1762)). W. argues (56-58) that Antiochos did not aim at suppressing traditional indigenous cults. This is evident from some passages of the cult inscription from Nemrud Dag (N LL. 24ff., 75ff., and 223ff.) and from his choice of placing D on Düluk Baba Tepesi, the site of the sanctuary of Zeus Dolichenos. The cult of this deity, the interpretatio graeca of Hittite and Syrian predecessors, developed into that of the Romanized Iupiter Dolichenus, which in its military character and diffusion to the west showed successful adaptation to the new political circumstances. W. discusses some inscribed documents, notably a seal (see our lemma no. 1767) and, on 62, the bronze tablet *SEG* XXX 1660 (XLI 1502; ph.), which he dates to the 2nd rather than 1st cent. A.D. (*CCID* (cf. *SEG* XXXIV 1730) no. 5; S.de Bellis, in G.M.Bellelli - U.Bianchi, edd., *Orientalia Sacra Urbis Romae. Dolichena et Heliopolitana*, Rome 1997, 461 note 33; E.Sanzi, in D.Pezzoli-Olgiati, F.Stolz, edd., *Cartografia religiosa*, Bern 2000, 170; 2nd/3rd cent. A.D., *SEG*, following ed.pr. H.-J.Kellner); the relief shows Iupiter Dolichenus and the 'god of Soumanas', both in archaizing Oriental guise, in a dexiosis scene characteristic of Kommagenian tradition.

See also E.Winter in A.Schütte-Maischatz, E.Winter, *Doliche - Eine kommagenische Stadt und ihre Götter. Mithras und Iupiter Dolichenus* (*AMS* 52; Bonn 2004) 53-78, especially 61-65 (cult inscription of Antiochos), 67/68 (the seal mentioned above; ph.), 71/72 (*CCID* no. 5; ph.), and 72 (*CCID* no. 9; ph.). S.-M., *ibid.* 96, presents a series of Greek letters found on a wall of Mithraeum 2: Α Β Γ Δ Ι Ε Σ Σ (?) (undated; ph.); an example of the so-called 'ABC-Denkmäler' often found in connection with the cult of Iupiter Dolichenus (cf. *CCID* nos. 218, 227, 426, 443, and 465ff.). For a review of this monograph see J.-B.Yon, *Topoi* 14 (2006) [2007] 683-689.

1766. Doliche (area of: Düluk Baba Tepesi). Temenos inscription of Antiochos I (D), 38 (or earlier?) - 31 B.C. *SEG* XXXII 1385; H.Waldmann, *Der kommagenische Mazdaismus* (Tübingen 1991) 198/199 no. 6. Republished by C.Crowther - M.Facella, *art.cit.* (cf. our lemma no. 1769) 71 no. 2.

[Βασιλεὺς μ]έγας Ἀντίοχο[ς Θεὸς]
[Δίκαιος Ἐπιφαν]ὴς Φιλορώμαι[ος καὶ]
[Φιλέλλην, ὁ ἐκ βασι]λέως Μιθραδά[του Καλ]-
[λινίκου καὶ βασιλ]ίσσης Λαοδίκ[ης Θεᾶς]
[Φιλαδέλφου τῆς ἐκ β]ασιλέως Ἀντι[όχου]
[Ἐπιφανοῦς Φιλομήτορο]ς Καλ(λ)ινίκου, τ[οῦτον]
[τύπον ἰδίας γνώμης ν]όμον τε κοινῆ[ς]
[εὐσεβείας εἰς χρόνον ἅ]παντα προνοίαι
[δαιμόνων στήλαις ἐνεχάραξεν] ἱεραῖς· ἐγὼ
[πάντων ἀγαθῶν οὐ μόνον κτῆσιν βεβαιοτάτην]
[ἀλλὰ καὶ ἀπόλαυσιν ἡδίστην ἀνθρώποις ἐνόμισα]
[τὴν εὐσέβειαν κτλ.]

The new restorations are ascertained by the parallel text of BEc (LL. 1-7; see our lemma no. 1769) || 6. ΚΑΛΙΝΙ-ΚΟΥ, lapis || 6-8. τ[οῦτο | σεμνῆς κήρυγμα γνώμης] νόμον τε κοινῆ[ς | εὐσεβείας παραθέμενος], *SEG*, on the basis of Waldmann's re-edition of Sx (see our lemma no. 1768) || 9. [ἐν στήλαις ἐχάραξεν] ἱεραῖς, *SEG*.

1767. Doliche. Sealings, Hellenistic-Roman Imperial period. *SEG* XXXII 1384; XXXIX 1586; XLII 1320. E.Winter, *art.cit.* (cf. our lemma no. 1765), on 55/56 presents a brief survey of old and recent (yet unpublished) finds of sealings found in the area of Gaziantep and hence probably coming from Doliche. The archive and the sanctuary of Zeus Dolichaios where it was presumably stored may have enjoyed a 'Bedeutungsaufschwung' (56) in the period of Kommagene's transition from the Seleukid empire into an independent kingdom under Ptolemaios (175-164 B.C.; kingdom established in 163 B.C.). On 59-62 W. discusses several sealings and their iconography oscillating between Kommagenian tradition and Romanization (anepigraphic for the greater part; Iupiter Dolichenus and the dexiosis motif) and notably the sealing inscribed Δολιχαίων, ἔτους δ' (ph.; *IGLS* 189; 1959; 2462; *CCID* (cf. *SEG* XXXIV 1730) no. 12; cf. also all references to *SEG* above). Following P.Weiß (*art.cit.* in *SEG* XLII 1320, 176/177 with note 14), W. argues that the fourth year is most likely that of Augustus: 27 B.C. Alternatively, the sealing may commemorate the incorporation of Kommagene into the province of Syria in the 4th year of Tiberius: 17 A.D. See also our lemma no. 1765.

1768. Samosata. Temenos inscription of king Antiochos I (Sx), 38 (or earlier?) - 31 B.C. V.W.Yorke, *JHS* 18 (1898); *GIBM* 1048 a (*OGIS* 404; *IGLS* 52); J.Keil in *Serta Hoffilleriana* (Zagreb 1940) 129-134; H.Waldmann, *Die kommagenischen Kultreformen* -- (cf.

our lemma no. 1762 sub A) 16-27; cf. A.Wilhelm, *WS* 47 (1929) 127-130; H.Dörrie, *Der Königskult des Antiochos von Kommagene im Lichte neuer Inschriften-Funde* (Göttingen 1964) 129/130; G.Petzl, *Gnomon* 48 (1976) 371/372. Republished by C.Crowther - M.Facella, *art.cit.* (cf. our lemma no. 1769) 68-71 no. 1 (ph.), on the basis of re-examination of the stone, photographs and squeezes.

Βασιλεὺς [μέγας Ἀντίοχος]
[Θε]ὸς Δίκαιος Ἐπιφανὴς [Φιλορώμαιος καὶ]
Φιλέλλην, ὁ ἐκ βασιλέω[ς Μιθραδάτου Καλ]-
[λι]νίκου καὶ βασιλίσσης Λ[αοδίκης Θεᾶς Φιλα]-
[δέ]λφου, τῆς ἐκ βασιλέως Ἀντ[ιόχου Ἐπιφανοῦς Φι]-
[λ]ομήτορος Καλ(λ)ινίκου, v τοῦτ[ον τύπον ἰδίας γνώ]-
μης νόμον τε κοινῆς εὐσεβ[είας εἰς χρόνον]
ἅπαντα προνοίαι δαιμόνω[ν στήλαις ἐνεχάρα]-
ξεν ἱεραῖς· ἐγὼ πάντων ἀγα[θῶν οὐ μόνον κτῆ]-
σιν βεβαιοτάτην ἀλλὰ κ[αὶ ἀπόλαυσιν ἡδίστην]
ἀνθρώποις ἐνόμισα τὴ[ν εὐσέβειαν, τὴν αὐτὴν]
τε κρίσιν καὶ δυνάμεως ε[ὐτυχοῦς καὶ χρήσεως μα]-
καριστῆς αἰτίαν ἔσχον, πα[ρ' ὅλον τε τὸν βίον ὤ]-
φθην ἅπασι βασιλείας ἐμ[ῆς καὶ φύλακα πιστοτά]-
την καὶ τέρψιν ἀμείμητον [ἡγούμενος τὴν ὁσιό]-
τητα· v δι' ἃ καὶ κινδύνους με[γάλους παραδόξως]
διέφυγον καὶ πράξεων δυσε[λπίστων εὐμηχάνως]
ἐπεκράτησα καὶ βίου πολυετο[ῦς μακαριστῶς ἐπλη]-
ρώθην· v ἐγὼ πατρώιαν βασιλε[ίαν παραλαβὼν εὐθέως]
Διός τε Ὠρομάσδου καὶ Ἀπόλλ[ωνος Μίθρου Ἡλίου Ἐρ]-
μοῦ καὶ Ἀρτάγνου Ἡρακλέους [Ἄρεως τοῦτο νέον τέ]-
μενος παλαιᾶς δυνάμεως [ἔκτισα καὶ τύχης ἐ]-
μῆς ἡλικιῶτιν θεῶν μεγάλω[ν τιμὴν ἐποιησάμην],
ἐν ἱερᾶι τε λιθείαι μιᾶς περιο[χῆς ἀγάλμασι δαιμο]-
νίοις χαρακτῆρα μορφῆς ἐμῆς [δεχόμενον θεῶν εὐμε]-
νεῖς δεξιὰς παρέστησα, με[ίμημα δίκαιον φυλάσ]-
σων ἀθανάτου φροντίδος [ἣ πολλάκις ἐμοὶ χεῖ]-
[ρ]ας οὐ[ρανί]ους εἰς β[οη]θεία[ν ἀγώνων ἐξέτειναν]

As in the earlier editions, the restoration of LL. 1-6 and 9-19 are based on (N) LL. 1-7 and 10-24, respectively; that of LL. 6/7 and 21-28, problematic in earlier editions, is now ascertained by the parallel text of BEc (LL. 7/8 and 19-26, respectively; see our lemma no. 1769) || 1–2. Βασ[ιλεὺς μέγας Ἀντίοχος θε]|ὸς Δίκαιος Ἐπιφανή[ς], Y.; Βασιλεὺς [μέγας Ἀντίοχος | θε]ὸς Δίκαιος Ἐπιφανή[ς], *GIBM* || 3. ὁ ἐκ βασιλέ[ως], Y. || 3-4. [κα|λι]νίκου, Y.; [Κα|λι]νίκου, *GIBM*, followed by Wilh.; [Καλ|λι]νίκου, *OGIS* || 5. βασιλέως Ἀντ[ιόχου θεοῦ], Y.; corrected to βασιλέως Ἀντ[ιόχου Ἐπιφανοῦς] by K. || 6. ΚΑΛΙΝΙΚΟΥ, lapis || 6-9. τοῦτ[ο εὐσεβείᾳ γνώμης | ἐ]μῆς νόμον τε κοινῆς εὐσε[βείας σεβόμενος τ]|ὰ πάντα προνοίαι δαιμόνω[ν λιθείαις ἀπέδει]|ξ' ἐπ' ἱεραῖς, Y., followed by *OGIS*; τοῦτ[ο, χάριτι γνώ]|μης νόμον τε κοινῆς εὐσε[βείας σεβόμενος, τ]|ὰ πάντα προνοίαι δαιμόνων [λιθείαις ἀπέδει]|ξ' ἐν ἱεραῖς, *GIBM*, followed by *IGLS*; τοῦτο[ν ἰδίας γνώ]μης νόμον τε κοινῆς εὐσεβ[είας εἰς χρόνον] | ἅπαντα προνοίαι δαιμόνων [ἐν στήλαις ἐχαρα]|ξεν (less probably: [στήλαις ἐνεχάρα]|ξεν) ἱεραῖς, Wilh.; τοῦτ[ο ἰδίας χάριτι γνώ]|μης νόμον τε κοινῆς εὐσεβ[είας φυλάσσων] | ἅπαντα προνοίαι δαιμόνω[ν ἐν στήλαις ἐχάρα]|ξεν ἱεραῖς, K.; τοῦτ[ο κήρυγμα ἰδίας γνώ]|μης νόμον τε κοινῆς εὐσεβ[είας πιστὸν θερ]|άποντα προνοίαι δαιμόνω[ν ἐν στήλαις ἐχάρα]|ξεν ἱεραῖς, D.; τοῦτ[ο σεμνῆς κήρυγμα γνώ]|μης νόμον τε κοινῆς εὐσεβ[είας παραθέμενος] | ἅπαντα προνοίαι δαιμόνω[ν ἐν στήλαις ἐχάρα]ξεν ἱεραῖς, Wald. || 19-27. πατρῴαν βασιλε[ίαν παραλαβὼν ἀπὸ] || Διός τε Ὠρομάσδου καὶ Ἀπόλλ[ωνος Μίθρου Ἡλίου Ἐρ]|μοῦ καὶ Ἀρτάγνου Ἡρακλέους [Ἄρεως, καὶ ποιησά]|μενος παλαιᾶς δυνάμεως [καὶ τύχης νέας τῆς ἐ]|μῆς ἡλικιῶτιν θεῶν μεγάλω[ν τὴν ἀρχαίαν τιμὴν] | ἐν ἱερᾶι τε λιθείαι μιᾶς περιό[δου δαίμοσιν οὐρα]|νίοις χαρακτῆρα μορφῆς ἐμῆς [ἐπηκόοις σύνθρονο]|ν εἰς δεξιὰς παρέστησα, με[ίμημα δίκαιον φυλάσ]|σων ἀθανάτου φροντίδος, Y., followed by *GIBM*; *OGIS*, followed by *IGLS*, preferred [παρά] to [ἀπό] in L. 19; in L. 24, Y. noted D.G. Hogarth's alternative suggestion περιο[χῆς] for G.F.Hill's περιό[δου]; *GIBM* preferred Hill's restoration || 19-23. πατρῴαν βασιλε[ίαν παραλαβὼν ἱερὰς] || Διός τε Ὠρομάσδου καὶ Ἀπόλλ[ωνος Μί]θρου Ἡλίου Ἐρ]|μοῦ καὶ Ἀρτάγνου Ἡρακλέους [Ἄρεως ἰκόνας ἱδρυσά]|μενος, παλαιᾶς δυνάμεως [καὶ νέας τύχης τῆς ἐ]|μῆς ἡλικιῶτιν θεῶν μεγάλω[ν τιμὴν ἐποιησάμην], K.; πατρῴαν βασιλε[ίαν παραλαβὼν ἀνέθηκα] || Διός τε Ὠρομάσδου καὶ Ἀπόλλ[ωνος Μίθρου Ἡλίου Ἐρ]|μοῦ καὶ Ἀρτάγνου Ἡρακλέους [Ἄρεως θείους τύπους ἡγού]|μενος παλαιᾶς δυνάμεως [ἡμῶν καὶ βασιλικῆς ῥώ]|μης ἡλικιῶτιν θεῶν μεγάλω[ν ἀρχαίαν τιμήν], D.; πατρῴαν βασιλε[ίαν παραλαβὼν καὶ] || Διός τε Ὠρομάσδου καὶ Ἀπόλλ[ωνος Μίθρου Ἡλίου Ἐρ]|μοῦ καὶ Ἀρτάγνου Ἡρακλέους [Ἄρεως τύπους ἱδρυσά]μενος, παλαιᾶς δυνάμεως [αὐτῶν ἰκόνας, νέας τύχης ἐ]|μῆς ἡλικιῶτιν θεῶν μεγάλω[ν τιμὴν ἐποιησάμην], Wald. || 24-26. ἐν ἱερᾶι τε λιθείαι μιᾶς περιό[δου δαίμοσιν ἐπουρα]|νίοις χαρακτῆρα μορφῆς ἐμῆς [σύνθρονον εἰς εὐμε]νεῖς δεξιὰς παρέστησα, K.; ἐν ἱερᾶι τε λιθείαι μιᾶς περιό[δου δαίμοσιν ἐπουρα]|νίοις χαρακτῆρα μορφῆς ἐμῆς [ἀναληφθέντα εἰς εὐμε]νεῖς δεξιὰς παρέστησα, D.; ἐν ἱερᾶι τε λιθείαι μιᾶς περιό[δου δαίμοσιν ἐπουρα]|νίοις χαρακτῆρα μορφῆς ἐμῆς [συγγενῆ εἰς εὐμε]νεῖς δεξιὰς παρέστησα, Wald; ἐν ἱερᾶι τε λιθείαι μιᾶς περιό[δου δαίμοσιν (ἐπ)ουρα]|νίοις χαρακτῆρα μορφῆς ἐμῆς [λαμβάνοντα εὐμε]νεῖς δεξιὰς παρέστησα, P. || 26. (ἐκ) δεξιᾶς (?), *GIBM*, for Y.'s εἰς δεξιάς || 27-28. [---] | ἀγώ[νων (?) --], *GIBM*; [ἣ πολλάκις ἐμοὶ βοηθὸς] | ἀγώ[νων στ]υγερῶ[ν ἐ]ω[ρ]ᾶ[το - - -], K., following the letter traces recorded in Marshall's transcript (*GIBM*) of L. 28; [ἣ πολλάκις ἐμοὶ βοηθὸς] | ἀγώνω[ν στ]υγερῶ[ν ἐ]ω[ρ]ᾶ[το ---], Wald.

1769. Seleukeia-on-the-Euphrates/Zeugma. Temenos inscription of king Antiochos I (BEc), 38 (or earlier?) - 31 B.C. Black basalt stele; inscription on one side, relief representing the dexiosis of Antiochos I and Apollo on the other (essentially the same as the dexiosis on SO and Sx); found during rescue excavations in 2000 in the fill between terrace walls to the east of a building (portico or temple) in the zone now flooded by the lake created by the Birecik dam; now in the Gaziantep Museum. Edd.pr. C.Crowther - M.Facella in *AMS* 49 (2003) 41-53 (ph.; translation; ample commentary); for a more concise preliminary version of this text and those in our lemmata nos. 1770/1771 see C.Crowther in R.Early et alii (edd.), *Zeugma: Interim Reports* (*JRA* Suppl. 51; Portsmouth, RI 2003) 57-67 (ph.); we refer to C.-F.'s latest edition (*AMS* 49) which supersedes that of the *Interim Reports*. The text was engraved over an erased document: see our lemma no. 1771. For the date see below, app.cr. ad L. 13.

[vacat Βασιλεὺς μέγας Ἀντίοχος]
[vacat Θεὸς Δίκαιος Ἐπιφανὴς Φιλορώμαιος]
[vacat καὶ Φιλέλλην, ὁ ἐκ βασιλέως Μιθραδάτου]
[vacat Καλλινίκ]ου καὶ β[ασιλίσσης Λαοδίκης]
vacat Θεᾶς Φιλαδέλφο[υ τῆς ἐκ βασιλέως Ἀντι]-
όχου Ἐπιφανοῦς Φιλομ̣ή̣τ̣[ορο]ς Κ̣αλλ̣[ινί]κ̣ο̣υ̣
τοῦτον τύπον ἰδίας γνώμης νόμον τε κοινῆς εὐσε-
βείας εἰς χρόνον ἅπαντα προνοίαι δαιμόνων στήλαις
ἐνεχάραξεν ἱεραῖς· ἐγὼ πάντων ἀγαθῶν οὐ μόνον κτῆ-
σιν βεβαιοτάτην ἀλλὰ καὶ ἀπόλαυσιν ἡδίστην ἀν{ι}θρώποις
ἐνόμισα τὴν εὐσέβειαν, v τὴν αὐτήν τε κρίσιν καὶ δυνά- vv
μεως εὐτυχοῦς καὶ χρήσεως μακαριστῆς αἰτίαν ἔσχον,
παρ' ὅλον τε τὸν βίον ὤφθην ἅπασιν βασιλείας ἐμῆς καὶ φυ- vv
λακα πιστοτάτην καὶ τέρψιν ἀμιμήτον ἡγούμενος τὴν v
ὁσιότητα· δι' ἃ καὶ κινδύνους μεγάλους παραδόξως διέφυ-
γον καὶ πράξεων δυσελπίστων εὐμηχ̣άνως ἐπεκράτησα v
καὶ βίου πολυετοῦς μ̣ακαριστῶς ἐπληρώθην· ἐγὼ πατρῴαν
βασιλείαν παραλαβὼν εὐθέως Διός τε Ὠρομάσδου καὶ Ἀπόλ-
λωνος Μίθρου Ἡλίου Ἑρμοῦ καὶ Ἀρτάγνου Ἡρακλέους Ἄρεως
τοῦτο νέ(ο)ν τέμενος παλαιᾶς δυνάμεως ἔκτισα v καὶ τυ- v
χης ἐμῆς ἡλικιῶτιν θεῶν μεγάλων τιμὴν ἐποιησάμην, ἐ̣ν̣
ἱερᾶι τε λιθείαι μιᾶς περιοχῆς ἀγάλμασι δαιμονίοις χα-
ρακτῆρα μορφῆς ἐμῆς δεχόμενον θεῶν εὐμενεῖς δε-
ξιὰς παρέστησα, v μίμημα δίκαιον φυλάσσων ἀθανάτου
φροντίδος ἣ πολλάκις ἐμοὶ χεῖρας οὐρανίους εἰς βοηθε[ί]-
α̣ν ἀγώνων ἐξέτειναν· v χώραν τε ἱκανὴν καὶ προσό- vv
δους ἐξ αὐτῆς ἀκινήτους εἰς θυσιῶν πολυτέλειαν ἀ-
πένειμα θεραπείαν τε ἀνέγλειπτον καὶ ἱερεῖς ἐπι-
λέξας σὺμ πρεπούσαις ἐσθῆσιν Περσικῶι γένει vacat
κατέστησα, κόσμον τε καὶ λειτουργίαν πᾶσαν v
ἀξίως τύχης ἐμῆς καὶ δαιμόνων ὑπεροχῆς ἀνέ- vv
θηκα, περὶ δὲ ἱ(ε)ρουργιῶν ἀϊδίων διάταξιν πρέπου-
σαν ἐποιησάμην, ὅπως σὺν αἷς ἀρχαῖος καὶ κοι-
νὸς νόμος ἔταξεν θυσίαις καὶ νέας ἑορτὰς
εἴς τε θεῶν σεβασμὸν καὶ ἡμετέρας τι- vv
μὰς ἅπαντες οἱ κατ' ἐμὴν βασιλείαν ἐπιτε-
λῶσ̣ι· v σώματος μὲν γὰρ ἐμοῦ γενέθλιον
[Αὐδναίου ἑκκαιδεκάτην, διαδήματος δὲ]
[Λώου δεκάτην ἀφιέρωσα μεγάλων δαιμόνων]
[ἐπιφανείαις, αἵτινες ἐμοὶ καθηγεμόνες]
[εὐτυχοῦς ἀρχῆς καὶ βασιλείαι πάσηι κοι]-
[νῶν ἀγαθῶν αἰτίαι κατέστησαν κτλ.]

1-6. Restored on the basis of Sx LL. 1-6, D LL. 1-6, and N LL. 1-7; the new text BEc corresponds exactly to Sx and D, allowing the revision of current restorations of the latter two texts (see our lemmata nos. 1768 and 1766, respectively); BEc continues beyond Sx for a further 11 lines, which correspond exactly with N LL. 67-83, edd.pr. || 7-8. τύπος: sculptured relief; Antiochos appears to distinguish between the physical representation on the stele of his ἴδια γνώμη, his personal conception of his relationship to the gods (the dexiosis scene) and the text which records a ἱερὸς νόμος prescribing the forms in which piety is to be expressed by the population of the kingdom (the fragment in our lemma no. 1770 probably represents part of the nomos, not preserved on the BEc stele); inscription and relief are from the beginning considered as a unity, edd.pr. || 9-11. Antiochos' insistence on εὐσέβεια (cf. also ὁσιότης in L.15) finds an earlier parallel in the opening of the Edict of Asoka (*SEG* XX 326; LII 1521*), which stresses the king's role in advocating εὐσέβεια (Dharma) in the context of his attempts to promote Buddhism throughout his empire, edd.pr. || 10. the intrusive iota may be a survival of the underlying text (BEc; see our lemma no. 1771), edd.pr. || 13. this and the followings lines (cf. L. 17) indicate that Antiochos was a mature man when the text was conceived. His date of birth and the length of his reign cannot be fixed with precision. Plutarch (*Ant.* 61.1) mentions his son Mithradates among the βασιλεῖς ὑπήκοοι who supported Marcus Antonius at Actium; 31 B.C. is therefore terminus ante quem for the end of Antiochos' reign. The 'great perils' and 'desperate situations' (LL. 15-17) may refer to the period prior to the re-organization of the Near East by Pompey in 64 B.C., when Antiochos was confirmed as king of Kommagene and seems to have obtained [redacted] a gift the city of Seleukeia-on-the-Euphrates/Zeugma (App., *Mithr.* 2.49). Though Antiochos sent troops to fight on Pompey's side at Pharsalos (48 B.C.), Caesar evidently allowed the government to remain in Antiochos' hands, since he was still reigning over the country in 39 B.C. (Dio Cassius 48.41.5); in these years the king had to face the most challenging threats to his rule: a Roman army marched on Samosata (*ibid.* 49.20.3-5), but Antiochos managed [redacted] preserve his rule. If the κίνδυνοι μεγάλοι and πράξεις δυσέλπιστοι to which Antiochus refers include this confrontation with Antonius, the text of BEc (as well as of N which repeats the same claims) should be dated after 38 B.C., that is in the final years of Antiochos' reign. Such a late dating would be in harmony with Antiochos' words, which represent the text not only as a sacred law, but also as a summation of the king's long life, edd.pr. || 18-19. the gods to whom the sanctuary was dedicated, Zeus Oromasdes, Apollo Mithras Helios Hermes and Artagnes Herakles Ares, are three of the main deities composing Antiochos' pantheon; the inscriptions and the sculptures of Nemrud Dag also honor the goddess Kommagene and Antiochos himself. The names of the gods declare the double origin, Iranian and Greek, of this pantheon. This syncretism expresses itself in the field of iconography, especially in the colossi on the terrace of Nemrud Dag, which speak to people both of Greek and Iranian culture; in contrast, the depiction of the gods at Zeugma, Samosata and other temenos sites seems largely Greek in form and inspiration, edd.pr. || 20. ΝΕΩΝ, lapis; τοῦτο νέ(ο)ν τέμενος: this confirms the early establishment by Antiochos of a sanctuary at Zeugma. The temenos was established after 64 B.C. (see above ad L. 13) and consequently the text was inscribed after this date. That the king 'established this new sanctuary immediately' after he had succeeded to his ancestral kingdom (LL. 17-20) does not quite fit the real course of events: these lines were probably originally conceived for a different situation, most likely that at Samosata (Sx LL. 19–22), and were carried over unchanged to the Zeugma text (and presumably also to the corresponding section of the parallel text from Doliche), edd.pr. || 20-21. the supplements offered for this clause in Sx (see our lemma no. 1768) were based on the parallel clause in N (LL. 59-63). The Zeugma inscription supplies a different completion for Sx LL. 22/23, edd.pr. || 21-22. ἐ̣ν̣ ἱερᾶι τε λιθείαι μιᾶς περιοχῆς: see G.Petzl, *art.cit.* (cf. our lemma no. 1762). Antiochos distinguishes the representation of his own form receiving the right hands of the gods on the relief stelai which he added to the temenos, and of which the Zeugma stele is one example, from previous εἰκόνες both of himself and of the gods, such as those referred to in the SO, AD, and Cb texts, by

emphasizing that a single stone encompassed both the king's form and that of the god, edd.pr. || 22-23. reading due to G.Petzl || 22-24 χαρακτῆρα μορφῆς ἐμῆς δεχόμενον θεῶν εὐμενεῖς δεξιάς: the reliefs with which Antiochos elaborated the sanctuary depict the king 'receiving the benevolent right hands of the gods'. In the classical period, scenes which depict a handshake between two persons are quite frequent on Greek vases and funerary reliefs (mainly from Attica). In Antiochos' dexioseis the encounter instead is between the king and a god, and the scene, therefore, does not represent a leave-taking, edd.pr., with further comment on the significance of the dexiosis || 23–25 from this clause onwards BEc (and, we presume, Sx and D) follows the Nemrud Dag text verbatim, edd.pr. || 24-25. the dexiosis is described by Antiochus as preserving a proper representation of the concern with which the gods extended their hands to help him in his struggles. There is an interesting interplay here between text and iconography since the phrase used in the text to describe the gods' support for Antiochos (χεῖρας ... ἐξέτειναν) can also refer to the action of extending hands in greeting. See the discussion by G. Petzl, *art.cit.* (cf. our lemma no. 1762) || 32. ΙΡΟΥ, lapis || 35-39. restored on the basis of N LL. 83-88 || the text was evidently continued on other stelai or available writing surfaces; BEd (see our lemma no. 1769) probably belongs to this continuation. The close correspondences between the two new inscriptions from Zeugma and Sx and Sz from the area of Samosata suggest that both pairs of inscriptions belong to copies of the same long document, BEc and Sx preserving its beginning, BEd and Sz a section towards the middle, separated from the first by at least one text column. A further stele/column would have been required to complete each document. BEc and BEd (common lettering) probably belonged to a single temenos assemblage; the same applies to Sx and Sz. BEc follows Sx and Sz in being inscribed on a basalt stele, but the use of a limestone block for BEd belongs to a different pattern; when the stele originally bearing BEe (our lemma no. 1771) was re-used to inscribe the longer document BEc, the continuation of the text had to be carried over on to other available surfaes, edd.pr.

1770. Seleukeia-on-the-Euphrates/Zeugma. Temenos inscription of king Antiochos I (BEd), 38 (or earlier?) - 31 B.C. Top fragment of a yellowish-white limestone block; found re-used in a Byzantine wall ca. 300 m east of the inscription presented in our lemma no. 1769. Edd.pr. C.Crowther - M.Facella in *AMS* 49 (2003) 53-55 (ph.; translation; commentary).

τὸν αὐτὸν ἐξαιρού̣[μενος, τὰ λοιπὰ δὲ ἀπὸ τῶν ἱερῶν τοῖς παρατυγχά]-
νουσι διαν̣έμων εἰς ἀν̣[υπεύθυνον εὐωχίαν, οἱ δὲ καθωσιωμένοι ὑπ' ἐ]-
μοῦ ἱερόδουλοι καὶ το[ύτων παῖδες ἔγγονοί τε πάντες ἀπαρενόχλητοι]
μὲν τῶν ἄλλων ἀπάν[των ἀφείσθωσαν, ταῖς δὲ θεραπείαις τῶν ἑορτῶν (?)]
[κ]α̣ὶ̣ τ[α]ῖ̣ς δ̣ι̣[ακονίαι]ς τ̣[ῶν συνόδων προσκαρτερείτωσαν]

Restored on the basis of Sz LL. 8-14; however, the current restoration of Sz LL. 13/14 is incompatible with the letter traces in L. 5 of our fragment; a secure reconstruction is possible on the basis of ANd (see our lemma no. 1763 LL. 113/114); the same supplement can also be applied to Sz LL. 13/14 (*IGLS* 51; *SEG* XII 554), edd.pr. || for the relationship between BEd and BEc see our lemma no. 1769 app.cr. in fine || the fragment opens in mid-sentence at the head of a text column; the preceding lines can equally be supplemented from Sz (LL. 1-7); Sz corresponds (for long stretches verbatim) to the nomos section of the cult inscription from Arsameia-on-the-Nymphaios (Sz LL. 1-5 and 14-47 = A LL. 134-141 and 151-196, respectively); the texts of the other nomoi continue with sections concerning the hierodouloi charged with celebrations; Sz, however, interposes provisions for the monthly celebration of Antiochos' assumption of the diadem and perhaps also of his birthday (Sz LL. 5-

10); the opening clause of BEd belongs to this context (on 55 note 47, C.-F. provide the following restoration for Sz LL. 7-9: τήν τε ἐσθῆτα παράπ̣[αν | ἀναλ]α̣μ̣β̣ά[ν]ων Περσι[κὴν] καὶ γέρατα κατὰ νόμον τὸν αὐτὸν ἐ[ξ]αι]ρούμενος; τήν τε ἐσθῆτα παρα|[λ]α̣μ̣β̣ά[ν]ων κτλ., *SEG*).

1771. Seleukeia-on-the-Euphrates/Zeugma. Temenos inscription (BEe), shortly after 64 B.C. Erased text underlying the document in our lemma no. 1769. Edd.pr. C.Crowther - M.Facella in *AMS* 49 (2003) 57-61, who underline that the text presented by them should be considered provisional, since decipherment remains in progress. The last three lines can be read more or less completely.

ca. 9 lines of sporadic letter traces

⟦...Χ̣ Ω Ν̣ ΤΑΙ..Κ̣ Λ̣ ------------------------------------⟧
⟦..Η̣ Σ.ΑΣΙΛ̣ Ε̣ ------------------------------------⟧
⟦--⟧
⟦.Υ̣ ΔΝ̣ ...Υ̣ ------------------------------------⟧
⟦[------------------------------- καὶ ἐπιθύοντες ἐν]-------⟧
⟦[τοῖ]ς ἱε̣[ροῖς εὐωχῶνται ταύτας τὰς δύο ἡμέρας· ὁμοίως δὲ καὶ ἱεροδού]⟧-
⟦[λο]υ̣ς ἀφ̣ι̣έ̣[ρωσα ἵνα προσκαρτεροῦντες τοῖς ἱεροῖς παρέχωνται]⟧
⟦[τ]ὰ̣ς χ̣ρ̣ε[ία]ς· ἐ̣[ὰν δὲ καὶ οἱ υἱοί μου καὶ οἱ ἔγγονοι αὐτῶν οἱ τὴν βασιλεί]⟧-
⟦[αν δι]αδεχ̣ό̣μ[ενοι ἄγωσιν τὴν ἔμμηνόν μου γενέθλιον ἑκκαιδεκάτην]⟧,
⟦[ὁμοίως δὲ καὶ ἐν τοῖς λοιποῖς ἱεροῖς ἅπασιν τοῖς κατὰ τὴν ἐμὴν]⟧
⟦[βα]σ̣[ιλ]ε̣ί̣α̣ν̣ διατάξ[ων]τ̣α̣ι [ἄγεσθαι τὴν αὐτὴν ἡμέραν καθὼς καὶ]⟧
⟦[ἐκ] τῶν ἐ̣μ̣ῶ̣ν̣ χ̣ρ̣όνω̣ν̣ [ἤγετο, εὐμενεῖς εἴησαν αὐτοῖς οἱ θεοὶ καὶ ἵλε]⟧-
⟦[ως] α̣ὐτοῖς σ[υντυγχανέτωσαν· ὅσοι δ' ἂν τῶν βασιλέων ἢ δυ]⟧-
⟦[ν]ασ̣τῶν ἢ [στρατηγῶν ἢ ἐθναρχῶν ἢ ἄλλοι τινὲς παραγένωνται]⟧
⟦[εἰ]ς τ̣ο̣ῦ̣τ̣ο̣ [τὸ ἱερὸν καὶ βούλωνται ἐπιθύειν καὶ σπενδοποιεῖσ]⟧-
⟦[θ]αι ἐπ̣ὶ̣ τ̣ῶ̣ν̣ β̣ωμῶ[ν τῶν καθιδρυμένων ἐν τούτῳ τῷ ἱερῷ, ὁμοί]⟧-
⟦[ω]ς δὲ κ̣α̣ὶ̣ τ̣ῇ̣ [ἐμῇ εἰκόνι τῇ καθιδρυμένῃ σὺν ταῖς τῶν θεῶν εἰ]⟧-
⟦[κ]όσ̣[ι]ν̣, [κα]τ̣ὰ̣ [ταὐτὰ δὲ καὶ ἐν τοῖς ἄλλοις τοῖς ἐν τῇ βασιλείᾳ ἱεροῖς]⟧,
⟦[ἐ]ν̣ οἷς κα[θίδρυνται καὶ αἱ ἐμαὶ εἰκόνες σὺν ταῖς τῶν θεῶν]⟧
⟦[εἰ]κόσιν, συναύ[ξουσιν αὐτοῖς τῶν τε θεῶν καὶ τὰς ἐμὰς]⟧
⟦[τ]ε̣ι̣μ̣ὰ̣ς [καὶ τ]ὸν [πρέποντα σεβασμὸν ἀπομερί]ζο[υ]σιν ε̣[ὐ]⟧-
⟦[μ]ε̣νεῖς εἴ[η]σ̣α̣[ν οἱ θεοὶ καὶ παρ' ὅλον αὐτοῖς τὸν χρόνον]⟧
⟦[τὰ] π̣α̣[ρὰ] τ̣ο̣[ύτων ἀπαντάσθω ἀγαθά· οἳ δ' ἂν παραγενό]⟧-
⟦[με]ν̣ο[ι εἰς] τ̣[οῦτο τὸ ἱερόν, ὁμοίως δὲ καὶ εἰς τὰ λοιπὰ ἱερὰ ἐν]⟧
⟦τ̣ο̣[ῖς τῆς] β̣α̣[σιλείας τόποις, ἐν οἷς συνκ]α̣θίδρ̣υ̣ν̣τ̣[αι]⟧
⟦τ̣ο̣ῖς θε[οῖς καὶ αἱ ἐμαὶ εἰκόνες, μὴ τὸν π]ρ̣[έ]π̣ο̣ν̣τ̣α̣ σεβ̣[ασ]⟧-
⟦μ̣ὸ̣ν ἀ̣π̣[ο]μ̣[ερίσωσιν, ἀλλ' ἐκ τῶν ἐναντίων βλάψω]σίν⟧
⟦[τ]ι̣ ἢ [λ]υ̣μ̣[ή]ν̣[ω]ν̣ται τὰ ἱερὰ [ἢ] τὰς ἐμὰς [εἰκόν]α̣ς, συμβα[ί]⟧-
⟦ν̣ο̣ι α[ὐτ]ο̣[ῖς τὰ] ἐν̣[α]ντία τού̣τ̣[ω]ν κ̣α̣ὶ̣ γίν[ε]σθαι αὐ⟧-
⟦τοῖς ἃ τοῖς ἀσεβοῦσι περὶ το[ὺ]ς θ̣ε̣ο̣ὺ̣ς γίνεται⟧

Restorations are based on AD (see our lemma no. 1777) and especially SO (see our lemma no. 1776) LL. 19–32 for LL. 6-23 and AD 5-10 for LL. 24–30, edd.pr. || for the date (shortly after Antiochos took control of Seleukeia-on-the-Euphrates/Zeugma) cf. our lemma no. 1769 app.cr. ad L. 13 || 1. the traces preserved in this line, which falls between BEc LL. 9/10, seem to belong to a third person subjunctive verb; if the restoration of L. 2 (see below) is correct, the corresponding section of SO offers ε̣[ὐωχ]ῶνται οἱ κατὰ μέρος, which would fit here too: [εὐω]χ̣ῶ̣ν̣ται [οἱ] κ̣α̣[τὰ μέρος], edd.pr. || 2. the letter traces on the left edge of the stone seem to belong to a phrase referring to the king or his kingdom; a count back from the restoration of LL. 8 ff., on the assumption of an average line length for BEe of ca. 50 letters and its continuing correspondence with SO, would reach LL. 14/15 of the latter (οἱ ἐκ τῆς ἐ̣[μῆς || β]ασιλείας), and suggest a similar restoration here: [διεταξάμην δὲ ἵνα καὶ πάντες οἱ ἐκ τῆς | ἐμ]ῆ̣ς [β]ασιλ̣ε̣[ίας πανδημεὶ κατ' ἐνιαυτὸν συνέρχωνται], edd.pr. || 4. possibly [Α]ὐ̣δν̣[αίο]υ̣ (cf. SO L. 16), edd.pr. || 6. possibly [ἐν | τοῖ]ς ἱε̣[ροῖς] (cf. SO L. 17), edd.pr. || 11-12. in the corresponding passage of SO (LL. 22/23) either ἐκ or ἐπί has been suggested as an alternative for πρό restored before [τῶ]ν ἐμῶν χρόνων by edd. pr. (*SEG* XXXI 1380; cf. our lemma no. 1776). The alignment of the left edge of the Zeugma stele allows room for barely two letter spaces and seems to exclude both ἐπί and πρό, edd.pr. || 24-25. in L. 24 in fine ἐν: see the revised text of AD [our lemma no. 1777] LL. 6/7, edd.pr. || 29. Cb [see our lemma no. 1764) has ἀπαντάσθω as a *variatio* for γίνεσθαι in AD (and SO). BEe follows the pattern of the Adıyaman stele, edd.pr.

On the assumption that BEe matches the emended text of SO (emendation in SO LL. 16/17) edd.pr. offer the following approximate restoration of the beginning of BEe:

⟦[ὅπως οἱ ἱερεῖς ἐκ τῶν γινομένων προσόδων]⟧
⟦[τῆς αὐτῆς χώρας ποιῶνται τὰς ἐπιθύσεις καὶ τὰς θυσίας κατὰ]⟧
⟦[μῆνα τῇ ἑκκαιδεκάτῃ γενεθλίῳ μου ἡμέρᾳ καὶ ἑορτάζωσιν καὶ]⟧
1 ⟦[εὐω]χ̣ῶ̣ν̣ται [οἱ] κ̣α̣[τὰ μέρος· διεταξάμην δὲ ἵνα καὶ πάντες οἱ ἐκ τῆς]⟧
⟦[ἐμ]ῆ̣ς β̣ασιλ̣[είας πανδημεὶ κατ' ἐνιαυτὸν συνέρχωνται ἕκασ]⟧-
⟦[τοι εἰς τὰ σύνεγγυς αὐτοῖς ἱερὰ ἔν τε τῇ ἑκκαιδεκάτῃ τοῦ]⟧
4 ⟦[Α]ὐ̣δν̣[αίο]υ̣ [οὔσῃ ἐνιαυσίῳ γενεθλίῳ μου ἡμέρᾳ καὶ τῇ δεκάτῃ]
⟦[τοῦ Λώου μηνὸς ἐν ᾗ ἀνέλαβον τὸ διάδημα, καὶ ἐπιθύο̣ντες ἐν τοῖς]⟧
⟦[ἱεροῖ]ς κτλ.

The fragility in detail of this reconstruction should be emphasized, since it depends upon the reading of a handful of partially erased letters in three separate lines, but the restoration of LL. 1/2 seems relatively secure, edd.pr. || Since BEe appears to reproduce the emended text of SO, it seems likely that Antiochos had already assumed the diadem at the moment when he established a temenos at Zeugma. SO records the consecration by Antiochos of a temenos to Apollo Epekoos and Artemis Diktynna (SO LL. 6/7). The corresponding lines of BEe remain to be deciphered, but the new text BEc cut over BEe specifies that the temenos was established by Antiochos immediately after his accession in honor of the ancient power of Zeus Oromasdes, Apollo Mithras Helios Hermes and Artagnes Herakles Ares; this claim is probably valid in the first instance for the temenos at Samosata from which Sx and Sz derived and only secondarily for the situation at Zeugma (see our lemma no. 1769 app.cr. ad L. 20). Nevertheless, the attribution of the temenos at Zeugma seems to be corroborated by the relief scene of a dexiosis between Apollo and Antiochos cut on the other side of the stele and an earlier discovery of fragments of a

relief of Antiochos and Herakles on Belkis Tepe. The opening lines of BEe, accordingly, are more likely to have contained a dedication to the three gods of BEc than to Apollo and Artemis of SO, edd.pr.

1772. Seleukeia-on-the-Euphrates/Zeugma. Epitaph of Gortha, undated. *SEG* XLVI 1754 (2). J.-B.Yon, *art.cit.* (cf. our lemma no. 2258) 155 note 27, considers the reading Γορβας 'théoriquement possible', but Γορθας (as read in *SEG* on the basis of a photograph) is supported by a parallel from Hierapolis (*SEG* XLVIII 1859; 'le nom Γορθα (féminin là aussi)'). The object represented between garlands is a basket, not a vase.

1773. Seleukeia-on-the-Euphrates/Zeugma. Epitaph of Zopi, undated. Statue of a seated woman found in front of a painted tomb in the southern nekropolis at the foot of Belkis Tepe; inscription on the moulded pedestal; now in the museum of Gaziantep. Cf. N.Basçgelen - R.Ergeç, *Belkis/Zeugma, Halfeti, Rumkale. A Last Look at History* (Istanbul 2000) 16 no. 4 (color ph. not showing the inscription). J.-B.Yon, *art.cit.* (cf. our lemma no. 2258) 154, presents the following text [no line division indicated].

Ζωπι σώφρων καὶ φίλανδρε ἄλυπε, χαῖρε

1774. Seleukeia-on-the-Euphrates/Zeugma. Epitaph of Barsymsos, undated. Funerary stele (arched niche with an eagle in relief; inscription on a flat field below) from one of the Zeugma nekropoleis. Photograph in N.Basçgelen - R.Ergeç, *Belkis/Zeugma* (cf. our lemma no. 1773) 17 no. 10; we read the text from the ph.: Βαρσυμσος ἄ[λυ]|πε, χαῖρε

[For the name Βαρσυμσος see *SEG* XLIV 1312, Tybout].

1775. Seleukeia-on-the-Euphrates/Zeugma. Mosaic inscriptions from villas, late 2nd/early 3rd cent. A.D. N.Basçgelen - R.Ergeç, *Belkis/Zeugma* (cf. our lemma no. 1773), offer color photographs of several mosaics recently found in late Roman Imperial villas and now in the Gaziantep Museum: *SEG* XLVIII 1831 (on 32/33; the stolen pieces identified in Houston have now been returned to the Turkish government and transferred to the Gaziantep Museum); XLIX 1970 (on 37); LI 1907 (on 45), 1908/1909 (on 40/41), and 1910 (on 49; painting) [As to *SEG* LI 1907, the photograph in the present booklet presents the complete panel, so that the inscriptions can now be read in full: besides the signature of the mosaicist Ζώσιμος and the labels of the Tritons, Ἀφρός and Βυθός, there is a sort of explicative rubric to the latter two names: ὀνόματα Τρειτώνων (curiously divided over the field above the figures: ΟΝΟΜΑΤΑ in the upper left corner, left of the signature; ΤΡΕΙ in the upper right corner, right of the signature; ΤΩ at left under ΑΦΡΟϹ; ΝΩΝ at right under ΒΥΘΟϹ). This explanation, unique in mosaic inscriptions, may have been copied from a model book, as surmised in *SEG* LI 1907 app.cr. in fine; however, that this was done 'inadvertently' (*ibid.*) is hardly likely since the inscription turns out to be a complete and comprehensible statement, apparently added for informative/educational purposes, Tybout].

For a survey of these mosaics from villas see also C.Abadie-Reynal, *CRAI* (2002) 743-771 (color ph. of inter alia *SEG* LI 1906-1909; for 1906/1907 see also A.Seeberg, *BICS* 46 (2002/2003) 43-45 (color ph.), in an article on new archaeological evidence for Greek drama, notably tragedy, and J.-P.Darmon, 'Zosimos de Samosate peintre-mosaïste actif à Zeugma autour de 200 après J.-C.', *Musiva & Sectilia* 1 (2004) [2005] 75-88 [cf. also *SEG* LI 1906 app.cr.ad L. 2].

J.-P.Darmon, in H.Morlier (ed.), *La Mosaïque gréco-romaine* IX (Rome 2005) 1279-1300 (ph., partly in color), studies the mosaics from the house called 'of the Dionysiac Telete' or 'of Poseidon' (Severan period). He interprets the ensemble as the self-celebration of the house owner as a 'mousikos aner'. In addition to the inscriptions *SEG* XLVIII 1832, LI 1906-1909 (1908/1909 in the central room of the villa), and LII 1506, there are panels in separate rooms representing: 1) the Muses, with only Κλείω and Εὐτέρπη preserved; 2) the allegories Παιδεία, Ἀρετή and Σοφία; 3) Ἀντιόπη and Σάτυ|ρος (Zeus disguised as a satyr); below Γαλατεία [on 1285, D. prints ΓΑΛΑΤΒΙΑ, but the ph. shows Γαλα|τία, Tybout]; 4) Ἀνδρομέδα, Περσεύς and Κῆτος. See also M.Sève, *BE* (2006) no. 53, for some reflections on the purpose of all these labels, which seem superfluous at least in the case of the Muses and well known mythological scenes; they possibly point to limited knowledge of their iconography in this region and/or with the house owner(s). R.Amedick, in T.Korkut (ed.), *Festschrift für Fahri Isik zum 60. Geburtstag* (Istanbul 2004) 19-27, compares (3/4) and *SEG* LI 1907 with the works of Lucian from Samosate.

1776. Sofraz Köy. Temenos inscription of king Antiochos I (SO), 66-64 B.C. *SEG* XXVI 1623; cf. XXXI 1380; XXXIII 1215; H.Waldmann, *Der kommagenische Mazdaismus* (Tübingen 1991) 202-204 no. 15. Republished after re-examination of the stone by C.Crowther - M.Facella in *AMS* 49 (2003) 71-74 no. 3 (ph.; translation).

Βασιλεὺς Ἀντίοχος Θεὸς Δί-
καιος Ἐπιφανὴς Φιλορώμαιος
καὶ Φιλέλλην ὁ ἐγ βασιλέως Μι-
θραδάτου Καλλινίκου, ὁ κτίστης
καὶ εὐερ⟨γ⟩έτης καὶ πρῶτος ἀναλα-
βὼν τὴν κίταριν, Ἀπόλλωνι Ἐπηκόῳ καὶ Ἀρτ[έμι]-
[δι] Δικτύννῃ τὸν τόπον τοῦτον ἀφιέρωσα καὶ τάς τε τῶν θεῶν [εἰ]-
[κό]νας τὰς ἐνγεγλυμμένας ἐν ταῖς στήλαις καὶ τὰς ἐμὰς τ[ὰς]
συνκαθιδρυμένας ταύταις ἀναστήσας κατέστησα ἱερεῖ[ς ἔν]
[τ]ε τῷ ἱερῷ τούτῳ καὶ ἐν τοῖς λοιποῖς τοῖς τῆς βασιλείας ἱερο[ῖς καὶ]
ἀφώρισα χώρας τοῖς ἱεροῖς πᾶσι, ὅπως οἱ ἱερεῖς ἐκ τῶν γινομένω[ν προ]-
σ̣όδων τῆς αὐτῆς χώρας ποιῶνται τὰς ἐπιθύσεις καὶ τὰς θυσίας [κα]τ̣[ὰ]
[μ]ῆνα τῇ ἑκκαιδεκάτῃ γενεθλίῳ μου ἡμέρᾳ καὶ ἑορτάζωσιν καὶ ε̣[ὐω]-
[χ]ῶνται οἱ κατὰ μέρος· v διεταξάμην δὲ ἵνα καὶ πάντες οἱ ἐκ τῆς ἐ̣[μῆς]
[β]ασιλείας πανδημεὶ κατ' ἐνιαυτὸν συνέρχωνται, ἕκα̣στοι εἰς τὰ σ[ύνεγ]-
[γ]υς αὐτοῖς ἱερὰ ἔν τε τῇ ἑκκαιδεκάτῃ τοῦ Α⟦ὐδναίου, οὔσῃ ἐνιαυσίῳ γ[ενε]⟧-
⟦θλίῳ μου ἡμέρᾳ, καὶ τῇ δε[κάτῃ]⟧
⟦[τ]οῦ Λώου μηνός, ἐν ᾗ τὸ διάδημα ἀνέλαβον⟧, [κ]αὶ ἐπιθύοντες ἐν τοῖς ἱεροῖς

εὐωχῶ[νται]
τ̣αύτας τὰς δύο ἡμέρας· ὁμοίως δὲ καὶ ἱεροδού⟨λ⟩ους ἀφιέρωσα ἵ̣ν̣α̣ προσ-
[καρτε]-
[ροῦ]ντες τοῖς ἱεροῖς παρέχωνται τὰς χρείας. ἐὰν δὲ καὶ οἱ υἱοί μου καὶ [οἱ]
[ἔγγ]ονοι αὐτῶν οἱ τὴν βασιλείαν διαδεχόμενοι ἄγωσιν τὴν ἔμμηνόν μου [γενέ]-
[θλι]ον ἑκκαιδεκάτην, ὁμοίως δὲ καὶ ἐν τοῖς λοιποῖς ἱεροῖς ἅπασιν τοῖς κ[ατὰ τὴν]
[ἐμ]ὴν βασιλείαν διατάξωνται ἄγεσθαι τὴν αὐτὴν ἡμέραν καθὼς καὶ [ἐκ]
[τῶ]ν ἐμῶν χρόνων ἤγετο, εὐμενεῖς εἴησαν αὐτοῖς οἱ θεοὶ καὶ ἵλεως [αὐτοῖς]
[σ]υντυγχανέτωσαν· ὅσοι δ' ἂν τῶν βασιλέων ἢ δυναστῶν ἢ στρατ̣[ηγῶν]
[ἢ] ἐθναρχῶν ἢ ἄλλοι τινὲς παραγένωνται εἰς τοῦτο τὸ ἱερὸν καὶ β[ούλων]-
[ται] ἐπιθύειν καὶ σπενδοποιεῖσθαι ἐπὶ τῶν βωμῶν τῶν καθιδρυμένω[ν ἐν]
[το]ύτῳ τῷ ἱερῷ, ὁμοίως δὲ καὶ τῇ ἐμῇ εἰκόνι τῇ καθιδρυμένῃ σὺν τα[ῖς τῶν]
[θ]εῶν εἰκόσιν, κατὰ ταὐτὰ δὲ καὶ ἐν τοῖς ἄλλοις τοῖς ἐν τῇ βασιλε[ίᾳ ἱε]-
[ρ]οῖς ἐν οἷς καθίδρυνται καὶ αἱ ἐμαὶ εἰκόνες σὺν ταῖς τῶν θεῶν εἰκ[όσιν],
[σ]υναύξουσιν [αὐ]τοῖς τῶν τε θεῶν καὶ τὰς ἐμ̣[ὰς τι]μὰς καὶ τὸ[ν πρέ]-
[πον]τα ⟨σ⟩εβ̣[ασμ]ὸν ἀπομερίζουσιν εὐμεν̣[εῖς εἴησα]ν οἱ θεοὶ κ[αὶ παρ']
[ὅλον αὐτοῖς τὸν χ]ρόνον τὰ παρὰ τούτων ἀπ[αντάσθω] ἀγαθά· ο[ἳ]
[δ' ἂν παραγενόμενοι] ε̣ἰ̣ς̣ τ̣ο̣ῦ̣τ̣ο̣ τ̣[ὸ ἱερόν, ὁμοίως δὲ καὶ εἰς τὰ λοιπὰ ἱε]-
[ρὰ ἐν τοῖς τῆς βασιλείας τόποις ἐν οἷς συνκαθίδρυνται τοῖς θεοῖς καὶ αἱ]
[ἐμαὶ εἰκόνες μὴ τὸν πρέποντα σεβασμὸν ἀπομερίσωσιν, ἀλλ' ἐκ τῶν]
[ἐναντίων βλάψωσίν τι ἢ λυμήνωνται τὰ ἱερὰ ἢ τὰς ἐμὰς εἰκόνας],
[συμβαίνοι αὐτοῖς τὰ ἐναντία τούτων καὶ γίνεσθαι αὐτοῖς]
[ἃ τοῖς ἀσεβοῦσι περὶ τοὺς θεοὺς γίνεται]

5. ΕΥΕΡΣΕΤΗΣ, lapis || 14-15. οἱ ἐκ τῆς β||ασιλείας, *SEG* XXVI || 15. ΕΙΣΤΑΣ, lapis || 15-16. εἰς τὰ (ἐ)[γ|γ]ὺς αὐτοῖς ἱερά, *SEG* XXVI ||18. ΙΕΡΟΔΟΥΔΟΥΣ, lapis || 22-23. [πρὸ τῶ]ν ἐμῶν χρόνων, *SEG* XXVI; [ἐκ (or ἐπὶ) τῶ]ν ἐμῶν χρόνων, *SEG* XXXI || 30. τὰς ἐ[μὰς εἰκό]νας, *SEG* XXVI; τὰς ἐμὰς εἰκό̣νας, Waldmann 1991; the correction here is owed to G. Petzl, C.-F. || 31. ΤΑΕΕΒ̣, lapis || 33-34. [εἰς τὰ λοιπὰ ἱερά, τοῖς τῆς βασιλείας τόποις], *SEG* XXVI; however, the parallel section of AD, LL. 6/7 (see our lemmma no. 1777), has [ἐ]ν τοῖς τῆς βασιλείας τόποις. It seems prefereable to take [ἐν τοῖς τῆς βασιλείας τόποις] as a qualification for εἰς τὰ λοιπὰ ἱερά rather than to punctuate after τόποις and to take it as the antecedent of the relative clause, C.-F.

1777. Unknown provenance (Adıyaman Museum). Temenos inscription of Antiochos I (AD), 66-64 B.C. J.Keil in F.K.Dörner - R.Naumann, *Forschungen in Kommagene* (Berlin 1939) 51-53; Waldmann, *Die kommagenischen Kultreformen* -- (cf. our lemma no. 1762 sub A) 5-15; id., *Der kommagenische Mazdaismus* (Tübingen 1991) 197 no. 1. Republished after re-examination of the stone by C.Crowther - M.Facella in *AMS* 49 (2003) 74-76 no. 4 (ph.).

[κατὰ ταὐτὰ δὲ καὶ ἐν τοῖς ἄλλοις τοῖς ἐν τῇ βασι]-
[λείᾳ ἱεροῖ]ς ἐν οἷς καθίδ̣ρ̣[υνται καὶ αἱ ἐμαὶ εἰκόνες σὺν ταῖς τῶν θεῶν]
[εἰ]κόσιν, συναύξουσιν αὐτοῖς τῶν τε θε̣ῶ̣ν̣ κ̣α̣ὶ̣ τ̣[ὰ]ς ἐ[μὰς τι- vacat (?)]

4 [μ]ὰς καὶ τὸν πρέποντα σεβασμὸν ἀπομερίζουσιν εὐμενεῖς εἴησ[αν]
[οἱ θ]εοὶ καὶ παρ' ὅλον αὐτοῖς τὸν χρόνον τὰ παρὰ τούτων ἀπαντάσθω ἀ[γα]-
[θά· ο]ἳ δ' ἂν παραγενόμενοι εἰς τοῦτο τὸ ἱερόν, ὁμοίως δὲ καὶ εἰς τὰ λοιπὰ ἱε-
[ρὰ ἐ]ν τοῖς τῆς βασιλείας τόποις ἐν οἷς συνκαθίδρυνται τοῖς θεοῖς κα[ὶ αἱ]
8 [ἐμα]ὶ εἰκόνες μὴ τὸν πρέποντα σεβασμὸν ἀπομερίσωσιν, ἀλλ' ἐκ τῶ[ν]
[ἐ]ναντίων βλάψωσίν τι ἢ λυμήνωνται τὰ ἱερὰ ἢ τὰς ἐμὰς εἰκόνα[ς,]
συμβαίνοι αὐτοῖς τὰ ἐναντία τούτων καὶ γίν(ε)σθαι αὐτοῖς vacat
ἃ τοῖς ἀσεβοῦσι περὶ (τ)οὺς θεοὺς γίνεται· [δεκ]ά[τῃ (?)]
12 τοῦ Λώου μηνός, ἐν ᾗ τὸ διάδημα ἀνέλαβον,
ἐπιθύοντες vacat (?)

1-3. [εἰς ταῦ|τα τὰ ἱερά,] ἐν οἷς καθ[ίδρυνται τοῖς μεγάλοις θεοῖς εἰκόνες, εἰσβαί|ν]ωσιν, K.; [εἰς ταῦ|τα τὰ ἱερὰ παρα|γίγνωνται,] ἐν οἷς καθ[ίδρυνται καλαὶ εἰκόνες τοῖς μεγάλοις δαί|μ]οσιν, W. (1973); ἐν οἷς καθ[ίδρυνται καὶ αἱ ἐμαὶ εἰκόνες σὺν ταῖς τῶν θεῶν εἰκ|ό]σιν, W. (1991) || 3-4. συναύξουσιν αὐτοῖς τῶν τε ὁ[σίων] ἀναθε[μάτων τὰς τι|μ]άς, K.; συναύξουσιν αὐτοῖς τῶν τε θ[είων] ἀναθε[μάτων τὰς τι|μ]άς, W. (1973); συναύξουσιν αὐτοῖς τῶν τε θ[εῶν καὶ τὰς ἐμὰς εἰκ|όν]ας, W. (1991); the restoration suggested here on the basis of SO 30 leaves a vacat of up to six letters on the right return of the stele which seems to conflict with the syllabic division of [τι|μ]άς required by the letters preserved at the beginning of L. 4. The parallel passage at SO L. 30 offers nothing else that might have dropped out here. A possible parallel for the anomaly is provided by the Sy stele from Samosata, which has two cuttings on its right return and an irregular pattern of syllabic division), C.-F. || 4-5. εὐμενεῖς ε[ἶεν οἱ | θ]εοί, K.; εἴησ[αν οἱ | θ]εοί, W. (1973) || 5-6. τὰ παρὰ τούτων ἅπαντα σ(ῶα ε)[ἴ|η· ἂν δὲ] παραγενόμενοι, K.; ἀπαντάσθω· ο[ἳ] | δ' ἂν παραγενόμενοι, W. (1973) || 6-7. εἰς τὰ λοιπὰ [ἱε|ρὰ τοῖς] τῆς βασιλείας τόποις, K.; εἰς τὰ λοιπὰ ἱε|[ρ]ά, W. (1973). Nu is clear on the stone before τοῖς τῆς βασιλείας τόποις, C.-F. || 7-8. και|[λα]ὶ εἰκόνες, Keil, followed by W. (1973); corrected by W. (1991) || 9. [ἐν]αντίων βλάψωσίν τι ἢ λυμήνωνται τὰ ἱερὰ ἢ τὰς ἐμὰ[ς εἰκ]ό[νας], K. || 10. [τότε δὴ] συμβαίνοι, K.; ΓΙΝΣΘΑΙ, lapis; γίν[οι]τ(ο) [αὐτ]ο[ῖς || πάντα], K. || 11. ΠΕΡΙΕΟΥΣ corrected to περὶ τοὺς by the stonecutter; in fine K. [δεκάτῃ], K.; [δ]ε[κάτῃ], W., withdrawn in W. (1991), following Wagner-Petzl (cf. *SEG* XXVI 1623) 219 note 46; δεκάτῃ is required by the context as an antecedent for the relative clause in L. 12, and the re-examination of the stele showed possible traces of eroded lettering on the right return of the stele, the clearest of which, below the sigma of αὐτοῖς at the end of L. 10 and above the second nu of ἀνέλαβον in LL. 12, seems to belong to a triangular letter, C.-F. || 12-13. written in a different and larger hand than the body of the text and, with [δεκ]ά[τῃ] at the end of L. 11, appear to be a supplement to the main text, comparable to the correction in SO LL. 16/17, citing the king's assumption of the diadem, C.-F.

ARMENIA

1778. Satala. Epitaph of Theodora, Christian period. *SEG* XLVII 1886. A.Łajtar, *EA* 36 (2003) 52/53 (translation), suggests reading this text as follows.

† Ἔνθα κατάκιτ-
ε ἡ ἄορος Θεοδώρα

ἥτις ζήσασα ἐ(ν)
4 λύπῃ καὶ στεναγμῷ
οὐδενὶ ΟΚΑΙΚΙο, ν Ε
οἶδεν· ὅθεν ἐ(ξ)-
ἔλθεν τοῦ β[ί]ου ἰνδ(ικτιῶνος)
8 α', μηνὶ Ἰουν(ί)ῳ

3-8. ἔ(τη) | λυπὴ καὶ στεναγμῶ[ν] | οὐδενὶ ΟΚΑΙΚΙΟΥΕ | · ΟΙΔΕΝΟΘΕΝΕΤ · | ΕΛΘΕΝΤΟΥΙ · ΟΥΙΝΟ | ΑΜΗΥΙΙΟΥΝΩ, *SEG* || 2. ἄορος for ἄωρος || 3. ΕΗΤ, lapis || 4. λύπη καὶ στεναγμός: frequent quotation from Isaiah (51.11.5), Ł. || [Ł.'s reading, which admittedly 'should be taken only as a proposal', raises various questions: there is no verb in the relative clause introduced by ἥτις and the neutral ὅ suggested by Ł. in L. 5 (see below) is hardly compatible with the male στεναγμῷ. Could οἶδεν be the verb of the relative clause? My proposal (equally conjectural) would be: ἥτις ζήσασα εητ (read ἔτη) [- numeral -] | λύπη(ν) καὶ στεναγμὸ[ν] | οὐδ' ἐνὶ καιρῷ | οἶδεν, Martin] || 5-6. perhaps ὃ καὶ (β)ίος | οἶδεν ('in no grief and groaning which (human) life knows'), Ł. || 7-8. ἐξέλθεν for ἐξῆλθεν || 8. perhaps ἀμήν or μηνὶ Ἰουν(ί)ῳ, *SEG* in app.cr.

BABYLONIA

1779. Seleukeia-on-the-Tigris. Sealings, 249-154 B.C. A.Invernizzi, in M.Brosius (ed.), *Ancient archives and archival traditions. Concepts of Record-keeping in the Ancient World* (Oxford 2003) 302-322, offers some thoughts on the three archives which contained stamped sealings (ἁλική); two were private archives, the third an urban one. The documents to which the sealings belonged, are lost; they are generally 'private deeds ... which required the intervention of public authority, at least for registration, perhaps for more complex and substantial reasons' (315). Further reflections on who impressed the seal and stamp on the document: witnesses, the χρεοφύλαξ, βιβλιοφύλαξ (see *SEG* XLVI 1757). See now also A.Invernizzi (ed.), *Seleucia al Tigri. Le impronte di sigillo dagli archivi* (Alessandria 2004; 3 vols.; non vidimus; cf. the summary by M.Sève, *BE* 2006, no. 67); V.Messina, *Mesopotamia* 40 (2005) 125-144. See also our next lemma.

1779 bis. Uruk (Orchoi). Sealings, 244-early 1st cent. B.C. G.Lindström, *Uruk. Siegelabdrücke auf hellenistischen Tonbullen und Tontafeln* (Mainz 2003), (re)publishes the sealings found during the German excavations of the main sanctuaries of the city, the Bit Res (built in 244 B.C.) and the Irigal (built in 201 B.C.), both destroyed by fire in the early 1st cent. B.C. L. studies the typology of the seals and the process and purpose of the sealing of perishable documents mainly on parchment: contracts, custom dues, taxes, donations, legal proceedings, letters, etc. (7-14; see also our lemma no. 1779); the iconography (15-48) and its close relationship to Seleukid coinage (49-51); the organisation of the taxes (51-58); the royal administration of Uruk in general (58-63). Other sections focus on archives and libraries in Hellenistic sanctuaries (65-75) and on the (superficial) Hellenization of Uruk (Greek Ὄρχοι). The backbone of the work is an exhaustive catalogue (ph.; dr.) of the sealings on 634 'Tonbullen' (81-152) and 61 'Tontafeln' (153-188). A minority of the sealings bear Greek inscriptions (presented in majuscules

[unfortunately, no index of inscriptions allows them to be traced among the mass of anepigraphic objects]), mostly provided with dates (Seleukid era). The sealings occur in several combinations on single 'Bullen' or 'Tafeln'. Inscriptions concern 1) **taxes:** on salt (ἁλικῆς Ὄρχων; four examples; 222-206 B.C.; 52-54); on shipping on the Euphrates (πλοίων Εὐφράτου; three examples, followed by names: Ἀπολλοδ[ώρου], Διογένο[υς], Ἡρακ[λεί]δου; 172-162 B.C.; 54); on sales (ἐπωνίου Ὄρχων or Ὀρχηνοῦ; in one case ἐπωνίου Ὀρχηνοῦ λιμένος; 16 examples in total; the nature of the goods is unknown; 236-146 B.C.; 54/55); on slaves (ἀνδραποδικῆς Ὄρχων; nine examples; 220-171 B.C.; 55); the 'thirtieth' (τριακοστ[ῆς]; one example; probably a custom due; 55); 2) **royal agents:** the χρεοφύλαξ, active in Uruk (χρεοφυλακικὸς ἐν Ὄρχοις, Ὄρχων χρεοφυλακικός; 26 examples, with or without regnal year; 236-146 B.C.); the βυβλιοφύλαξ (βυβλιοφυλακικός; three examples; undated), who may have been acting from Sardis (on the basis of *OGIS* 225 = *I.Didyma* 492, discussed on 61/62: the βυβλιοφύλαξ is the president of the βασιλικαὶ γραφαί: 'eine Art Grundbuchamt ... in dem der königliche Landbesitz verzeichnet wurde' (62)).

SUSIANA

1780. Susa. Funerary (?) epigram, Hellenistic or Parthian period. *SEG* XLIX 1976. W.B.Henry, *ZPE* 145 (2003) 11/12, publishes the following revised text; in the app.cr., we note differences with *SEG* XLIX in so far as entire words are concerned; for the remaining small variants see *SEG* XLIX; now also included in *I.Estremo Oriente* (no. 187) and Merkelbach-Stauber, *SGO* (among the Addenda: V 24/17 = 12/03/99; only A ll. 1-10) [both not yet known to H.]. The texts of *I.Estremo Oriente* and *SGO* are those of *SEG* except for the differences indicated in the app.cr.

A: -
[--].ιωι πεπαλαχμένος ε̣υ̣ν̣[--]
[--π]έ̣δωι βεβολημένος . . . [--]
[--σ]παῖρε νέκυς, σωρηδὰ δ' ὕπερθ[ε --]
[--]λ̣ωσαν ἔριν πύργο[ι]σιν ἐ̣γείρω[ν --]
[--]ε̣ιον ἅπαν ἐδαΐζ[ε]το δῶμα
[--] γ̣υ̣νὴ πολύολβα μέλαθρα
[----]ο̣υσ̣α, πέριξ δέ ἑ παῖδες ἐφο...[--]
[-----]δεος ἔλλαχον αιδ̣[--]
[-------]ος ἐνὶμμεγάροισι τεο[ῖσι]
[--------]υ̣ θελκτήρια δου[ς --]
[----------]τ̣ιο[.] λ̣αχενε[.]μ.[--]
[-------------]ε̣ος ἀνδρός [--]
[------------]ιχοντος ἐπ̣εμ[--]
[---------]θεα [ζ]ω̣γρητ̣ὸς ἐφ[--]

[-------]α̣σ̣σα κασίγ̣νητος τεμο̣[--]
[------].ρειτο τύχην δυσπρ̣..[--]
[----]εθυνε ζυγον δο̣..[--]
vacat

B: - - - - - - - - - - - - - - -
[--].α.[--]
[-- λυ]κάβαντ̣[--]
[-]νοσανα̣[--]
[--]εφε̣[----]
- - - - - - - - - - - - - - -

C: - - - - - - - - - - - - - - -
[-----]εαν̣[--]
[------]νουδ[----]
[-----]ωιδηλ[----]
[----]θενεζη[--]
[---]πελεν[------]
[--]α̣λαοσδ̣[----]
vacat

A. 1-4. These lines describe the death of a warrior, H. || 2. initio: no restoration, *SEG* (δαπ]έδωι in the app.cr.) || 3. σ]παῖρε or ἤσ]παιρε, H., with reference to Nonn., *Dion.* 15.393, 28.65, and 47.168; σωρηδά (unattested) = σωρηδόν, H.; ΣΩΡΗΔΛΟΥΝ̣ΕΥ̣Ε[--] or ΣΩΡΗΔΟΛΟΧ̣ΕΡ̣Ε: 'wohl σωρηδόν, ein Haufen getöteter Feinde', *SGO*; [--] χαῖρε νέκυς ΣΩΡΗΔΑ̣ΟΥΝ̣ (or Χ̣?)Ε̣Υ̣(or Ρ̣?)Ε̣[.], *SEG* || 4. in fine .Α̣Ρ̣Ω[.?], *SEG* || 5. (and following lines): perhaps about the household of the deceased, H.; initio [δ]ήϊον, *I.Estremo Oriente*, *SGO*; [--]Η̣Ι̣ΟΝ, *SEG* || [7. the hemistich πέριξ δὲ ἓ παῖδες ἐ̣ρ̣ο̣ίτ̣ων, 'around her (i.e., the wife of the deceased) roamed the kids', is tempting, though the reading of the last word cannot be verified on the ph., Martin] || 9. τεο[ῖσι]: address of the deceased, H. [the word surely ends the verse (cf. e.g. *Od.* 1.295), Martin] || 8. e.g. ἀμει]δέος or ἀναι]δέος, agreeing with Ἄιδ̣[ου], H., who alternatively suggests Ἄιδ̣[ην] or Ἄιδ̣[αν]; [-----]Δ̣(or Θ̣?)ΕΟΣ ἔλλαχον ΑΙΑ (αἶα?), *SEG*; δέος ἔλλαχον Ἀΐδ[ου], *SEG* (app.cr.); δέος (?) ἔλλαχον αἶαν, *I.Estremo Oriente* (following one of the suggestions mentioned in *SEG* app.cr.) || 10. initio e.g. πόνο]υ̣; in fine probably a case of feminine δοῦσα (cf. L. 6: γ̣υ̣νή; L. 7: [--]ο̣υσ̣α), H. || 13. στε]ίχοντος?, H.; [--]Ι̣ΧΟΝΤΟΣ Σ̣.Υ̣Ε̣Μ.[--], *SEG* || 14. [--]Ο̣ΕΛ.ΩΡΗΓ̣(?)ΟΣΕΦ̣[--], *SEG* || 15. e.g. κασίγ̣νητός τέ μο̣[ί ἐστι or ἐσσι, H.; [--]Α̣Ι̣ΣΑΙΣΑΙ̣?ΣΙ̣Υ̣Ν̣?Ι̣ΣΤΟΣΤΕΝΙ̣?Ο̣?[--], *SEG* || 16. (ἐ)ζω]γρεῖτο or ἀνεζω]γρεῖτο (cf. L. 14: [ζ]ω̣γρητ̣ός), H.; [------].ΙΣΙΤΟ τύχην .Υ̣ΣΥ̣?ΧΙ̣Ο[----], *SEG* || 17. [--]Ε εὐνέζυγον (?) ΔΟΥ[--], *I.Estremo Oriente*; [--]ΕΕΥΝΕΖΥ̣Γ̣ΟΝΔ̣Ο̣Υ̣.[--], *SEG* || F.Canali De Rossi (*I.Estremo Oriente*) offers the following reconstruction of (A): a warrior falls in battle while conquering a fortification (πύργοι); death destroyed (ἐδαΐζετο) his house (δῶμα), leaving his wife to live in the wealthy mansion (πολύολβα μέλαθρα); references are made to his sons (παῖδες), to the fate the deceased was to meet (ἔλλαχον: from λαγχάνω or the adjective ἐλαχύς?) while still at home (ἐνὶμμεγαροῖσι), and to the absence of consolation (θελκτήρια) for the loss of the husband (ἀνήρ) and bad fate (τύχη). As to the date, the period of Alexander or the Diadochs would fit in well with the facts of war on record || **B.** 2. [-- λυ]κάβαντ̣[--], J.Bingen in *SEG*, app.cr.; in *I.Estremo Oriente* (*per ep.*) and in *SGO*, R.Merkelbach suggests the same restoration || **C.** 3. [--] ωιδὴν [--], *I.Estremo Oriente*; [--]ΩΙΔΗΝ[--], *SEG* || 6. [--] ἄλλος δ[--], *I.Estremo Oriente*; [--]Α̣?ΛΛΟΣΔ̣[--], *SEG*.

1781. Syria. Hellenistic Syria. M.-F.Boussac (ed.), *La Syrie hellénistique* (Topoi Suppl. 4; Lyon 2003), contains several studies in which inscriptions are adduced: J.-F.Salles, 'Byblos hellénistique' (53-109; occasional use of inscriptions in the sections on political history (56-67) and civic organisation (67-70); brief survey of work on amphora stamps: 87/88); C.Apicella, 'Sidon à l'époque hellénistique' (125-147; some inscriptions are mentioned on 132-136: political history; civic and military organisation; many on 140-144, on the economic role of Sidon: petty craftsmen; emergence of wealthy entrepreneurs active abroad from the mid 3rd cent. B.C. (ἔμποροι/ναύκληροι; mainly in the areas under Ptolemaic control, especially in Rhodes and Delos, also in Athens); Hellenization of Sidonians abroad: participation in local contests, Greek elements in onomastics); J.-P.Yon, 'Les villes de Haute-Mésopotamie et de l'Euphrate à la fin de l'époque hellénistique' (193-210; 203: integration of 'Semitic' and 'Greek' families in Dura-Europos; 205-207: civic institutions); M.C.A.Macdonald, ' "Les Arabes en Syrie" or "La pénétration des Arabes en Syrie". A question of perceptions?' (303-318, on the problem of the meaning of 'Arab' in antiquity: 'at present indefinable' (318); on 304 he adduces the only self-designation as Ἄραψ before the 6th cent. A.D.: *IGR* I 839, epitaph of an Arabian οἰωνοσκόπος found in Thasos [cf. L.Robert, *Hellenica* II (Paris 1946) 43-50, and *SEG* LI 1939 app.cr.]); G.W. Bowersock, 'The Hellenistic Leja' ' (341-348; 344/345: personal and divine names typical of the symbiosis of Leja' and Jebel al 'Arab: *'Awm*, often found in the form Θεὸς Αυμου; *Malikat*/Μαλειχαθος: anthroponym and divine name; Λυκοῦργος: divine name; 346/347 note 31: reflections on the possible reading ἵδρυσε φαιδρὸν | δῆμος Ἐειθηνῶν Καισαρήιον ('Caesareum', qualified by the adjective φαιδρόν) instead of ἵδρυσε κτλ. Καισαρήων (allegedly testifying to the (re)foundation of Eitha as Caesarea) in *IGR* III 1142 ll. 3/4 (Kaibel, *EG* 1059); the new reading is found in the papers of W.J.Bankes: cf. M.Sartre, *D'Alexandre à Zénobie* (cf. *SEG* LI 1919) 641 note 8).

See also our lemmata nos. 1789, 1804, 1816, 1823, 1826, 1843, 1882, and 1916.

1782. Syria. Epitaphs on portraits. I.Skupinska-Løvset in in P.Noelke, F.Naumann-Steckner, B.Schneider (edd.), *Romanisation und Resistenz in Plastik, Architektur und Inschriften der Provinzen des Imperium Romanum* (Mainz 2003) 587-595, summarizes the results of twenty years of study on private portraits from Roman Syria and Palaestina. Though inscriptions play a very marginal role in this article (as in S.-L.'s previous studies, for which see especially *SEG* XXXIII 1296 and XLIX 1979), we note two excellent photographs of *SEG* XLI 1374 (594; briefly discussed on 592).

1783. Syria. Imperial cult. J.-P.Rey-Coquais, 'Jordanie, d'Alexandre à Moawiya: un millénaire d'hellénisation', in *Studies in the History and Archaeology of Jordan* VII (Amman 2001) [2003] 359-364, focuses on some aspects of Hellenization, distinguishing between the cities of the Dekapolis and the region under the influence of the Nabataean kingdom (numerous and few Greek inscriptions, respectively; in the Nabatene Semitic inscriptions prevail; Greek culture penetrated to a greater extent as late as the early Byzantine period, manifesting itself inter alia in the mosaics from Madaba). On 361-363 R.-C. studies the organisation of the imperial cult as a typical example of Greco-Roman influence in the Dekapolis, drawing conclusions differing from those of M.Sartre [for which see *SEG* LI 1922]: he argues that since Trajan the term Κοίλη Συρία denotes an administrative district of the Roman province of Syria; e.g. Tyre is μητρόπολις of Φοινίκη and Κοίλη Συρία, still under Hadrian. Later in Hadrian's reign Κοίλη Συρία became a κοινόν of the imperial cult, with the cities of the Dekapolis as its members and Damaskos as metropolis. Petra was called metropolis of Arabia, though it does not include the Dekapolitan cities. The term ἐπαρχεία refers to an administrative region rather than to a κοινόν of the imperial cult. After the reform by Hadrian, Syria featured four koina of the imperial cult, whereas the Roman province consisted of three eparcheiai (Συρία, Φοινίκη and Κομμαγηνή). Cf. P.-L.Gatier, *BE* (2004) no. 373: R.-C. may be right in criticizing G. that he rejected the arguments in favor of Κοίλη Συρία as a 'circonscription du culte impérial' too quickly (*IGLS* XXI.2 pp. 47/48), but it remains unclear which meaning he assigns to the word ἐπαρχεία in *I.Gerasa* 53, mentioning a former priest of four eparcheiai (ἱερασάμενος τῶν τεσσάρων ἐπαρχειῶν ἐν Ἀντιοχείᾳ τῇ μητροπόλι [cf. R.-C. 361: 'sans doute pas un κοινόν du culte impérial, mais une "région" administrative de la grande province de Syrie']. G. argues that the administrative districts and those of the imperial cult should not be dissociated as strongly as proposed by R.-C.; some cities of Palaestina or Arabia may have belonged to a Syrian district for this cult.

1784. Syria. Prosopography: the procuratores of Roman Syria, late 1st cent. B.C.-late 2nd cent. A.D. M.G.Granino Cecere, A.Magioncalda, *MEFRA* 115 (2003) 615-638, publish a Latin inscription from Ficulea (near Rome) recording C. Vibullius Rufus as a new procurator of Syria in the 1st cent. A.D. Starting from this new text M. on 622-631 examines the fasti of the procuratores in Syria, discusses the relevant data from Latin and Greek inscriptions, and adds five new names to H.G.Pflaum's last list of 13 persons from 1982 (list of 18 procuratores on 637; tabular survey of the careers of six of them on 637/638): Vibullius Rufus, the later prefect of Egypt Ti. Iulius Alexander (on record as procurator (ἐπίτροπος) of Syria under Nero in an unpublished inscription from Tyre; cf. *SEG* XXXVIII 1676), T. Petronius Priscus (Latin honorary inscription from Ephesos: *An.Ép.*(1993) no. 1477; reign of Hadrian), and, as possible candidates for 18/19 and between 60 and 62 A.D., respectively, the somewhat enigmatic Statilius and Barbarus mentioned in the Tax Law of Palmyra (*PAT* 0259; *OGIS* 629; *IGR* III 1056; *CIS* 3913; *SEG* LI 1972*).

1785. Antiochene. The architect Markianos Kyris, late 4th/early 5th cent. A.D. D.Milson, *ZPalV* 119 (2003) 159-182, on 160-164 reproduces, translates and briefly discusses the epigraphical dossier concerning the priest and architect (τεχνίτης) Μαρκιανὸς Κῦρις, who built churches in several villages in the Antiochene. His texts are taken from *PAES*: no. 67 (D. 160), unnumbered inscription on p. 86 ad no. 67 (D. 161/1), and nos. 68 (D. 161/2), 69 (D. 162/1), and 70 (D. 162/2) from Bābiskā [= *IGLS* 559, 561, 557/558, and 562, respectively; the fragment *IGLS* 560 reading Μαρκιανός and *SEG* XLIII 1026, testifying to the co-operation of Markianos with the τεχνίτης Μαρῖνος, also known from *SEG* XLIII 1025, should be added]; no. 73 (D. 162/3) from Ksêdjbeh [= *IGLS* 509] recording the architect Κυρίλλας who possibly, though not certainly, is identical

with Κῦρις; no. 57 (D. 163) [= *IGLS* 535] from Dâr Kītā; no. 76 (D. 164) [= *IGLS* 531] from Kasr el-Benât. On 164/165 comment on the decoration common to these churches. M. devotes the largest part of his article to metrological problems; he argues that the unit of measurement used by Markianos was the same as that used in Palaestina, viz. the standard foot of 0.3089 m, illustrated on the stone carrying the nearly contemporary imperial edict from Bethlehem concerning the aqueduct to Jerusalem: *SEG* VIII 171 (cf. LII 1617 sub (2); ph.) [Add also the two studies by T.Masuda mentioned in *SEG* XLIV 1306, Tybout].

1786. Antiochia. Defixio against the horses of the Blues on a lead tablet, late 5th/early 6th cent. A.D. Rectangular lead tablet found along with twelve others in 1934 during excavations of the hippodrome (this one close to the further meta at the curved end, with three others; another one was found near the meta secunda) by a team from Princeton University; now in the Art Museum of Princeton University. Mentioned by W.A.Campbell, *AJA* 40 (1940) 2, and G.Downey in R.Stillwell (ed.), *Antioch-on-the-Orontes* II (Princeton 1938) 148; F.Heintz, *JRA* 11 (1998) 339-341, and id. in the study mentioned in *SEG* L 1392 (on p. 477 in fine, above the comparatio; H. deciphered the tablet jointly with ed.pr.) 166 no. 53; D.Jordan, *GRBS* 41 (2000) 27 no. 102 (cf. Jordan, *SGD* p. 193). Ed.pr. A.Hollmann, *ZPE* 145 (2003) 67-82 (translation; on 81/82 Indices of selected Greek words, divine names, voces magicae, and horse names), with ample comment on all aspects and parallels for the divine names, hipponyms and voces magicae drawn from other magic documents and literature (epics; hymns; tragedy); some names and terms are new; many others are equally unattested, but can be compared to more or less similar, related forms (all new words are marked in the Indices); cf. also D.Feissel, *BE* (2004) no. 379.

Ἀ̣ρξιερὶς Κα̣δ̣μ̣ῖλε Ἀρξιέρ̣ισσα Καδμῖ-
λος Φερσεφόνη Ζεῦ ἧκε μιμιρευσατα
χαρσιθ μ̣ε̣λ̣ε̣ντας Ποσιδῶν Δαμναμη-
νεὺς ε̣θεταις Διόσκουρε ετιο̣χερσεστερο
Ἀνοχ αμισ̣ωσε Ἀρξιερία Ἀρξιάνασσα Δημή-
τηρ Διόνυσε γευμνας Κορυβάντων κυδ̣[..]
[.]δ̣ευ Ζεὺς Πλότων Ζεὺς ακις Ἀρχίερως θε-
ο̣κ̣ιδα Ἱκάτη Ν̣ευ σαμαναρβαιε εσο̣φλα̣[..]
μ̣ιμιροτε αμαξε α̣σακαι μ̣ερ̣ιστοῦ παῖ[.]
Διόνυ̣σε Ζεῦ̣ Ποσειδῶν Πλότων Δημήτηρ
μερκ̣α[.]πυας Ἀξιερηξαρ Ἀρξίρισσα Ἀρξια-
ξ Ἀχ̣θ̣ιωφι χθο̣θωνι κο̣δηρε πασιμ̣έδου-
σα πασικράτια λαξιμ̣έδο̣υσα μεδέο̣υ-
σ̣α̣ μαίδουσα μεδέουσα̣ κρατίστη ιω πα̣-
σ̣ι̣κ̣έρατε ρηξ ιω χαν ιω ταυρ ιω ιω ταυρ̣ο̣-
δάμα ιω ιω σανγαρθα ι̣ω̣ σανγαργαθα ιω
σανγαθα ιω σαβαρβα[.] ιω σαβλας ιω δ̣ι-
ωξι παθυταλ̣πα α̣ρ̣χ̣α̣νδρα Βριμὼ
Βριμὼ Ῥῆ Ἀχθιωφι ἄρκυι{νε} νέκυια

ἀρχάνδρα δαμασάνδρα φορβη φορ-
βα φορβαρ βαρβωρ χοσοηρ Βολχοσηθ
Ἐρεσχιγαλ π̣ι̣αμια μαρθανθω μαρμα̣-
ρ̣ω βορφορο φορβαρ φο̣ρφορο φορβαρ
φορφορο φορβαρ ιανη ταρταροῦχε κυ-
δίστη ιανι̣α̣ια Βαυβὼ κυνολαμψ σαμα-
λαξα σαμ̣α̣λαζα Τισιφόνη Τηξιφόνη
Περσέφασσα ανκιστη δωδεκακίστη
α̣νχον̣ιμ̣ε̣ ἀδινὴ ⟨κυρία⟩ χθονίων βροτ[ο]λογὲ
ανφιλ̣ι̣ο̣[.]κ̣ε ζοφερὰ νεκυαγωγὲ̣ α̣δοκα
ο̣π̣υ̣ρκε μαγικὴ νυκτιδρόμα λυσ̣ιπέδιλε
δ̣αμνα̣νεσσα δαμνομενια δαμνολυκα[κη]
δαμνομενι̣π̣α λυκοκτόνε Μασκελλη κ̣α-
τα Π̣ραξ̣ιδίκα καταν⟨ικ⟩ά⟨νδρα⟩ κα⟨λ̣ε⟩σάνδρ̣α̣ ἀρχάνδρα
δ̣α̣δοῦχε Βριμὼ Βριμὼ Ῥῆ τητραβάμω
τετρακύων ἀρχιγενὴ ὀφιοῦχε δρακοντό-
μορφε βροτολογὲ αἰγωποφορβὲ Ὑεσμ[ιγα]-
δων κοδηρε νοηρε νοηρε σοιρε σοιρε [σαν]-
καθα ανκ̣ιστη δωδεκακίστη ἀκροβουροβό̣[ρε]
τρίμορφε δρακοντόζωνε λαξιμέδουσα προ̣ν̣[--]
ναγε ἀωρία ἀωρινὴ Βαυβὼ Φρῆ διαραξ νε̣α-
ροδέκτιρα Πασ̣ιθέη Οὐρανία Ἀστροθ̣έα[ι]-
νη δίκερως ταυρωπ̣ὴ̣ α̣ἱ̣μωπὴ ε̣λ̣ο̣σ̣υ̣ρ̣[... Νε]-
βουτοσουαληθ πυριγενιτὶ ωιωη̣ ιαηω̣[.]
α̣ωη αωαω̣ οοο υυυ ωωω ηηη ααα̣ [ιιι]
εεε ιωιω Δ̣ωβαωθ Αριωθ· καταδήσ̣[ατε]
καὶ ἐρημώσατ⟨ε⟩ καὶ κατασ{σ}τρέψετε
τοὺς ἵππους τοῦ καλ⟨λ⟩αίνου· Ἱππόσε[.]-
τον Τερψίδημον Νικόδικον Νικαφόρον
Ὀφίδην Ἀστροφόρον Στεναρόν Πριά-
πην Πελάγιον Ἀριστόμαχον Π̣ρ̣ο̣σ̣[έ]-
χοντα Εὐανδρίαν Διερκὴν Δαφνα̣ῖ̣-
{ον}ον Φερέδοξον Χρησμολόγον
Στερφιλάρην Λύρ̣ον Μαραθώνι-
ον Ταλαμώνιον Ὀρφέαν Ὡρο-
τερπὴν Μύστην Ἡδυά̣θ̣λην
Φιλάδελφον Εὐδαίμονα Νικό-
διμον Ἱππόνην Ἀξιότι-
μον Πολυμάθην Κλέαρ-
χον Ὁπλίτην Μηλο-
βόλον Βρόμιον Ἀρε-
τὴν Ἐρ̣οΐδην

Date: Imperially sponsored factions did not appear before the late 5th cent. A.D.; the end of the use of the circus came after a series of earthquakes in 526 and 528 or after the Persians captured the city in 540 A.D., ed.pr. || the structure of this text is as follows: invocation of magical deities (LL. 1-45), a brief curse to 'bind, destroy, and utterly subdue' the horses of the Blues (LL. 45-47), and the names of these 36 horses (LL. 47-61) || 1. Καδμῖλος is associated with the Μεγάλοι Θεοί of the Samothracian mysteries; probably he is invoked here on account of his frequent equation with Hermes; some of the other deities invoked (LL. 1, 5, and 7: 'Αρξιερίς, 'Αρξιέρισσα, 'Αρξιερία, and 'Αρξιάνασσα, all previously unattested; 'Αρχίερως) may correspond to similar names known from literary sources for the Kabeiroi; the latter were not on record in curse tablets so far, ed.pr. || 3. Ποσιδῶν (also in L. 10): rare in curses; perhaps equated here with Sarapis, ed.pr. || 6. Διόνυσος: rarely mentioned in magical texts; perhaps he appears here because of his identification with Osiris and Sarapis (with clear underworld connections); γευμνας (or π̣ευμνας): language and meaning unclear; 'leader' of the Korybantes?; in fine (and in L. 7 initio) κυδ̣[ρέ], κύδ̣[ιμ]ε], or κῦδ̣[ος], ed.pr. || 7. perhaps an appeal to Zeus in two forms: Zeus-Plouton and Zeus-Akis (thought the latter is previously unattested as a divine name); 'Αρχίερως for 'Αρχίερος?, ed.pr. || 7-8. or a vox magica θελοκ̣ιδαικατην̣ευ, ed.pr. || 8. read 'Εκάτη Ζεῦ?, ed.pr. || 9. μεριστοῦ: probably genitive of μεριστής ('Zuteiler', 'divider'), dependent on παῖ (vocative): a reference to Horos/Harpokrates, ed.pr. || 10. this catalogue of Olympian deities (perhaps hinting at Sarapis, the god that subsumes all other gods) seems unparalleled in magical texts, ed.pr. || 12. 'Αχθιωφι (also in L. 19): another name of Selene-Hekate, ed.pr. || 13. λαξιμέδουσα (hapax): 'controller of fate', ed.pr. || 13-14. perhaps a play on the participial substantive (μεδέουσα) and the participle or name μέδουσα/Μέδουσα, ed.pr. || 14-15. πασικέρατε: either an error for πασικράτεια (cf. L. 13) or an adjective perhaps meaning 'all-horned' (association with Hekate?), ed.pr. || 15. ταυρ: probably an aborted beginning of ταυροδάμα (previously unattested; probably another epithet of Hekate), ed.pr. || 19. 'Ρῆ (also in L. 34; cf. also Φρῆ in L. 40): the Egyptian sun god; ἄρκυι for ἄρκυια, ed.pr. || 24. ταρταροῦχε: epithet of Hekate, ed.pr. || 26. Τηξιφόνη (hapax): variant of Τισιφόνη; the name seems to be formed from τήκω ('cause to melt', 'waste away'), frequent in magic documents, ed.pr. || 28. χθονίων: if understood as a genitive plural, something like κυρία or βασίλεια (referring to Hekate) should be supplied; βροτ[ο]λογέ: here and in L. 36 probaby to be understood as the vocative of βροτολοιγός (referring to Ares), ed.pr. || 29. ζοφερά: otherwise unattested as divine epithet, ed.pr., who refers to the epithets σκοτία and νυχία || 30. μαγική: unparalleled as epithet of Hekate; λυσιπέδιλος ('sandal-looser'): previously unattested; perhaps to be understood as disabling or tripping Hekate's enemies, ed.pr. || 32. λυκοκτόνος: normally an epithet of Apollo, ed.pr., who points to Hekate's association with wolves; Μασκελλη for Μασκελλι || 32-33. καιτα: perhaps the aborted beginning of καταννικάνδρα; Πραξιδίκα (for -δική): to be identified with Persephone, ed.pr., who also suggests reading Πραξιδίκα(ι) (nominative plural: spirits of vengeance); καὶτὰ Πραξιδίκα(ς), D.Jordan apud ed.pr. || 33. [we presume that the tablet reads KATANANKACAN; however, this is not explicitly stated by ed.pr.; there is no ph. or dr. to check the reading] || 34. τητραβάμω for τετραβάμων: 'going on four feet', either referring to Hekate (addressed as a bitch) or to Ra in his capacity of sun god, ed.pr. || 35. τετρακύων: unattested otherwise, but Hekate is often viewed as a dog; ἀρχιγενή for ἀρχηγενής, ed.pr. || 36. αἰγωποφορβέ for αἰγυποφορβέ (both unattested; 'feeding like a vulture', 'feeding on vultures', or 'vulture feeding'), D.Jordan apud ed.pr. || 40. ἀωρία ἀωρινή: either unattested epithets of Hekate (by association with the untimely dead, ἄωροι, sometimes called upon as agents for carrying out curses), or a personification: 'Αωρία ('Untimeliness'), equally unparalleled; in any case, ἀωρινή (unattested) is a variation on ἀώριος; Φρῆ = 'Ρῆ; διαραξ: either a magical word or an error for διάρ(π)αξ ('the snatcher'; unattested), ed.pr.; perhaps ⟨β⟩ιάρ(π)αξ, D.Jordan apud ed.pr. || 40-41. νεαιροδέκτ(ε)ιρα (hapax): presumably referring to Hekate as receiver of the νέαροι (those who die young; cf. above ad L. 40), ed.pr. || 41-42. 'Αστροθεαίινη (for -να): previously unattested, ed.pr. || 42. αἱμωπή: referring to Hekate's bloodshot and frightful eyes or to her terrifying behaviour, ed.pr. || 43. πυριγεντί (for πυριγενητή): referring to Hekate's own origin in cosmic fire rather than her begetting of fire, ed.pr. || 43-44. ιαηω[.]ιαωη: perhaps permutations of the magical name Ιαω, ed.pr. || 46. CATA, tablet; ἐρημόω seems unparalleled as a verb of cursing; it may express the desire that the horses be deserted and deprived of their abilities or of protection by amulets; καταστρέψετε for καταστρέψατε, ed.pr. || 47. καλ{λ}αΐνου, ed.pr. [but Λ should not be deleted, since καλλαΐνου is the correct form; in the absence of a ph. or dr., we assume that the tablet has a single Λ and accordingly print καλ(λ)αΐνου]; καλλάϊνος: 'blue', less frequently used for circus factions than βένετος, with parallels inter alia from Apamea (*SEG* XXXIV 1437) and Berytos (*SEG* XLIV 1317); F. draws attention to *SEG* XXXVII 1548, recording a τόπ(ος) ... τῶν ἐπιτ(μ(ων) καλλαΐνων in Gerasa || 47-61. apparently 36 names of horses of the Blues (probably the entire stable), though it can be difficult to distinguish professional names of charioteers from horse names. Many of the hipponyms show characteristics known from other lists of horses; they may be grouped as follows: 1) names relating to victory ('Αριστόμαχος, Δαφναῖος, 'Ηδυάθλης, 'Ιππόνη (= 'Ιππόνικος, D.Jordan apud ed.pr.), Νικαφόρος, Νικόδιμος (for Νικόδημος), Νικόδικος, Φερέδοξος); 2) names expresssing virtues ('Αξιότιμος, 'Αρετή, Διερκής (for Διαρκής?), Εὐανδρία, Εὐδαίμων, Πελάγιος, Προσέχων, Στεναρός (for Σθεναρός), Τερψίδημος); 3) names related to gods, heroes, etc. (Βρόμιος, Πριάπης (= Πρίαπος), 'Ορφεύς ('Ορφέαν for 'Ορφέα), Ταλαμώνιος (= Τελαμώνιος), 'Ωροτερπής); 4) names related to origin (Μαραθώνιος), ed.pr., with further comment on the hipponyms, most of which are new (though names conveying a similar sense are sometimes attested); for Τερψίδημος see also F.: the horse delighted the δῆμος of the Blues rather than the mass of spectators in general || 47-48. 'Ιππόσε[.]ιτος: the name is unclear; perhaps 'Ιππό[σ]ευτος ('who drives on the horses', used of a horse that sets the pace for the others in the team), ed.pr. || 52. Χρησμολόγον: ed.pr. refers to the Latin horse name Augur in Carthage [see also *SEG* XLVI 2327] || 61. 'Εροΐδην for 'Εροϊάδην or 'Ηρωΐδην?, ed.pr.

1787. Apamea (area of: Androna). Christian building inscriptions, 6th cent. A.D. In a preliminary report on excavations conducted between 1997 and 2001, C.Strube, *AA* (2003) 1, 25-115, briefly comments on the epigraphy of Androna in general (S. 27; *IGLS* 1676-1713; *SEG* LI 1940-1948; mosaic of unknown provenance recording the κώμη 'Ανδρονα/'Ανδαρνα: *SEG* XXXIX 1613), and presents observations and reports on individual texts: among the inscriptions belonging to churches (S. 30/31), *IGLS* 1689, 1691, and 1706 could not be re-discovered; 1677 does not belong to 'Church 8' as claimed in *IGLS*; there were several new finds: 1) a fragmentary lintel recording the name 'Αναστασία probably belonging to 'Church 2'; for another new inscription from Androna see our lemma no. 1788; 2) the missing left and right part of the lintel *IGLS* 1687; this quotation of *Ps*. 45.8 and 12 can now be read without square brackets and is supplemented by a date: Κύριος τῶν δυνάμεων | μεθ' ἡμῶν· ἀντιλήμπτωρ | ἡμῶν ὁ Θεὸς 'Ιακώβ· ἔτου(ς) αιω' (year 811 (Seleukid era) = 499 A.D.; the central part of the stone, still photographed by S. in 1979, has disappeared [in L. 2 initio S. gives μὲ ἡμῶν, which must be an error in view of *IGLS*'s [με]θ' ἡμῶν, Tybout]); 3) the missing central part of the lintel *IGLS* 1688; this quotation of *Ps*. 117.20 can now be read in full: Αὕτη ἡ πύλη τοῦ Κυρίου· | δίκαιοι εἰσελεύσονιται ἐν αὐτῇ τοῦ ἁγίου Μιχαήλ; in the center a cross in a circle with A and ω pending from the horizontal braches. Texts (2) and (3) belong to the same as yet unknown building.

On 36 and 69/70 S. discusses the foundation inscription in the west gate of the Kastron (*IGLS* 1682, again quoting *Ps*. 117.20 in its first lines; ph.); the central cross medallion on the outside,

reading φῶς ζωὴ Θωμᾶ ('Licht (und) Leben (durch das Werk) des Thomas' [or Θωμᾷ?; 'light and life to Thomas', Chaniotis]) re-appears on the south gate, which has also the cross-monogram Θωμᾶ included in two relief amphoras (*IGLS* 1686); similar inscriptions have now been found in several other rooms: φῶς ζωὴ Θωμᾶ on the lintels of the doors giving access to the latrine and the southern adjacent rooms (S. 48) and on the lintels of all doors in the colonnaded south hall giving access to the rooms on the ground level and in the upper storey (eight of several more doors have been excavated so far; S. 69/70); Θωμᾶ is found in a cross-monogram in the capital of a column belonging to the upper storey of the south hall (S. 55; dr.). Thomas is mentioned as the founder of the Kastron in *IGLS* 1682 along with his nephew Jacob; the latter, however, is absent from other inscriptions; S. connects the frequency with which Thomas' name appears with the unusual way Thomas is addressed in 1682 LL. 4/5: ἀνέφαν[ης] σωτήρ, Θ(εο)ῦ Σωτῆρος ‖ τοῖς σοῖς βουλεύμασει συνλαμβάνιν φροντίζοντος ('Du erschienst als Retter, indem Gott der Erretter Sorge trug, diese Deine Pläne/ Vorhaben aufzugreifen (sich diese Deine Vorhaben zu eigen zu machen)'). Evidently Thomas was the patron-savior of Androna; he may have built and financed the Kastron, presumably under some threat to the village.

1788. Apamea (area of: Androna). Christian inscription on a tile mentioning an anagnostes, 6th cent. A.D.? Rectangular clay tile with inscription incised; found in a room of a recently excavated house in the northeastern quarter of Andarin. Ed.pr. C.Strube, *AA* (2003) 1, 92 (ph.; text without brackets, line division and indication of ligatures); cf. D.Feissel, *BE* (2005) no. 514.

Ζ̣αχχέας | ἀ̣ν̣αγ̣ν̣ώ̣σ̣τ̣ι̣ς | υἱὸς Ἀββίβου

[Undated by ed.pr.; cursive lettering; 6th cent. A.D.?; F. refers to R.Mouterde, *Le limes de Chalcis* (Paris 1945) 209/210 no. 39 (Hierapolis; 542?-548 A.D.) Tybout] ‖ 2. or ΩCT in ligature; for the form ἀναγνώστης see *ICUR* VI 17296 and *MAMA* VII 240 (Phrygia), F.

1789. Apamea. Inscriptions on an Attic vase fragment and amphora stamps, late 5th/early 4th and 2nd cent. B.C. The survey article of J.Balty, 'À la recherche de l'Apamée hellénistique: les témoignages archéologiques', in *La Syrie hellénistique* (cf. our lemma no. 1781) 223-252, contains four inscriptions on instrumentum: 1) lid of a red-figured Attic pyxis with a graffito on the interior side: ΑΗΓΔ (224; dr.; late 5th/early 4th cent. B.C.; F.Vandenabeele in J.Balty, ed., *Colloque Apamée de Syrie* I. *Bilan des recherches archéologiques 1965-1968*, Brussels 1969, 47-49: potters' mark on the lid originally corresponding to a similar mark on the pyxis belonging to it [cf., however, A.W.Johnston, *Trademarks on Greek Vases* (Warminster 1979) 20: 'There is a strong suggestion that a price of a drachma for fifteen pieces is being quoted, presumably at Athens', Tybout]); 2) three unpublished (?) Rhodian amphora stamps of known types (231/232; eponyms; dr. of one: Ἀντιμάχου; the other names are Αἰσχυλῖνος [cf. *ibid.*] and Ἀναξαγόρας; 2nd cent. B.C.).

1790-1792. Arethusa? (area of: Deir el-Ferdîs). Christian building inscriptions on lintels, late 5th-mid 6th cent. A.D. Inscriptions on three rectangular basalt lintels found in Deir el-Ferdîs. Ed.pr. M.Griesheimer, *Syria* 80 (2003) [2005] 193-195 nos. 9/10 and 12. For the village of Deir el-Ferdîs see G. 177 with note 1: situated ca. 12 km northwest of Arethusa (modern Rastan) and ca. 20 km southwest of Epiphania (modern Hama), it probably belonged to the territory of Arethusa, though Epiphania cannot be excluded; the same applies to nearby Elbi (see our lemmata nos. 1797-1802) [For the possibility that Deir el-Ferdîs (and Elbi) belonged to Emesa see our lemma no. 1807]. See also D.Feissel, *BE* (2006) no. 452.

1790: 193 no. 9 (dr.; French translation). **Construction of a monument, 498 A.D.** Lintel; inscription at both sides of a central medallion with a large relief cross with Α and Ω under the horizontal branches, and two circular ornaments in the upper quarters. Published on the basis of a copy by Kamel Chéhadeh.

† Ἐγὼ Ἠλίας Λιβανίο̣υ̣ τῶν Βίκτ(ο)ρος | ἐποίησα γενήσθε τὼν ἐώνιον τοῦ-τον, | μη(νὸς) Δίο[υ] τοῦ θω' ἔτους, ἰνδ(ικτιῶνος) [--]

Abbreviation marks: small Η above Μ (L. 3 initio); the dr. shows no mark after ΙΝΔ (L. 3 in fine) ‖ 1. ΒΙΚΤΡΟC, dr.; τῶν Βίκτορος: 'des descendants de Biktor'; the membership of a clan is not frequently mentioned in northern Syria; cf. our lemmata nos. 1795 and 1802 for similar indications, G.; see also F. for some additional comment ‖ 2. γενέσθε, ed.pr. [the dr. shows ΓΕΝΗC-ΘΕ (γενήσθε for γενέσθαι); τὼν ἐώνιον τοῦτον [for τὸν αἰώνιον τοῦτον, sc. οἶκον]: 'ce (monument) d'éternité', G. [in fine: the dr. shows ΝΙΟΝΤ- and shows no room for ΟΥΤΟΝ, Tybout] ‖ 3. year 809 (Seleukid era) = 498 A.D.

1791: 193 no. 10 (ph.). **Date of construction, 546/547 A.D.** Inscription at both sides of a medallion with a large relief cross; lintel now lying on the ground.

[Ἔτ]ους ηνω', μ(ηνὸς) Δ[ίου] (or Δ[εσίου])

Abbreviation mark: small cross above Μ. ‖ year 858 (Seleukid era) = 546/547 A.D.

1792: 193/194 no. 11 (ph.; French translation). **Prophylactic maxim, ca. 550 A.D.** Long lintel; inscription under three medallions adorned, from left to right, with a Greek cross, a cross with Α and Ω under the horizontal branches, and a rosette; built into the roof of a stable.

Σταυροῦ προκιμένου (οὐ)δὲν ἰσχύει ὁ φθόνος

ΜΕΝΟΥΔΕΝ, lapis (haplography) ‖ the same protective maxim is found on a lintel from El-Bardounè (*IGLS* 1909); similar invocations are known from villages in northern Syria (*IGLS* 1676; 1969, dated 547 A.D.), G.; the haplography is not a coincidence: it makes the phrase a iambic trimeter, F., who refers to the same formula, equally with ΟΥ omitted, in an inscription from the

[1. The proper name 'Αβάσκαντον does not fit into the metre, Martin] || 2. τὴνδ' (sic) ἐνέθηκε τάφωι, F.; στολίσας τήνδ', sc. ὁδόν, as opposed to στολίσαντα καλῶς in the preceding line, J.

1806. Damaskos (area of: Dmeir). Hearing before the emperor Caracalla concerning the Goarienoi, 216 A.D. *SEG* XVII 759; XL 1398 (cf. XLIII 1274; XLV 2236; LII 1991 (comp. num.)). B.Stolte in L.De Blois et alii (edd.), *The Representation and Perception of Roman Imperial Power. Proceedings of the Third Workshop of the International Network Impact of Empire (Roman Empire, ca. 200 B.C.-A.D. 476), March 20-23, 2002* (Amsterdam 2003) 261-268, presents an English translation of the entire text. In Col. II L. 33 he renders ἡ παραγραφὴ χώραν ἔχει with 'the objection is allowed'; χώραν ἔχει frequently occurs in Byzantine legal Greek in that sense. S. comments on the following aspects: 1) this inscription is the oldest testimony for minutes of a hearing in a Latin framework, in which spoken words are reported in Greek; 2) the advocate of the Goarienoi is L. Egnatius Victor Lollianus; the choice of the two advocates - the other is C. Sallius Aristaenetus [on whom see the lemma in *PIR*²] - has nothing to do with the trial having been considered an occasion for entertainment [for Lollianus see now our lemma nos. 1327/1328 and the article by R.Haensch - P.Weiss mentioned in no. 1327, app.cr. ad LL. 2/3; Haensch underlines the rhetorical qualities of Lollianus and considers the trial a serious business; in the inscription from Smyrna Lollianus is honored as ῥητόρων τὸν κράτιστον καὶ πρῶτον, Pleket]; 3) publication of the full minutes of the trial served two purposes: guaranteeing the rights of the Goarienoi in the appointment of a priest and representation of the power of the emperor who allowed the Goarienoi to deviate from the formal procedure and to submit their case directly to the emperor.

1807. Emesa/Emesene. Corpus: re-edition of *IGLS* V. J.-C.Decourt, *Syria* 80 (2003) [2005] 161-176, reports on his work on a new edition (with addenda and corrigenda) of *IGLS* V, published in 1959 by L.Jalabert, R.Mouterde and C.Mondésert. Partly in the wake of J. and L.Robert, *BE* (1961) no. 779, D. criticizes, severely and at length (162-164), his predecessors, especially for their deficient presentation of texts (few and bad ph.; no line-by-line lay-out), lack of interest in historical geography and the concomitant haphazard in- or exclusion of inscriptions. Few inscriptions have been added since: *SEG* XXXIII 1254-1257 [1256/1257 are classified under Laodikea ad Libanum in *SEG*, following ed.pr. M.Moussli], XL 1399-1409, and XLV 1904-1906; during campaigns in 1998 and 2000, D. found 74 inedita, of minor importance except for a public document of seven lines found at Rhajar Amîr (not yet read); ca. one quarter to one third of all texts known so far have been rediscovered; more surveys are to follow. In Appendix I (168-171), D. presents, in a tabular survey, a list of villages (map on 176) with references to the previously known inscriptions and the number of new texts found on these sites. For Appendix II see our lemma no. 1808 [Note that Deir el-Ferdîs/Deir al-Ferdîss and nearby Elbi/El Biyé, assigned to the territory of Arethusa (or, less likely, Epiphania) by M.Griesheimer (see our lemmata nos. 1790-1802), are included in D.'s list, perhaps implying that these villages belonged to the Emesene (see also D. 166)].

1807 bis. Emesa. The temple of Helios. G.K.Young, *Levant* 35 (2003) 159-162, adduces literary, epigraphical and archaeological evidence to counter the suggestion of W.Ball (*Rome in the East. The Transformation of an Empire*, London 2000, 37-47) that the Sun temple of Elagabalus should be identified with the temple complex at Baalbek. On 162 Y. adduces two dedications to Θεὸς Ἥλιος Ἐλαγάβαλος showing that the temple, yet to be located, must have been in the city of Emesa itself: *SEG* XXXIII 1254 (text and translation) and a yet unpublished dedication on the sculpture of a stone lion by one Mandyanos (mentioned by G.R.D.King, *Levant* 34 (2002) 39 [however, according to K. the dedicant is called Mayadanos; note that *SEG* XXXIII 1254 was dedicated by Μαιδουας, Tybout]).

1808. Emesa (area of: Leftaya). Dedication to Genneas (185 A.D.) and other inscriptions. In an Appendix (II) to the article mentioned in our lemma no. 1807, J.-C.Decourt, *Syria* 80 (2003) [2005] 171-174, presents a brief survey of the 22 inscriptions found in Leftaya, a village ca. 25 km southwest of Homs: *IGLS* 2649 (A) and the dedication to Genneas *SEG* XL 1406; 10 were rediscovered and photographed by D.: *IGLS* 2631-2635, 2637/2638, 2647/2448, and *SEG* XL 1406. He confirms the readings of 2631, 2633-2635, 2638, and 2647/2648, and corrects a very minor detail in 2432 (read ἰνδι(κτιῶνος) instead of ἰνδ(ικτιῶνος)). In *SEG* XL 1406 L. 1, D. reads ἔτους ζϙυ´ instead of ἔτους βϙυ´ [ζυ´, D., undoubtedly due to a printing error], i.e., year 497 rather than 492 (Seleukid) era = 185 rather than 180 A.D. Ample discussion of θεὸς κύριος Γεννεας, here represented as a bust with radiated nimbus; Γεννεας/Γενναῖος is also on record in *OGIS* 589 (κυρίῳ Γενναίῳ Βαλμαρκωδι τῷ καὶ Μηγρίν; from Deir el Qala'a in the Lebanon), *IGLS* 1301 (two reliefs representing a rider-god, inscribed θεῷ Γεννεα πατρῴῳ; one of unknown provenance, the other from Djoubb el Djarrah, 55 km east of Homs), *CIL* III Suppl. 6673 (Deo Genea; from Karak Nouh; reading uncertain) and Damascius, *Life of Isidorus* (in Photius, *Bibl.* 348 a; Γενναῖος worshipped in the shape of a lion in the Zeus temple at Heliopolis). D. rejects linking Gennaios with Latin genius or Palmyrene GNY' ('le génie'), and is also skeptical of bringing into play the meaning of γενναῖος ('noble'; 'le génie') which is never attested as the epithet of a deity. This interpretation could be accepted for *OGIS* 589 if that text would stand on its own, but hardly for *IGLS* 1301 or *SEG* XL 1406, where it would imply that the name of the deity was omitted. This seems especially unlikely in the case of *SEG* XL 1406, dedicated by a φροντιστής, i.e., the intendant or administrator of the temple.

See also P.-L.Gatier, *BE* (2006) no. 453, who points to the possibility that θεὸς Γεννεας is not 'the god named Genneas', but, according to frequent Semitic usage, 'the god of Genneas', i.e., the personal god of Genneas (previously unattested anthroponym).

1809. Epiphania. For inscriptions from Deir el-Ferdîs and Elbi, possibly belonging to the territory of Epiphania, see our lemmata nos. 1790-1802.

1810. Hierapolis? Epitaph of Dionysios, 2nd cent. A.D. Stele with arched niche containing the relief representation of an eagle; inscription on a flat field below; a basket is incised

right of the inscription; now in the museum of Deir ez-Zor. Edd.pr. D.Bonatz - H.Kühne - A.Mahmoud, *Rivers and Steppes: Cultural Heritage and Environment of the Syrian Jezireh. A Catalogue of the Museum of Deir ez-Zor* (Damas 1998) 143 no. 131 (ph.; text in majuscules). J.-B.Yon, *art.cit.* (cf. our lemma no. 2258) 154 note 24, points out that this stele probably comes from Hierapolis and reads the text on the basis of the photograph in the catalogue as follows [we supply all brackets, dots, and line division].

Διονύσιε | χ̣ρ̣η̣σ̣τ̣ὲ (καὶ) ἄλυ|[πε], χαῖρε

Date: 2nd cent. A.D., edd.pr. || square letters || 1. Διονίσιε, Y. [but the ph. clearly shows Y || 2. the ph. shows no room for ΚΑΙ] || 2-3. ΥΓΗ...ΕΑΛΙΣΨ (ΠΒ) ΧΑ(Ι)ΡΕ, edd.pr.

1811. Palmyra. Civic and ethnic identity. J.-B.Yon, 'L'identité civique et ethnique de Palmyre' in K.S.Freyberger - A.Henning - H. v. Hesberg (edd.), *Kulturkonflikte im Vorderen Orient an der Wende von Hellenismus zur römischen Kaiserzeit* (Rahden 2003) 11-18, draws on Y.'s monograph (especially Chapter I) summarized in *SEG* LII 1576. See also M.Gawlikowsky, 'From a Tribal Federation to a City', *ibid.* 7-10, equally with occasional mention of Greek inscriptions.

1812. Palmyra. The formula ἄλυπε, χαῖρε in epitaphs. In the article summarized in our lemma no. 2258, J.-B.Yon lists eleven examples from Palmyra (Greek or Greek/Aramaic; 1st-3rd cent. A.D.): four inscriptions which were recently published (*SEG* LI 1978-1980 and 1989) and seven previously known texts, which he reproduces in an Appendix on 158/159: *CIS* 4402/4403 = *PAT* 0762/0763 = Y. nos. 1/2; *PAT* 0142 = Y. no. 6; *Inv. Palm.* VIII 164 = Y. no 3; K.Michalowski, *Palmyre* II. *Fouilles polonaises 1960*, Warsaw 1962, no. 1 = Y. no. 5; *SEG* VII 184 = Y. no. 4; *SEG* XLIII 1037 = Y. no. 7. Closer examination of these epitaphs shows that they mainly belong to members of two prominent families, of Elahbel (*SEG* LI 1978-1980 and 1989; Y. nos. 1 and 5) and Nasrallath (Y. nos. 2, 4, and 6), respectively; Y. no. 7 belongs to the family known from *CIS* 3931, but to a different branch; Y. no. 3 is fragmentary. The use of the formula testifies to the integration of these Palmyrene elite families in a tradition which is constant in Roman Syria; a local characteristic is the ubiquitous presence of the patronymic (and occasionally papponymic).

1813. Palmyra. Relations with the Far East. C.Delplace in P.Defosse (ed.), *Hommages à Carl Deroux* III. *Histoire et épigraphie, Droit* (Brussels 2003) 158-167, examines the following inscriptions erected by ἔμποροι for the light they shed on Palmyra's relations with India (texts and French translations): 1) *Inv.Palm.* X 87 and 88 (*IGR* III 1538; *CIS* 3960; *I.Estremo Oriente* 96); 2) *Inv. Palm.* X 96 (*SEG* XLVI 1798; *I.Estremo Oriente* 412); 3) *SEG* VII 156. Nos. 1/2 [see now C.Delplace, J.Dentzer-Feydy, *L'agora de Palmyre* (Paris 2005) nos. VI.14 and VI.09, respectively] are honorary inscriptions (both dated 157 A.D.) for M. Ulpius Yarhai (Iaraios): grand entrepreneur in

long distance-trade, honored with eight statues on the agora, a Roman citizen, who, however, never held a local office. Nos. 2/3 (Greek/Aramaic bilinguals) record the return of merchants from Scythia (i.e., northwest India) by ship. D. sketches the history of the Kouchans, the principal tribe in northwest India since ca. 150 A.D., involved in the silk trade and serving as intermediaries between China and the mouth of the Indus or even Mesene/Charakene (*Inv. Palm.* X 114 and 138 testify to Palmyrene presence in the area between Mesene and the Indus). D. finds the name of this tribe in inscription no. 1 by restoring the place of the merchants' provenance as [ἀπ]ὸ [Κ]ου[χ]ανων instead of [ἀπ]ὸ [Χ]ου[μ]ανων (L. 3; 'du pays des Kouchans'); the verb ἀναβαίνω may cover both stages of the route: by ship from India to a station in the Euphrates area, and subsequently by caravan to Palmyra; in L. 7 ([--]Α[--]), D. suggests restoring a month's name: Αὐδυναῖος, Γορπιαῖος, or Ἀπελλαῖος.

P.-L.Gatier, *BE* (2005) no. 515, rejects D.'s restoration (based on a wrong interpretation of a legend on a Bactrian coin), and prefers [Θιλ]ουανῶν ἐν π[λοίῳ] (instead of ἔνπ|[οροι]) or Ὀμανῶν ἐν π[λοίῳ] (perhaps with Θ̣ιλουαν̣[ῶν] in the next line; cf. the σατράπης Θιλουανῶν honored in *Inv.Palm.* 38); he also points out that D. erroneously presents no. 1 as a bilingual: the Aramaic text (*Inv.Palm.* 87) belongs to another monument (an error first committed in *CIS* 3960, which presents *Inv.Palm.* 87 and 88 as belonging to a single monument).

In a review of *L'agora de Palmyre* (cf. above) M.Gawlikowski, *Topoi* 14 (2006) [2007] 675-678, on 676 considers the reference to the 'pays des Kouchans' plausible, but he prefers [Κ]ου-[σ]ανων to [Κ]ου[χ]ανων, in line with the Iranian form *kwsn*, which in a Greek transcription yields Κουσην(ων) (cf. A.Maricq, *Syria* 35, 1958, 336).

1814. Palmyra (or area). Christian epitaph of Anasolemos, 497 A.D. Limestone plaque in a private house at Pont-l'Abbé (Finistère), originally from Palmyra or its vicinity. Ed.pr. A. Avram, *Studii Clasice* 37-39 (2001-2003) 245-249 (ph.), who reprints three other inscriptions of the 5th cent. A.D. (*Inv. Palm.* VIII 213; *SEG* XLIII 1020 = XLVII 1943; XLVII 1944). The form of the alpha (L. 1; broken middle bar) suggests dating *SEG* XLVII 1949, which has a similar alpha, to the late 5th or early 6th cent. A.D.; on the contrary, inscriptions with a different alpha (with an oblique middle bar starting from the bottom of the left line) should be dated to ca. 400-475 A.D. (*SEG* XLIII 1038 = XLVII 1945; XLVII 1946 and 1949).

† Μ̣ν̣εμ(εῖον) Ἀναι|σολέμου Ἰαγ|ούρου τοῦ ηω´ ἔτο̣[υς]

1. Μνεμῖ(ον), ed.pr. [abbreviation sign ʃ rather than an iota (the sign differs from the vertical iota in L. 2), Chaniotis] || 2-3. for this name ed.pr. gives, in Latin characters, the nominatives Aiagouros or Iagouras [on the ph. one recognizes between LL. 2 and 3, under the last gamma of L. 2, a small Γ; should one read Ἰαγ`γ´ούρου?, Chaniotis] || 3. year 808 (Seleukid era) = 497 A.D.

1815. Palmyra. Bilingual name on a bronze stamp, 161/160 B.C.? Rectangular bronze stamp; on the obverse a bilingual (Greek/Palmyrene) inscription in mirror script (A); on the reverse in an oval field on the back of the ring handle three Greek letters. Offered for sale by

Christie's, New York; cf. auction catalogue *Antiquities. Thursday 12 December 2002*, 192 no. 329; previously recorded in *Jewish, Early Christian and Byzantine Antiquities* (L. Alexander Wolf and Frank Sternberg, Zurich, Auction XXIII, 20 November 1989) no. 28; see also D.M.Friedenberg, 'The Evolution and Uses of Jewish Byzantine Stamp Seals', *The Journal of the Walters Art Gallery* 52/53 (1994/1995) fig. 11 (non vidimus). We read the inscriptions from the ph.: A: Βερνεικ(--) | Palmyrene inscription B: PṆB

[Date: ca. 2nd/3rd cent. A.D., catalogue] || A. Βερνεικ(ῆς); Palmyrene inscription: 'BRNKNWS', catalogue || B. "PYB", the number 192, likely referring to the date', catalogue; however, the sequence PYB does not yield a numeral; the ph. seems to show PNB, which would give year 152 (Seleukid era) = 161/160 B.C.; one would expect the inverse order of the numerals, as is usual in Palmyra, but perhaps the date (though not in mirror script) was intended to be stamped, appearing sinistrorsum, Tybout].

1816. Palmyra. Amphora stamps, Hellenistic period. A.Schmidt-Colinet in *La Syrie hellénistique* (cf. our lemma no. 1781) 300, briefly reports on the find of Hellenistic pottery and mentions some amphora stamps (ph. of one Rhodian example; late 3rd/early 2nd cent. B.C. [inscription illegible]).

1817. Paneas (area of: Tel Dan / Danoi). Bilingual (Greek/Aramaic) dedication to the 'god who is in Dan', late 3rd/early 2nd cent. B.C. *SEG* XXVI 1684 (XXXI 1455; cf. XLII 1384* and LI 1919). A.Biran, *Biblical Dan* (Jerusalem 1994) 221-224 (ph.; dr.), argues that the anonymous deity was a non-Greek god so well known at Dan that his name could be omitted. The plural of the locality (ἐν Δανοις) is not necessarily significant: either it refers to the site [cf. *SEG* XXVI and XLII] or to the people living there, who considered themselves the 'descendants of the tribe of Dan' [cf. *SEG* XXXI]. B. translates the Aramaic text as 'In Dan Zilas made a vow to the god', which seems the equivalent of the Greek. For an alternative restoration and translation of the Aramaic see J.T.Milik in *Hauran* II. *Les installations de Si' 8* (cf. our lemma no. 1915) 269 note 3: 'ce qu'a voué Zoilos au dieu de Danā', with the following observation: 'L'article du toponyme sous-entend "la source" plutôt que le site habité de Tell Dan'.

1818. Paneas (area of: Tel Tanim/Tell Wawiyat). Boundary stone, 293-305 A.D. Fragment of a rectangular stone found in Tel Tanim (Tell Wawiyat; northern Ḥula Valley). Edd.pr. D.Syon - M.Hartal, *SCI* 22 (2003) 233-239 (ph.; translation); cf. also P.-L.Gatier, *An.Ép.* (2003) [2006] no. 1795 (French translation).

----- | [---] λίθο[ν διορί|ζοντα τὰ] μεθόρια Βεθ 'Α|[χὼν στηρ]ιχθῆνε
ἐκέλε|[υσαν φρον]τίδι Αἰλίου Στ||[ατούτου τοῦ] διασημ⟨ο⟩τά(του)

The stone joins a corpus of 39 boundary stones from the Ḥula Valley, the Golan, and the limestone massif of Syria, Hauran and Batanaia (tabular survey on 238/239; most references are to the unpublished dissertation of L.Di Segni (1997; Jerusalem); see also *SEG* XLV 2004-2011 and XLVI 1912, 1915, 1928 (1), 1944 (23), and 1977). There are two variants: the full version (like our text) and a concise one mentioning the names of the villages only. Aelius Statutus is known from nine other inscriptions, with an opening formula mentioning the Augusti Diocletian and Maximian and the Caesares Constantius and Maximian, implying a date between 293 and 305 A.D. The actual census work involving the erection of these stones did probably not begin before 297; according to an unpublished inscription, Statutus was a censitor working in the area (and not the governor of Syria-Phoenice, as had been previously assumed). The operation concerned the provinces of Palaestina, Arabia, and Phoenicia; the censitores, who worked in teams, did not cross provincial borders; Statutus worked in Phoenicia, edd.pr., who present a map (236) indicating the course of the triple boundary between these provinces as suggested by the find places of the boundary stones (also indicated) || three or four lines with the names of the Augusti and the Caesares are missing at the top, edd.pr. || 2-3. Βεθ 'Αχών, the name of which is preserved in Tell el-Butteyḥe, is on record on another stone, defining its boundary with Μαμσια (Y.Aharoni, *'Atiqot* 1, 1955, 110 no. 3), edd.pr. || 5. ΩΤΑ, lapis.

1819. Paneas (area of: Khirbet Zemel). Inscriptions (names) on pithoi, 2nd cent. B.C. Five complete or fragmentary large Golan-ware pithoi; inscriptions incised (mostly on the shoulders) before firing; found during excavation of a rural estate at Khirbet Zemel (northern Golan). Ed.pr. M.Hartal in Z.Gal (ed.), *Eretz-Zafon. Studies in Galilean Archaeology* (Jerusalem 2002) 75-117, especially 98 (majuscule texts and deficient transcriptions) and id., *Land of the Itureans* (Qazrin 2005) 42 and 267/268 (improved majuscule texts); we present transcriptions on the basis of the latter publication; cf. also P.-L.Gatier, *BE* (2005) no. 522: **1)** 'Ερμογένου (H. 2002, 98 no. 1; dr.; 2005, 42 no. 1; dr.; 'Ερμογένου(ς), G.); **2)** Καλ[λ]ιγένου θξρ̣' (H. 2002, 98 no. 2; ph.; dr.; 2005, 42 no. 2; ph.; dr.; horizontal lines above the last three letters; date of production according to the Seleukid era: 169 = 144/143 B.C. [146/145 B.C., H.; corr. L.Di Segni per ep.]; Καλ[λ]ιγένου(ς), G., who is sceptical on H.'s interpretation of the last letters as a date: 'le fac-simile de la p. 103 ne confirme pas cette lecture' [the dr. shows ΘΞΙ surmounted by horizontal strokes; Di S. (per ep.) points out that the dates of this inscription and that presented below sub (5) fit in perfectly with the pottery and coins found in the same dig]); **3)** Σιλλα (H. 2002, 98 no. 3; ph.; dr.; 2005, 42 no. 3; ph.; dr.); **4)** [Δ]ιονυσίου (H. 2002, 98 no. 4; dr.; 2005, 42 no. 4; ph.; dr.; [Δ]ιονυσίο(υ), G. [the dr. shows in fine an oblique stroke: part of Y or abbreviation sign?; the ph. is unclear]); **5)** [.]π̣ρ' (H. 2002, 98 no. 5; drr.; 2005, 42 no. 5; ph.; horizontal stroke above the letters; date according to the Seleukid era: 180 or any figure up to 189 = 133/132-124/123 B.C., H.; at left two other letters - Ξ and inverted N? - of unclear meaning).

H. (2002 and 2005) republishes two inscriptions on similar pithoi found in Dan (a) and Tel Anafa (b): **a)** 'Αετός (H. 2002, 98 no. 6; 2005, 268 no. 6; A.Biran, *Biblical Dan* (cf. our lemma no. 1817) 226); **b)** Ματας (H. 2002, 98 no. 7; 2005, 268 no. 7; A.Berlin in S.C.Herbert, ed., *Tel Anafa* II, 1. *The Hellenistic and Roman Pottery*, Ann Arbor 1997, 156 no. PW 486: 'either ΜΑΓΑΣ or ΜΑΤΑΣ' [the ph. seems to favor Μαγας, Tybout]); H. (2005) 269 adduces as further parallels the following unpublished fragmentary inscriptions incised on Golan ware from Khirbet Namra (c) and Bab el-Hawa (d-i): **c)** CΝΔΟ̣[--] (no. 1; ph.; dr.; perhaps a name like "Ενδοιος or Ἐνδόξιος; "Ενδοξος, L.Di Segni, per ep.); **d)** [--] ΚΕΙω[--] or [--] ΚΕω[--] (no. 2; ph.); **e)** [--]Ε̣Ι[--|--]ΟΥΡ[--] (no. 3; ph.; dr.); **f)** [--]ΜΟ̣[--] (no. 4; ph.); **g)** [Κ?]υρα-

κός (no. 5; ph.; dr.); h) [..] Σαδ(ος) Δέξτ[ηρ] (?) (269 no. 6; ph.; dr.; initio: the second letter is perhaps a zeta; Σαδ(δος), L.Di Segni, per ep.); i) ΓΕΛ or ΙΕΛ (with a horizontal stroke above I) (no. 7; ph.; perhaps an abbreviation of ἔλαιος).

1820. Paneas (area of: Tel Dan / Danoi). Rhodian amphora stamp, 2nd cent. B.C. A.Biran, *Biblical Dan* (cf. our lemma no. 1817) 224, mentions the find of numerous stamped amphora handles of the 2nd cent. B.C. west of the sanctuary. On 225 a ph. and dr. of a Rhodian handle with rectangular stamp [we read from the ph.: Ἐπὶ Τιμουρ|ρόδου, | Δαλί[ο]υ].

1821. Ptolemais. Dedication to Zeus Soter, 134-130/129 B.C. *SEG* XIX 904 (XX 413). L.Boffo, *Iscrizioni greche e latine per lo studio della Bibbia* (Brescia 1994; cf. *SEG* XLIV 1739) 126-132 no. 14, with previous literature (inter alia J.Whitehorne, *Cleopatras*, London-New York 1994, 149-163). F.Muccioli, *art.cit.* (cf. our lemma no. 1922) 110/111, points out that this dedication, made by a Seleukid official for the benefit of Antioch VII, his wife Κλεοπάτρα and their children, offers the first attestation both of the title Θεά (also on Seleukid coins issued between126/125-121/120 B.C.) and of the epithet Εὐετηρία for Kleopatra. The latter is the only example of assimilation to Εὐετηρία; often worshipped in connection with Ὑγίεια and Εὐκαρπία. Coins struck at Ptolemais in 126/125 B.C. celebrate the queen as βασιλίσση Κλεοπάτρα Θεὰ Εὐετηρία. M. argues that a cult of Κλεοπάτρα Θεὰ Εὐετηρία probably existed in Ptolemais; consequently the two terms may have been closely connected with each other rather than being two juxtaposed epithets. Cf. also id., in *Simblos* 3 (cf. our lemma no. 1756) 303-305.

1822. Ptolemais (area of: Khirbet el-Waziya). Inscription on a chancel screen, early Byzantine period. M.Aviam in Z.Gal (ed.), *Eretz-Zafon* (cf. our lemma no. 1819) 190 (ph.), mentions some fragments of chancel screens from the eastern church. One bears remains of an inscription: [--]ΥΜΑ[--]; for the church see also id. in G.C. Bottini - L.Di Segni - D.Chrupcala (edd.), *One Land - Many Cultures* (cf. our lemma no. 1855) 41-59 (without mention of these fragments).

For inscriptions assigned to Ptolemais see our lemma no. 1872.

1823. Sahr al-Ledja. Dedication or sculptor's signature, ca. 50 A.D.? *PAES* III 805 (1). On the basis of new finds during excavations in 1998/1999, T.M.Weber in *La Syrie hellénistique* (cf. our lemma no. 1781) 349-377, reconstructs a large sculptural group on a podium belonging to the local sanctuary; he tentatively identifies the main person represented with Herodes Agrippa I or II, and a group of small riders with the cavalry unit under the command of Zamaris; on 355 he republishes *PAES* 805 (1), incomplete at the time of its first publication, but now supplemented by a piece previously missing at right; the basis turns out to belong to a statue of Athena-Allat.

Γάμος Νάσρου ἱερ|όδουλος ἐποίησεν

Γαμος Νασρο[υ] | Οδουμ[ο]ς ἐπο[ίησεν], *PAES* || dedication or sculptor's signature?, W., who on 353 note 18 mentions *PAES* III 805 (ph.; sculptor's signature and dedication on a statue of Nike also belonging to the monument).

1824. Sidon (area of: Wasta). Dedication to Aphrodite Epekoos, 159-150 B.C. *SEG* L 1462. P.-L.Gatier in *L'Orient méditerranéen* 113/114 note 59, suggests assigning this text to the cave of Wasta, known for its Greek and Phoenician graffiti and a dedication to Ἀφροδίτη Ἐπήκοος (*SEG* XX 389). The marble plaque may have been a cut piece of a votive altar. Marble was rarely used in Syria except in coastal areas and especially in Sidon [For G.'s article, non-epigraphical for the greater part, see also *SEG* LII 1589]. G. elaborates upon his argument in *ZPE* 147 (2004) 139-144, where he leaves open the possibility that the altar comes from Sidon itself: the name Ἀπολλοφάνης (name and patronymic of our dedicant) is frequently attested in that city.

1825. Sidon (or area). Epitaphs, 2nd/3rd cent. A.D. A.Łajtar - A.Twardecki, *I.Varsovie* (cf. our lemma no. 2176) nos. 31-39 (ph.), republish nine epitaphs only known from a virtually inaccessible publication: W.Froehner, *Collection du château de Goluchów* --(Paris 1899) 217-219 nos. 28/29 and 31-37 (= *I.Varsovie* 34, 31, 33, 35, 36, 32, 38, 37, and 39, respectively). Ł.-T. assign them to Sidon or its territory on the basis of their shape: a square inscribed base surmounted by a colonnette decorated with a wreath.

1826. Tyre. Bilingual date on a lead weight, 169/168 B.C. Rectangular lead weight with a tenon; Greek inscription above and Phoenician inscription (sinistrorsum) under a club; provenance unknown; assigned to Tyre (see app.cr. ad L. 2); cf. the auction catalogue *The Philip Y. Reinhart Estate of World and Ancient Coins (Superior Stamps and Coins), June 3, 4, 1997* (Beverly Hills 1997) 171 no. 5550 A (non vidimus). Published on the basis of documentation compiled by D.Ariel, who examined the object in 1996, by ed.pr. G.Finkielsztejn in *La Syrie hellénistique* (cf. our lemma no. 1781) 478-483 (ph).

(Ἔτους) δμρʹ | club | Phoenician inscription | ∠ Α

Weight: 750 g || 1. year 144 (Seleukid era) = 169/168 B.C., ed.pr. || 2. club of Herakles-Melqart: emblem of Tyre; the present object is the oldest dated weight of square type from Tyre; a new series of coins also starts in 169/168 B.C., which may point to a certain degree of autonomy, ed.pr. || 3. year 106 or 107 (era of Tyre) = 170/169 or 169/168 B.C., ed.pr. || 4. half (?) standard (mina?), ed.pr., who refers to a weight of 1497 g (apparently one local mina, the triple of the mina previously attested for Tyre) in the Bibliothèque Nationale in Paris: J.Elayi - A.Elayi, *Recherches sur les poids phéniciens* (Paris 1997) 137 no. 391 (discussed at length on 481/482; non vidimus) || on 473/474 further information on weights from Phoenicia; the double date (Greek/Phoenician) serves an administrative purpose. Cf. also *SEG* XLVIII 1891.

1827. Tyre (area of). Various inscriptions. As L.Di Segni points out (per ep.), Horbat Gob and Khirbet Ghureyiyib belong to the area of Tyre (Phoenike); consequently *SEG* LII 1659 and 1665 should have been included in the section Syria rather than Palaestina.

1828. Tyre (area of: Khirbet esh-Shubeika). Renovation of the church of St. Sergios, 785/786 (or possibly 801/802) A.D. *SEG* LII 1667. D.Feissel, *BE* (2005) no. 524, points out that the size of the lacuna suggests the restoration ἰψιφό|[σε]ος ἔτους ςϛϙγʹ rather than ἰψιφό|[θη κτίσε]ος ἔτους ςϛϙγʹ [F. assigns Khirbet esh-Shubeika, which we placed under Palaestina in *SEG* LII, to the territory of Tyre; see our lemma no. 1835].

1829. Tyre (area of: Khirbet esh-Shubeika). Dedication of a bronze lamp to St. Sabas, 6th-8th A.D.? *SEG* LII 1669. D.Feissel, *BE* (2005) no. 524, wonders whether χϛ in L. 3 may be a numeral indicating a date: year 606 (era of Tyre) = 480/481 A.D. [But see *SEG* LII 1669 app.cr. for L.Di Segni's doubts concerning the reading].

1830. Tyre (area of: Khirbet esh-Shubeika). Stamps on mortaria, 3rd/4th cent. A.D. Two Syrian mortaria with rectangular stamps. Edd.pr. D.Avshalom-Gorni, A.Tacher in *Eretz-Zafon* (cf. our lemma no. 1819) 227 (dr.): 1) [---]ΙCΥΚ[.]; 2) [..]ΚΑΙΡΠΙΑ (cf. J.W. Hayes, *Hesperia* 36, 1967, 337-347) [For other texts from Khirbet esh-Shubeika published in *Eretz-Zafon* see *SEG* LII 1666-1669].

1831. Tyre (area of: Tas el Aïn). Owner's name on a bronze carpenter's square, undated. A.De Ridder, *Les bronzes antiques du Louvre* II (Paris 1915) 191/192 no. 3706. M.Hellmann, *L'architecture grecque* I (cf. *SEG* LII 1889) 93 fig. 105, publishes a good photograph of this object. D.R. read the inscription as Ἑρμίατος (nominative; variant of Ἑρμιαῖος). M.Sève, *BE* (2005) no. 41, reads Ἑρμιᾶτος (genitive of Ἑρμιᾶς).

1832. Unknown provenance. Epitaph of Phoibos, Roman Imperial period. Rectangular limestone stele with in a recessed field a relief representing two eagles facing each other and standing on a wreath; inscription on the frame below. Offered for sale first at Drouot-Montaigne in Paris (auction catalogue *November 13, 2001*, no. 316; ph.; non vidimus) and subsequently at Sotheby's, New York: cf. auction catalogue *Antiquities. June 12, 2003*, 139 no. 183 (ph.). Read from the photograph by R.A.Tybout.

Φοῖβος Καιαν̣[ου] | ἄωρε, χαῖρε

[1. Or Καιαμ̣[ου] ‖ because of the typology the catalogue correctly suggests a Syrian provenance, which is supported by the patronymic: for the name Καιαμ(ος) or Καιαν(ος), typical of the Syro-Palestinian area, see e.g. *SEG* XXXIV 1512; XLIV 1312; XLVI 1902 (11)].

1833. Unknown provenance. Inscriptions on lead miniature amphoras, 2nd-8th cent. A.D. Four lead miniature amphoras; (re)published by L.Y.Rahmani, *art.cit.* (cf. our lemma no. 2145) 49 no. 22 and 50/51 nos. 25-27 (ph.): 1) Ἀστερίου (49 no. 22; R.Ronzevalle, *Mélanges de l'Université Saint-Joseph* 16, 1932, 46; provenance: Lebanon; now in the National Museum at Beirut; 2nd-4th cent. A.D.); 2-4) Φοιβαρίου (50/51 nos. 25-27; reading by C.Schmidt apud R.; three identical amphoras made in the same mould; said to come from Syria; 5th-8th cent. A.D.; Φοιβάριος: previously unattested name (cf. Φοιβάδιος, Φοιβάμων); nos. 25/26 were bought from a Syrian dealer by C.Schmidt in Berlin (now in his private collection in Munich); no. 27 was bought in Jerusalem; see the auction catalogue *Sternberg. Objects with Semitic Inscriptions, 1100 B.C.-A.D. 700. Jewish, Christian, and Early Byzantine Inscriptions. Auction XXIII, Monday, 20 november 1989, Zurich*, 57 no. 167; now in the Museum für Spätantike und Byzantinische Kunst in Berlin).

1834. Unknown provenance. Inscription on the statue of an eagle, undated. S.F.Meynersen in *Kulturkonflikte im Vorderen Orient* -- (cf. our lemma no. 1811) 133 (dr.), describes an over life-size stone statue of an eagle in the garden of the Museum at Deir Atiah; on the basis remains of a Greek inscription probably mentioning the name of the commissioner or the sculptor: [--]ΛΟΥ̣[--] [patronymic?].

PALAESTINA

1835. Palaestina. Christian epigraphy after the Muslim conquest. L.Di Segni, *ARAM* 15 (2003) 247-267, underlines the persistence of Christianity in the 7th/8th cent. A.D. after the Muslim conquest (634-640 A.D.). In spite of an Arab Muslim elite superseding the Greek-speaking Christian leading class and the end of relations with the centers of Roman-Byzantine culture, especially the Byzantine court, Christian life, including its epigraphical expressions in Greek, continued to flourish both east and west of the Jordan. While this picture was already abundantly clear for Transjordania, Di S. discusses the following inscriptions testifying to its validity also west of the Jordan (mosaic inscriptions recording the erection or decoration of religious foundations, found or revised recently; nos. 1-4 come from the Jerusalem area): 1) *SEG* XL 1481 (Di S. 247/248; Ramot; 762 A.D.; ph.); 2) *SEG* XVI 850; XLVII 2052* (Di S. 247/248; probably 701 A.D.; Beit Safafa); 3) inscription from Mar Elias: see our lemma no. 1855; 4) inscription from Mt Scopus: see our lemma no. 1854; 5) inscription from Aristoboulias: see our lemma no. 1842; 6) *SEG* L 1497/1498 (Di S. 253-256; 588-725 A.D.; Iethira; ph.; texts; transla-

tions); 7) *SEG* LII 1667 (Di S. 256/257; 785/786 or 801/802 A.D.; Khirbet el-Shubeika; dr.; text; translation; see now also our lemma no. 1828).

A concomitant conclusion is that the Muslim conquest can no longer be considered a terminus ante quem for Christian buildings and inscriptions in the area of Judaea. Letter forms can serve to distinguish 8th cent. inscriptions from those of the 6th cent. A.D.; common characteristics, beginning to appear in the later 6th but fully developed only in the 8th cent., are: well spaced, squat, straight letters resting on a triangular foot; round letters on a flattened base; triangular apices at the end of horizontal and diagonal strokes; Θ and O with plump bodies and small pointed tops; N with knotted bar; P with open and curling loop; T and Y sometimes with a horizontal bar across their stem; A, Δ, Λ, occasionally also [illegible] and O, topped with a small horizontal stroke; Ω consisting of two curls, sometimes separated by a decorative element. As an example Di S. adduces *SEG* VIII 230 (Beth Ther/Battir, south of Jerusalem; ph.), which can confidently be dated to the 8th rather than the 6th/7th cent. A.D. on the basis of these palaeographical criteria.

1836. Palaestina. Jewish epigraphy. J.W.van Henten - L.Huitink, *Bulletin of Judaeo-Greek Studies* 32 (2003) 37-46, reflect on the criteria for identifying inscriptions as Jewish, introducing the category of '*possible* Jewish inscriptions' (38) in cases without sufficient positive evidence (onomastics; institutions; specific terms; decoration; archaeological context). They discuss five inscriptions from Palaestina [no. 5 below belongs to Egypt (Sinai)] under this aspect (texts and translations): 1) *SEG* XXVI 1683 (Skythopolis; donation from synagogue (B), hence 'Jewish'); the formula προσφορὰ ὧν Κύριος γίνοσκι τὰ ὀνόματα is usually considered Christian, but occasionally occurs in Jewish contexts as well; 2) *CIJ*² 1405 (*SEG* VIII 206; epitaph from Jerusalem); the formula ἐνθάδε κεῖται is not exclusively Jewish; the formula ἐν εἰρήνῃ ἡ κοίμισις αὐτοῦ, vel sim., appears to be Jewish, but is mainly found in Rome; however, the restoration of both formulas is highly uncertain and consequently the inscription is 'possibly Jewish' (it may be pagan or Christian); 3) *GV* 1185 (Merkelbach-Stauber, *SGO* IV 21/11/01; *SEG* XIV 847; funerary epigram from Gophna); there are parallels in Jewish inscriptions for the 'speaking tomb' and the addressing of the passer-by; onomastics are compatible with a Jewish context; the absence of an image (*SGO*) is not significant; this kind of literary epigram probably appealed to well-educated Jews (clearly not a pre-written text); 4) *I.Caesarea Maritima* 247 (*SEG* VIII 137; epitaph: μημόριον | Ἱερίσσας | τῆς Τασέλλας | [--]); μημόριον is not exclusively Jewish; V.H.-H. suggest interpreting Ἱερίσσα, generally understood as a name, as 'priestess' in the Jewish sense, i.e., a woman of priestly descent living in Israel/Palestine (cf. *CIJ*² 315); the last (missing) line may contain her name: 'The memorial of a priestess from Tasella, X' ('possibly Jewish'); 5) *SEG* XXVI 1697 (XLIV 1367; Wadi Haggag, Sinai; rock-cut graffito Εἷς Θεός-acclamation); V.H.-H. accept L.Di Segni's isopsephic reading of the signs after Εἷς Θεός (cf. *SEG* XLIV); the latter is either Christian or Jewish (cf. *SEG* XLIV 1340; V.H.-H. reject 'the remark in *SEG* XXXIX 1635 that the formula "is a clear sign of Christianity"' (45) [this 'remark', however, merely reports the view of R.Solzbacher; also to N.Belayche, *art. cit.* (cf. our lemma no. 1840) 140 note 120, ed.pr. A.Negev's restoration Θ(εὸς) Ὕψιστος in L. 1 seems doubtful; she reports Di Segni's reading, Tybout]); Οὐαλέριος could be the name of a Jew, but not necessarily so; contra Di S., who considered the

writer a Jew, V.H.-H. conclude that it is safer to consider the inscription as equally plausibly Jewish, Christian, or pagan.

1837. Palaestina. Inscriptions on lead miniature amphoras. For 13 inscribed lead miniature amphoras possibly from Palaestina (bought in Jerusalem) see our lemma no. 2108.

1838. Palaestina. Mosaic inscriptions, early Byzantine period. P.Figueras, *ARAM* 15 (2003) 49-69, studies Greek mythological themes and personifications in Palestinian mosaics from the early Byzantine period both in private houses and public places of worship of Christians or Jews. Myths and allegorical figures were used by Christians and Jews as topoi and examples to convey their convictions, but not all representations should be subjected to allegorical interpretation, especially those in houses (e.g. the inscription presented in our lemma no. 1871). Labels often identify figures (e.g. on the Hippolytos mosaic from Madaba: *IGLS* XXI.2 128; *SEG* XXXII 1547; XLVI 2081; ph.); occasionally inscriptions shed some light on the commissioners and their thoughts in dedicating mosaics, e.g. the text accompanying a centaur *SEG* LII 1678 (from a large house in Sepphoris: Θεὸς βοηθός, 'most probably dictated by a Christian' (50) [but see *SEG* app.cr.]), the personification of Θάλασσα accompanied by a short prayer for the donors and the mosaicist with an implicit quotation of *Ps.* 145, invoking God who 'made the heaven, the earth and the sea and all that which moves in those places' (*IGLS* XXI.2 142; Madaba, church of the apostles; 'the figure of pagan goddess and her animal companions succeeded most eloquently in illustrating the text of the Psalm'; 55; ph.), and the inscribed mosaics in the 'house of Leontis' in Skythopolis (see our lemma no. 1873), for which F. would accept an eschatological interpretation only 'if we divested it from any Jewish connotation, as the concept of individual eschatology has very little support in ancient Jewish literature' (57; ph.).

For another study on the same subject see P.Baumann, *AW* 34 (2003) 165-170 (color ph.); as in the article summarized in *SEG* LII 1616, B. underlines the role of gods and heroes in elite self-representation, leaving little room for symbolic or eschatological interpretations: e.g. in the case of Skythopolis, where he considers Odysseus and the Sirens as an expression of the 'Bildung des Stifters', or as the symbol of the power of music at the most.

See now also R.Talgam, 'Mosaics in *Palaestina* and *Arabia*', in H.Morlier (ed.), *La Mosaïque gréco-romaine* IX (Rome 2005) 1131-1141, who largely focuses on the same inscribed mosaics, arguing that simple reproductions of popular mythological scenes and allegorical depictions appear side by side; see also our lemma no. 1873.

1839. Palaestina. Onomastics. T.Ilan, *Lexicon of Jewish Names in Late Antiquity*, Part I. *Palestine 330 BCE-200 CE* (Tübingen 2002), is based on all kinds of sources including inscriptions. I. presents the following lists of Jewish names: Biblical names, Hebrew, Greek, Latin and Persian names, 'other (mostly Semitic) names in the Hebrew alphabet', and 'other (mostly Semitic) names in the Greek alphabet', with the lists divided between male and female names in each case. Each entry includes references to the sources and brief comments. An introduction ex-

plains the organisation of this monograph, which is at the same time an onomasticon serving prosopographical purposes. Full indices [See also S.Honigman, *SCI* 22 (2003) 342-344 (review), and ead., *ZPE* 146 (2004) 279-279 (on Hebrew names in Egypt). For the Jewish name Iul(l)us/Ἰοῦλ(λ)ος see our lemma no. 2205, Tybout].

1840. Palaestina. Religious communities in Galilee. On the basis of all kinds of sources N.Belayche, in N.Belayche -S.C.Mimouni (edd.), *Les communautés religieuses dans le monde gréco-romain. Essais de définition* (Turnhout 2003) 123-145, studies the religious communities and urban life in Roman Galilee from the 2nd to the 4th cent. A.D. Mainly focusing on Sepphoris/Diocaesarea and Tiberias, she shows that the situation of geographically close co-existence of pagan, Jewish and Christian communities did not result in syncretism or mutual influence. Greek culture was the common language for all. B. occasionally adduces or briefly discusses Greek inscriptions, inter alia *SEG* XLI 1612-1615 (cult and association of θεὸς ἅγιος οὐράνιος in Kadesh) and *CIJ*² 972 (dedication ἐξ εὐχῆς Ἰουδαίων for the benefit of Septimius Severus and his family in Kizion), for the vicinity of paganism and loyal orthodox Jewry (126/127), and Dionysiac and related mosaics in a villa in Sepphoris (*SEG* XXXVII 1475; XXXVIII 1585) as an example of pagan influence in a mixed community; though the commissioners are not known, it is unlikely that they were (exclusively) Jews; B. speculates that the construction of the building may have been a joint enterprise of 'la *boulè* pagano-juive en relation avec les organisations de *ludi* théâtraux auxquels assistaient des publics de toutes confessions' (137/138; citation on 138 [on 137, B. speaks of the 'god BAXXE'; see, however, *SEG* XXXVIII 1585 app.cr.: Βάχχε = Βάκχαι; for these mosaics see now R.Talgam-Z.Weiss, *The Mosaics of the House of Dionysos at Sepphoris* (Jerusalem 2004), Tybout]).

1841. Caesarea Maritima. Schedule of fees (sportulae) for official services, 465-467 (or perhaps 473) A.D. Eight fragments of a gray marble plaque found in 1993-1995 in or near a complex identified as the praetorium (provincial governor's palace; probably originally fixed to a wall near the audience hall). Mentioned in *SEG* XLIX 2056 app.cr. and L 1466 (introduction in fine). Edd.pr. L.Di Segni - J.Patrich - K.G.Holum, *ZPE* 145 (2003) 273-300 (ph.; dr.; translation; detailed commentary including references to written legal sources); they also republish a ninth fragment, discovered earlier but now lost, which on account of its contents and similar lettering belongs to the same inscription (Appendix; 293/294; = *I.Caesarea Maritima* (cf. *SEG* L 1466) 110); according to edd.pr. this fragment probably belongs to Col. II (not joining); however, D.Feissel, *BE* (2004) no. 394, shows that it completes LL. 11-16 of Col. I. In the text below we incorporate this fragment and the other readings and restorations by F.; for his important contributions to the interpretation of this document see the app.cr.; see also P.-L.Gatier, *An.Ép.* (2003) [2006] no. 1808 (text and French translation).

[Τύποι] δοθέντε[ς κατὰ τῶν θείων διαταγμάτων παρὰ τῶν ὑπερλάμπρων] καὶ
ἐξοχ(ωτάτων) ἐπάρχ(ων) Φλ(αουίου) Πουσέου τοῦ μεγαλοπρ(επεστάτου)
καὶ ἐνδοξ(οτάτου) ἐπάρχου

v v v τῶν ἱερ[ῶ]ν πραιτ[ωρίων -------- ?] vacat

Col. I

['Eν τ]ῇ Ἀνατολικῇ τὸν ἐπαρχικὸν τὸν μεθοδ[εύοντα]
[κ]ομίζεσθαι λόγῳ σπορτουλῶν κατὰ νο(μίσματα) ρʹ νό(μισμα) αʹ·
περετέρω δὲ νο(μισμάτων) ηʹ μὴ παρέχεσθαι κἂν ὑπερόγκ(ο)ς εἴη ἡ ποσότ[ης]·
τῷ παραστάσιμον ἔχοντι ἀπὸ τῆς Ἀνατολῆς νο(μίσματα) ιβʹ·
γνῶσις τῶν τυπωθέντων ἀναλωμάτων πά[ση κατὰ]
χώραν τάξι·
ὑπὲρ κλητικοῦ μονομερ[οῦς]
πράγ[ματος κερ(άτια) -]·
εἰς ἔκδοσιν τοῦ ὑπομνήμα[τος --] vacat ἐν χαρτ[?-- κερ(άτια) -]·
ὑπὲρ δὲ καθαροῦ ὑπομνήμ[ατος] τοῖς αὐτοῖς vacat [κερ(άτια) -]·
ὑπὲρ ἀναγνωσίμου εἰς τ[ὸ] αὐτὸ μονομερὲς ο[----] vacat
vacat κλητικόν vacat [κερ(άτια) -]·
ὑπὲρ κομπλευτρῶν vacat
παρὰ τοῦ παραβαλλομένου ἄχρι νο(μισμάτων) νʹ [κερ(άτια) -]·
ἀπὸ νομισμάτων νʹ (?) [ἕως νο(μισμάτων) ρʹ κερ(άτια) -]·
ἀπὸ δὲ νο(μισμάτων) ρʹ ἕως νο(μισμάτων) [ρνʹ κερ(άτια) -]·
ἀπὸ δὲ νο(μισμάτων) ρνʹ ἕω[ς νο(μισμάτων) σʹ νό(μισμα) αʹ ?]

Col. II

[? Οὐδὲν πλέον ἀπαιτείσθω] νο(μίσματος) αʹ
[-------- ca. 26 --------]ίοις τετύπωται
[-------- ca. 26 --------]AZH οὐδὲν ἧττον
[-------- ca. 29 --------] καὶ ἐπὶ τοῖς σινγου-
[λαρίοις ----------------------------]
[------------------ ? καταβά]λλεται τῷ
[------------------ ? ἡ ποσότη]ς ὑπερβ(αί)ν-
[ει? ---------------------------]A
[---------------------- παρε]χέτω νο(μίσματα) αʹ γ̄
[------------------------------]ς νο(μίσματα) αʹ ζ

Col. III

Ἐξ(κ)έπτορσιν ὑπὲρ χαρτῶν κερ(άτια) ϛʹ·
ἐκδοσίμου διαγνώσεως περεωθίσης νό(μισμα) αʹ·
εἰ δὲ ἐκλαβῖν βούλοιτό τις τὴν ὑπερτεθῖσαν διάγνωσιν,
χαρτῶν μὲν κερ(άτια) δʹ·
ἐκδοσίμου δὲ παρ' ἑκατέρου μέρους ἐκλαμβάνοντος κερ(άτια) ϛʹ·
κομπλευ(σ)ίμου διαγνώσεως κερ(άτια) ηʹ·
καὶ ἐπὶ τῶν ἐνκληματικῶν δὲ ὑποθέσεων τὰ αὐτὰ χρὴ παρέ[χειν]·
ὑπὲρ δηκρήτου κουράτορος προβολῆς ἢ ἐπιτρόπου γενικο[ῦ ἢ]
ἰδικοῦ· ᾧ διαφέρι κ[ερ(άτια) -]·

ἐκποιήσεως ἕνεκεν βουλευτικοῦ πράγματο[ς κερ(άτια) -]·
12 ἐπιτρόπου δὲ ἢ κουράτορος πρὸς τὴν ἀξίαν το[ῦ πράγματος?]
ἄχρι νο(μισμάτων) φ´ τιμήματος ὁμο(ῦ)·
[ἀπὸ δὲ νο(μισμάτων) φ´ ἕως νο(μισμάτων) ψ´?] κερ(άτια) [-]·
[ἀπὸ δὲ νο(μισμάτων) ψ´ (?) ἕως νο(μισμάτων) -] κερ(άτια) ιβ´·
16 [? ἀπὸ - κἂν εἴη μεῖζον (τὸ τίμημα) οὐδὲν πε]ρετέρ[ω] νο(μίσματος) α´·
[----- max. of 15 ---]ṆΩΝ ἐκδοσίμο[υ τῶν] δηκρητῶν κερ(άτια) ϛ´·
[ὑπὲρ χαρτῶν ?] κερ(άτια) δ´·
[----- max. of 20 --- το]ῦ πραττομένου φ̊ δια[φ]έρι κερ(άτια) γ´

Two or more edicts (collection of ordinances) issued by the praetorian prefects, regulating the sportulae or fees (specified in νομίσματα/solidi and κεράτια/siliquae; 1 κεράτιον = 1/24 solidus) that officials of the state, especially those of the provincial governor's staff, could charge for their services, edd.pr.; contra F.: rather than two different edicts we have two sections belonging to one or several prefectorial acts (τύποι/formae) of which only the data concerning the tariffs have been retained in the inscription. The first, quite brief, section (LL. 3-6) only bears on a specific geographical area (L. 3: ἐν τῇ 'Ανατολικῇ), whereas the remaining part applies to all provinces. This distinction does not reflect that between the prefecture of the East and the Empire as a whole (so edd.pr.), but contrasts the eastern dioecesis ('Ανατολικὴ διοίκησις; cf. LL. 3 and 6) with the prefecture of the East as a whole. As a parallel for our document, F. points to a tariff of sportulae issued one century earlier at Timgad: A.Chastagnol, *L'album municipal de Timgad* (Bonn 1978) || 1-2. heading in large letters (larger in L. 1 than in L. 2), L. 1 running over the full width of the inscription, L. 2 occupying the left part of the plaque only || 1. κατὰ τῶν θείων διαταγμάτων or one of the other formulas used in prefectorian acts to subordinate them to imperial legislation: κατὰ θείαν κέλευσιν/πρόσταξιν, κατὰ βασιλικὰς ψήφους, κατὰ (τῶν) θείων τυπωθέντων/διαταγμάτων, vel sim, edd.pr.; μεγαλοφυεσ(τάτων)] καὶ ἐξοχ(ωτάτων), edd.pr.; ὑπερλάμπρων] καὶ ἐξοχ(ωτάτων), F., who for the combination of these terms refers to the examples he adduced in *Tyche* 9 (1994) 24/25. The prefect of the Orient Flavius Pousaios is on record in 465-467, and perhaps again in 473 A.D.; if he was prefect in 473 it was only for a short term; consequently the most probable date for our document is 465-467 A.D., edd.pr. || 2. πραιτ[ωρίων, --- καὶ ---], edd.pr., on the assumption that the names of the prefects of Italy and Illyricum were on record; contra F., who points out that there is no room for their names || I. 3-6. the first section concerns the remuneration of the mission of a prefectorial official in the east; μεθοδ[εύοντα] (L. 3) refers to tax-collecting, edd.pr.; in this context rather 'convoquer en justice' (= convenire), F., who points out that the following clausula (τῷ παραστάσιμον ἔχοντι ἀπὸ τῆς 'Ανατολῆς in L. 6) is of legal, not of fiscal nature, and that it does not mean 'for anyone who has a post outside the Orient', i.e., in the Western part of the Empire (so edd.pr.), but 'qui (un prévenu) à faire comparaître (originaire du diocèse) d'Orient' || 5. περετέρω for περαιτέρω; ΟΓΚC, lapis; a shallow semi-circular scratch perhaps represents an attempt to insert the missing O between K and C; [παρέχεσθαι (clear on the ph.) κἂν, Martin]; παρέσχεσθαι κ' ἄν, edd.pr. || 7-8. πά[σῃ] | χώρᾳ κ(αὶ) τάξι, edd.pr.; πά[σῃ κατὰ] χώραν τάξι, C.Zuckermann apud F., followed by F. ('notice des frais tarifés pour tout bureau de province'); τάξι for τάξει || 7-19. the second section starts with the stages preliminary to a process, first with the summons brought by one of the parties (L. 9); fees for these acts were payable to the exsecutores (πράκτωρες, ἐκβιβασταί, here not mentioned); ὑπόμνημα (LL. 11/12) is probably a document for the defendant on which he had to base his rebuttal or defence (normally called βιβλίον/libellus in civil, and γραφή/inscriptio in criminal cases), edd.pr.; ἀναγνωσίμου (L. 13; edd.pr.: synonym of ἀναγνώστου) and κομπλευτρῶν (L. 15; edd.pr.: genitive plural of κομπλευτήρ) are previously unattested terms for sportulae concerning the reading of acts (τὸ ἀναγνώσιμον) and their completio (τὰ κόμπλευτρα?), respectively, F. || 13. εἰς τ[ὸ πράγμα], edd.pr., superseded by F.'s insertion of the ninth fragment || II. this section bears on the proceedings of the process itself, edd.pr., with detailed speculations on its contents || 4. ΑΖΗ: end of a subjunctive active, third person singular, of a verb in -άζω: probably ἐγγυάζω ('pledging security'), edd.pr. || 5-6. e.g. [ὑπὲρ εἰσόδου διδότω ὁ αἰτιαθεὶς or ὑπομνησθεὶς ν(ομίσματα) -] καὶ ἐπὶ τοῖς σινγου|[λαρίοις κερ(άτια) -], edd.pr. || 10. before Ε: Κ, Υ or Χ || III. this section concerns the fees due to the judicial clerks (exceptores) in the last stage of the process, especially the providing of papyrus scrolls (L. 2); the last part concerns acts implying the intervention of a curator or a tutor, differentiation is made between general and special guardians; fees for their appointment by a decree of the governor are recorded (L. 9); their intervention was due especially in case of alienation of curial property (L. 12), edd.pr. || 3. ΕΞΕΠ, lapis || 8-9. γενικο[ῦ ἢ] | ἰδικοῦ, F. [ΙΔΙΚΟΥ is engraved somewhat lower than ΩΔΙΑΦΕΡΙ; edd.pr. read γενικο[ῦ] in L. 8 in fine, and reserve a L. 11 (here suppressed) for ἰδικοῦ. For a γενικὸς κουράτωρ on record in the Petra papyri, see D.Feissel, *Topoi* 12/13 (2005) 801, Tybout].

1842. Eleutheropolis (area of: Aristoboulias). Foundation of a mosaic, 701 A.D. Mosaic inscription in a tabula ansata, found in the nave of a recently excavated church in Aristoboulias (modern Khirbet Istabul, in the Hebron Hills; the tabula is set at the eastern end of the central mosaic panel which has a geometrical pattern). The excavation report will be published by S.Batz in Y.Magen-V.Tzaferis (edd.), *Christians and Christianity in Judaea and Samaria*. We give the text of L.Di Segni, *ARAM* 15 (2003) 252/253 (ph.; translation). Cf. our lemma no. 1835.

† Ἐπὴ τοῦ ὁσιωτάτου Γεωργίου δια-
κόνου καὶ Σαμουήλου λαμπροτ(άτου)
καὶ Αββεος Ζαχαρίου ἐγένετο τὸ π(ᾶν)
4 ἔργον τῖς ψιφώσεως ταύτης
ἐν μι(νὶ) 'Ιουν̣[ίῳ, ἔτ(ους) 'Ελευθερο]πόλε(ως) βφ´ †

Abbreviation marks: small T above the line between P and O (L. 2 in fine); horizontal stroke above Π (L. 3 in fine); small I above N (L. 5 initio); small E above Λ (L. 5 in fine); the I of 'Ιουν (L. 5) is written with a trema || 2. Samuel was probably one of the village leaders (the Greek terms ἐπίτροπος and πρωτοκωμήτης were apparently no longer in use; cf. a village leader vaguely called ἄρχων in Kastron Mefaa in the 8th cent. A.D.: *SEG* XXXVII 1553); his Greek honorific title λαμπρότατος (clarissimus), once reserved for governors, high-ranking civil servants and municipal magistrates and later granted also to minor local officials, was now meaningless in the new Muslim order, Di S. || 3. Αββεος (or Αββεσο(μβος)): either a benefactor or the master-builder or the mosaicist, Di S. || 5. 'Ιουν̣[ίου, Di S. ['Ιουν̣[ίῳ, Martin]; year 502 (era of Eleutheropolis, starting in autumn 199 or in 200 A.D.): June fell in 701 A.D.; the church was erected this time, since the inscribed mosaic was the original pavement of the building, Di S.

1843. Gadara. Rhodian amphora stamps, early 2nd cent. B.C. Cf. *SEG* XL 1462. Three rectangular stamped Rhodian amphora handles in a private collection in northern Jordan. Ed.pr. N.Attalah in *La Syrie hellénistique* (cf. our lemma no. 1781) 487/488 nos. 1-3 (ph.; dr.). Epo-

nym: 1) Ἐπὶ Ἀγελμάχου (ca. 181-179 B.C.); potters: 2) Νικα[γί]δος (or, less preferably, Νικα[ρί]δος or Νικα[τί]δος; 3) [Ζή]νωνος (Zenon II).

1844. Gaza (area of: Meidan ez Zaid). Dedication by Ammonios on behalf of his son, 229/230 (or 34/35?) A.D. *SEG* XX 474 (cf. XXXVII 1483); Y.E.Meimaris, *Chronological Systems* (cf. *SEG* XLII 1383) 123 no. 104. E.Lupu, *SCI* 22 (2003) 199-202 (ph. of squeeze; translation), republishes this text after examination of the stone in the Antiquities Museum of Tel Aviv-Jaffa. Except for differences in bracketing and dots under letters, the only new reading concerns the number of the year in L. 6: ϘΕʹ or ϘϹʹ instead of μσʹ, i.e., 95 or 290 (era of Gaza: 61 B.C.) = 34/35 or 229/230 A.D. (instead of 240 = 179 A.D.). Without fully excluding the earlier date, L. prefers the later one, considering that: 1) ϙεʹ represents a descending order of numerals rather than the ascending typical of Gaza; 2) the name Δομεστικός/Domesticus (born by both the dedicating father and his son) suggests a more substantial Roman influence than can be assumed for the early 1st cent. A.D.; 3) granite, the material of the column on which the inscription is engraved, was imported in larger quantities from the 2nd cent. A.D.

1845. Horvat Hanot. Renovation (?) of a church, 594 or 609 A.D. Mosaic inscription along the eastern edge of the eastern mosaic panel in the nave, in front of the presbytery, of a partly excavated church. Large part of this text is quoted in *SEG* XLVIII 1889 app.cr. Ed.pr. L.Di Segni in *One Land - Many Cultures* (cf. our lemma no. 1855) 273-276 (dr.; translation). See also D.Feissel, *BE* (2005) no. 537.

† Ἐπὶ τοῦ εὐλαβεστάτου καὶ θεοφιλ(εστάτου) Θεο[δ]ώρου πρεσβ(υτέρου) καὶ ἡγου-
μένου ἐγένετο τὸ πᾶν ἔργον τῆς προσθήκης
τῆς κόνχης καὶ ζωγραφίας καὶ πλακόσεως τοῦ πέρματος τοῦ ἱερατίου σὺν τοῦ διακο-
ν(ικοῦ) ἐκ θεμελίων, μη(νὶ) Ἀπριλ(ίῳ), ἰνδ(ικτιῶνος) ιβʹ

Abbreviation mark: S in various positions; small H above M in μη(νί); horizontal strokes above the two numerals. At variance with ed.pr.'s transcription, the drawing represents some parts of the text as missing: Θ[εοδώρ]ου, ἐγ[ένετο], προσθ[ήκης], and πλακόσε[ως τοῦ] || date: late 6th/early 7th cent. A.D. on the basis of the lettering; in this period, 563/564, 578/579, 593/594, and 608/609 fell in a 12th indiction, ed.pr., who prefers April 594 or April 609 || 1. Theodoros' title hegoumenos points to the existence of a monastery at Horvat Hanot, which was probably a road station along the Jerusalem-Beth Govrin road, ed.pr. || 2. πέρμα: previously unattested; cf. πέρας ('end', 'boundary'), here the back wall of the sanctuary that supported the apse, ed.pr.; this etymology is impossible, F., who suggests that πέρμα may be a variant of πέλμα ('platform'); τῆς πέρματος, *SEG* XLVIII 1889 app.cr. [the article belongs to a part of the text missing according to the dr.; see above] || the interpretation is problematic, depending on the sense of προσθήκη ('addition', 'increase') either referring to an existing part of the church (the public nave as opposed to the presbytery reserved to the clergy) or a new annex (the apse and its decoration); προσθήκη is used in the sense of nave in *SEG* XLVIII 1889, and of 'nave' or 'annex' in *CIG* 8603 (*LBW* 2158) and *SEG* XLIII 1063 (here possibly a narthex, added together with an apse - κόγχη - to an existing room to transform it into a chapel). In our inscription προσθήκη τῆς κόνχης perhaps indicates the nave

and the presbytery (with its apse), though the genitive seems odd: a καί may be restored in L. 1 in fine, in which case all the elements of the church are mentioned one after the other, the inscription commemorating the foundation of the church rather than a renovation. Alternatively, τὸ ἔργον τῆς προσθήκης τῆς κόνχης might either indicate the enlargement of the bema or the mosaic itself, ed.pr., who in the end prefers interpreting the text as recording a later redecoration rather than the foundation of the church. F. refers to the πρόσθεσις [τοῦ] ναοῦ of the synagogue in Apamea (*IGLS* 1321 = *IJO* III 58; meaning equally uncertain).

1845 bis. Iamnia-on-the-Sea. Letter of Antiochos V Eupator and petition of the Iamnians to Antiochos, 163 B.C. *SEG* XLI 1556 (XLVII 2050). Following the argument of ed.pr. B.Isaac (see *SEG* XLI), M.Fischer, *AW* 34 (2003) 245/246 (splendid color ph.; German translation) briefly comments on this text in a survey article on the archaeology and history of 'Iavne-Yam' (ancient Iamnia).

1846. Jaffa. Honorary inscription for Ptolemy IV Philopator, 217 B.C. *SEG* XX 467 (XXVIII 1434; cf. XXXVIII 1670); *SB* 10160. Republished both by R.A.Hazzard, *op.cit.* (cf. our lemma no. 907) 176-178, and, after re-examination of the stone now in the Antiquities Museum of Tel Aviv-Jaffa, E.Lupu, *SCI* 22 (2003) 193-195 (ph.; translation). We give L.'s text, relegating H.'s restorations, which seem incompatible with L.'s readings based on autopsy for the greater part, to the app.cr.

Βασιλέα μέγαν Πτολεμαῖον
θεὸν Φιλοπάτορα τὸν ἐγ βασιλέως
Πτολεμαίου κα(ὶ) βασιλίσσης
Βερενίκης [θεῶν] Εὐε[ργ]ετῶν
καὶ Πτο[λεμαίο]υ βασιλέως
[Φιλαδέλφου ἔκγον]ο[ν] Ἀναξικλῆς
[-- ca. 8-10 --] ἱερεὺς τοῦ βασι-
[λέως ------- vacat? -------]

3. Πτολεμαί[ου κ]α[ὶ] βασιλίσσης, H. [in L.'s reading, it is unclear what the stone had instead of <I>; the ph. does not allow a reliable reading] || 4. Βερενίκ[ης θεῶν Εὐ]ε[ργε]τῶν, H. || 5-6. [νίκης ἕνεκα το]ῦ βασιλέως | [πρὸς Ἀντίοχ]ον, Ἀναξικλῆς, H.; θεοῦ Πτο[λε]μα[ίο]υ βασιλέως | [φιλ]αδ[έλ]φ[ου ἔκγο]νον, Ἀναξικλῆς, *SEG*; rejected by H., who argues that (1) the letters seen by B.Lifshitz (*SEG*) on the stone are faint or invisible [but cf. L.'s readings, confirming those of Lifshitz for the greater part]; (2) a reference to the grandfather would be unusual in a brief text; (3) the ancestral formula always mentions royal couples (cf. *SEG* VIII 467 and 784; *OGIS* 54 and 67); (4) the correct name would be βασιλέως Πτολεμαίου θεοῦ Φιλαδέλφου; (5) there is no evidence for the cult of θεὸς Φιλάδελφος prior than 165 B.C. || 7-8. βασι|[λέως ἀνέθηκεν vacat], *SEG*; βασι|[λέως vacat] or βασι|[λέως ἐτίμησεν vacat], L., who prefers ἐτίμησε since the stone is not a statue base but belonged to a freestanding monument [why this would require ἐτίμησεν rather than ἀνέθηκεν is unclear, Tybout]; βασι|[λέως Πτολεμαίου θεοῦ Φιλο|πάτορος ἀνέθηκεν], H.

1847-1851. Jaffa. Epitaphs, 3rd-5th cent. A.D. Five rectangular white limestone plaques found during rescue excavations between 1950 and ca. 1980 in burial caves in the nekropolis of Jaffa and now in the Antiquities Museum of Tel Aviv-Jaffa. (Re)published by J.J.Price, *SCI* 22 (2003) 215-231 nos. 1-5 (ph.; translations) on the basis of autopsy; nos. 2-5 are inedita. On 227-231, P. comments on the presence of Egyptian Jews in Jaffa; in addition to the two Alexandrians on record in our lemmata nos. 1849/1850 (cf. also our lemma no. 1851 app.cr. L. 2 for a deceased person possibly from Egypt), other Alexandrians are on record in *CIJ* 918/919, 928, and 934 (and possibly in 895; others are of possible or probable Egyptian origin: *CIJ* 902, 919/920, 930, and 956/957); at least 13 of the more than 80 epitaphs from Jaffa concern Jews from Egypt, who probably formed a permanent community, perhaps founded after the failed revolt of the Jews in Egypt in 115-117 A.D., in the middle and late Roman Imperial period.

1847: 217-221 no. 1. **Epitaph of Babaeis and Ezikias.** *SEG* XXVI 1669. Menorah in L. 3 between Ψ and I.

Μν(ῆ)μα διαφέροντ|α Βαβαειν καὶ Ἐζικί|αν ἀνεψιοῖς Εἰσὰκ Κλώζωνος

1. MNMA, lapis || 1-2. διαφέροντα: odd variant of διαφέρον (solecism), P. || 2-3. the names, connected with the dative ἀνεψιοῖς, are either undeclined or two-case names (form in -ν for all cases other than the nominative) or accusatives (cases mixed up), P.; Βαβαειν (or Βαβαεις): previously unattested name, for which cf. Βαβα, Βαβας, Βαβι, vel sim., P.; Ἐξικίλαν, *SEG*; the spelling Ἐζικίας (variant of the more common Ἐζεκίας) is attested in another inscription from Jaffe: *CIJ* 918, P. || 3-4. Isak probably arranged the burial, P.; Κλωζωμος, *SEG*; either the genitive of Κώζων or an undeclinable rare name Κώζωνος; cf. Κόσων(ος?) (*SEG* XXVI 492; XXVIII 724) and Κώδων(ος) (*SEG* XXXII 297), P.

1848: 221/222 no. 2. **Epitaph of Nonnos:** Τόπος τὸν ἠγόρασα | ἐγὼ Νόννος

Nonnos presumably bought the tomb for more people that just himself (cf. *CIJ* 953 from Jaffa); the deceased may have been indicated by separate inscriptions, P.

1849: 222-224 no. 3. **Epitaph of Tryphon.** Unclear symbol under the inscription. Mentioned without text by J.Kaplan, *IEJ* 24 (1974) 137, and *RBi* 82 (1975) 262.

Μνῆμα Τρύ|φωνος υεἰ|οῦ Μαρις | Ἀλεξανδρέος Διαβενα[..]

5. Ἀλεξανδρεύς refers to Tryphon rather than Maris; after Διαβενα, there is a sign, probably representing more letters [abbreviation mark?]: Διαβενά(ου) or Διαβενα(ίου) vel sim. (previously unattested); possibly the Mesopotamian region Adiabene (with A omitted by an error of the mason), which had a Jewish community, is meant. Tryphon may have been a former resident of Alexandria in Egypt and may have originated in Adiabene, P. [perhaps a 'family name', like Κοχαδων occupying the same place in the epitaph in our next lemma; cf. Suidas s.v. Διαβηνός· ὄνομα κύριον; the ph. does not allow verification for the letters after ΔΙΑΒΕΝ, Tybout].

1850: 224-226 no. 4. **Epitaph of Iakodes (?).** Palm branch and ivy leaf under the inscription.

Τόπος Ιακω|δες υἱοῦ Ὀ|λυμπίου Ἀλε|ξανδρέος Κο|χαδων, ἐ(τῶν) ξγ´

1-2. Ιακωδες: probably a previously unattested variant of Ya'akov/Jacob; either an (undeclined) nominative form or, less preferably, a genitive of Ιακως (Ιακωδες for Ιακωδος), P. || 3-4. Ἀλεξανδρεύς refers to Iakodes rather than Olympios, P. || 4-5. Κοχαδοι: family name; probably the same family is on record in another inscription from Jaffa (*CIJ* 903: Κοχχαθιοι; like ours, this inscription offers a mixture of Greek and Hebrew names), P.

1851: 226/227 no. 5. **Epitaph of Samoes.**

Τόπος Σαμώη υἱοῦ | Χολβιδια· ἰρήνη τῷ | Ἰστραήλ shalom (in Hebrew)

1. Σαμώη: genitive of Σαμώης (the biblical name Shamua), P. || 2. Χολβιδια: genitive of the previously unattested name Χολβιδιας: either an Egyptian name or an expanded form of Caleb (rendered in Greek as Χολαιβου, Χαλβας, Χαλβης and Χαλβιων), P. || 3. Ἰστραήλ (elsewhere also Ἰσδραήλ), attested in inscriptions both from the West and the East, reflects contemporary pronounciation; cf. e.g. *SEG* XXVII 1021 (Ramat Aviv); XXXI 844 (Sicily); *I.Cret.* II XII 41; *JIWE* II 489; *CIG* 9270 (Lykaonia), P.

1852. Jerusalem. Fragment of an oath or confession inscription, 3rd/2nd cent. B.C.? *SEG* XXX 1695. E.Lupu, *SCI* 22 (2003) 195-199 (ph.; translation), republishes this text after examination of the stone in the Eretz Israel Museum in Tel Aviv (virtually no restorations). See now M.Ricl, *SCI* 25 (2006) 51-56 (translation), who convincingly argues that the text is a confession inscription rather than an oath and restores it accordingly (on the estimate of ca. 24-30 letters per line). We give R.'s text. H.Cotton and L.Di Segni checked the text in the museum; we give their readings (apud R., communicated to R. per ep.) in the app.cr.

Ὅρκος· Ἄρης αὐλητὴς τάδ[ε· (τοὺς?) στρατιώ]-
τας ἐπήγαγον ἐπὶ τὴν οἰκ̣[ίαν τῶν θεῶν]
τούτων καὶ οὐκ ἐφάμην [----- ca. 10 -----]
καὶ τοὺς ἱερεῖς μαστ[ιγῶσαι]
ἤθελον καὶ οὐκ ἔλαθ[ον, κολασθεὶς (?)]
ὑπὸ τῶν θεῶν τού[των ----- ca. 10 -----]
μου ἀπώλεσαν [καὶ ἐμοὶ ἕλκος (?)]
ἐνέβαλον ΚΑ̣[------- ca. 15 -------]
σαν καὶ Τ̣Α̣Α̣[------------------]
ἔμπυον [----------------------]
[--]ΤΗΕΠ̣[--------------------]

12 -

Date: 3rd/2nd cent. B.C. (?), on the basis of the letter forms, L., followed by R. (without question mark); mid 2nd cent. B.C., *SEG* || 1. Ἄρης: anthroponym, since an epithet αὐλητής is not attested for the god Ares; probably the oath-taker, L.; ἀθλητής, *SEG*; αὐ̣λητής, *SEG* in app.cr., L.; τάδ[ε - -], L.; ὅρκος· Ἄρης αὐλητὴς τάδ[ε serves as a heading indicating the subject of the confession: '(The case of the) oath: Flute-player Ares (says) this:'; similar headings are found in the Epidaurian healing inscriptions (*IG* IV^2 1 121-124), where four (originally six) series of healings are recorded each on one stele; similarly, our text may have been the first one (first column?) of a catalogue of similar confession inscriptions originally inscribed on the much larger block (its thickness suggests that it was a sizeable one), R. [since there is no reference to an oath in the text, perhaps the text is a narrative given under oath by Ares; or the text begins with the unattested name Ορκοσαρης, Chaniotis] || 1-2. στρατιώ]|τας or πολί]|τας, R. || 2. in fine: ἄ̣κ̣ρ̣[αν --], *SEG*; οἰκ̣[ίαν? --], L., who prints Ο̣Ι.[--] in his text; 'to bring/lead to/against the house(hold)' (?), probably an action of the oath-taker, perhaps in a hostile sense, L.; ΤΗΝ Ο̣ΙΙ[--] (the vertical line in fine can be part of K, M. or N, not Π or Γ), C.-Di S.; οἰκ̣[ίαν: a public rather than a private structure, possibly situated within the confines of a sanctuary, R. || 2-3. οἱ θεοὶ οὗτοι needs no specification, since the stele would be erected in their sanctuary anyway; cf. e.g. *I.Magnesia* ■ (*LSAM* 32) LL. 53/54, where οὗτοι stands for Zeus, Apollo and Artemis named in the preceding lines, R. || 3. οὐκ ἐφάμην: possibly Ares refused to oblige someone or to give the right information to someone (the local priests?), R., who translates: 'I refused (?) to/said I would not [—]' || 4. μαστ[ιγῶσαι] or μάστ[ιγι παίειν], R., who for violence against cult personnel refers to G.Petzl, *Beichtinschriften* -- (cf. *SEG* XLIV 951) nos. 25, 33, 49, 64, 114, and 117 || 5. ἐλαθ̣[όμην --] or ἔλαθ̣[ον - -], L.; ἔλαθ[ον: 'I did not escape detection' (sc. by the gods); instead of κολασθείς perhaps a sentence expressing something like 'my disregard for the laws/orders enacted by these gods did not escape their attention', R. || 6. the first object of the gods' wrath may have been τὴν γυναῖκα, τὴν θυγατέρα (or part of Ares' property: slave, farm-animal), R., who for 'collective responsibility' refers to Petzl, *op.cit.*, nos. 34, 37, 45, 59, 62, and 69 || 7. μον, *SEG*; restoration e.g. in view of ἔμπυον in L. 10: 'a festering wound/ulcer' which the god inflicted on Ares as a further punishment, R. || 8. κα[--], *SEG*; κα[ὶ - -], L. || 9. καὶ τα[--], L.; ΣΑΝΚΑΙΤΑ̣Λ̣; the last two letters could both be either an alpha or a lambda, C.-Di S. || 10. ἔμπυον? ('suppurating'), apparently referring to some extraordinary event which may have brought about divine intervention (cf. L. 6), L., who prints ΕΜΠΥΟΝ in his text; ΕΜΠΥΟΝ̣ or ΕΜΠΥΟΜ̣, C.-Di S.; cf. above ad L. 7 || 11. [--]τηεπ[--], *SEG*; [--]ΤΗΕ.[--], L. || the tenses (aorist; imperfect) and endings of the verbs (first person singular) suggest that the text is a narrative relating the events prior to the taking of the oath, events in which the oath-taker (the flute-player Ares), who may have committed some offence, was involved; the document seems of private rather than public character, L., who for an oath inscribed on stone refers to *SEG* XLII 661 [but this oath of Berenike, wife of king Seuthes III of Thrace and her sons, is a public document concerning state affairs, Tybout] || R. reconstructs the events as follows: the flute-player Ares led some soldiers to a sanctuary to participate in a ceremony of oath-taking; at this occasion he tried to abuse physically the priests. Foiled in his attempt, he was punished by the gods, who first caused the death of a member of his family (or his slave, animal, vel sim.) and subsequently inflicted Ares himself with a festering wound/ulcer. Eventually Ares confesses his sins and erects the stele in their sanctuary. The latter may have been located in Jerusalem, or elsewhere if the stone was a 'pierre errante'.

1853. Jerusalem. Construction of a synagogue by Theodotos, before 70 (probably early 1st cent.) A.D. *SEG* VIII 170; L 1500*; *CIJ*^{2} 1404. M.J.Martin, *Annual of Near Eastern Studies* 39 (2002) 160-181 (text and translation), stresses the unique character of this inscription, which provides the only evidence for the existence of (a) synagogue(s) in Jerusalem prior to 70 A.D. It indicates the close association of a priestly family with ■ synagogue, which, however, may be untypical (and hence worth recording), the more so since it explicitly states that the synagogue was built for Diaspora Jews (LL. 7/8: τοῖς [χ]ρήζουσιν ἀπὸ τῆς ξέ[ν]ης). The Latin patronymic Vettenus (L. 1: Θ[ε]όδοτος Οὐεττήνου) points to the family's strong Diaspora associations; the synagogue is likely to be a gift from the Diaspora as an act of euergetism which only makes sense in a Graeco-Roman milieu. Theodotos' title ἀρχισυνάγωγος should be understood in the context of honorary office-distribution: he was a patron of the Jewish community rather than ruler of the synagogue in a clerical position (cf. *SEG* XLIII 1297). The significance of the inscription as evidence for the regular attendance at synagogues by Jews in 1st cent. A.D. Palaestina is questionable; rather this attendance is typical of Diaspora Jews, while the Temple cult was characteristic of Jerusalem. M.'s argument is mainly directed contra E.P.Sanders' thesis of a 'common Judaism' (*Judaism: Practice and Belief, 63 BCE-66 CE*, London-Philadelphia 1992; cf. also id. in *Jews, Christians and Polytheists* (cf. *SEG* XLIX 2480) 1-17; S. (1992, 201) used our inscription as evidence for Jews in Jerusalem providing a synagogue for Diaspora Jews coming to Jerusalem, presupposing a 'common practice of attending synagogues, both in Palestine and elsewhere').

1854. Jerusalem (area of: Mt. Scopus). Christian building inscription, late 7th/8th cent. A.D. Mosaic inscription (lines separated by horizontal strokes) in ■ medallion in the centre of a mosaic in the innermost room of a series of rooms in the west wing of a monastery built in the 5th cent. A.D.; a southern and a western wing (containing a bath- and a guesthouse, respectively) were attached in the late 7th/8th cent.; recently excavated on the eastern slope of Mount Scopus, along the ancient road from Jerusalem to Jericho and the Jordan river. Mentioned by D.Amit - J.Seligman - I.Zilberbod in A.Faust - E.Baruch (edd.), *New Studies on Jerusalem* (Ingeborg Rennert Center for Jerusalem Studies. Proceedings of the Sixth Conference, December 7th 2000; Ramat Gan 2000) 166-174 (Hebrew, with English summary on 11*/12*). Ed.pr. L.Di Segni in *One Land - Many Cultures* (cf. our lemma no. 1855) 149-151 (dr.; translation); see also ead., *ARAM* 15 (2003) 250/251 (ph.; translation). Cf. our lemma no. 1835.

Ἐπὶ Θ|εωδόρο̣υ̣ | πρεσβυτέ|ρου κ(αὶ) ἡγουμέ||νο̣υ̣ κ(αὶ) Κυριακ(οῦ) μο|ναχοῦ ἐγέ|νετ(ο) τ(ὸ) πᾶν | ἔργον

The date is based on Umayyad coins found under the mosaic floor, ed.pr. || the association of an abbot and a mere monk in carrying out the work is curious; perhaps the monk was in charge of hospitality, or he was the architect who supervised the building of the additonial wings (the bath-complex was possibly added prior to the hostelry), ed.pr.

1855. Jerusalem (area of: Mar Elias). Renovation of (part of?) a church, 8th cent. A.D.? Mosaic inscription (lines separated by horizontal strokes) in a medallion found in one of the outer rooms on the southern side of the Kathisma Church, built on the Jerusalem-Bethlehem road ca. 450 and renovated in the 6th and in the 8th cent. A.D. Mentioned by R.Avner, *ESI* 20 (1998) 101*-103*. Ed.pr. L.Di Segni in G.C.Bottini - L.Di Segni - D.Chrupcala (edd.), *One Land - Many Cultures. Archaeological Studies in Honour of Fr. S.Loffreda* (Jerusalem 2003) 187/188; ph.; dr.; translation); see also ead., *ARAM* 15 (2003) 248-250 (ph.; translation); cf. our lemma no. 1835. See also G.Velenis, *Tekmeria* 8 (2003/2004) [2006] 103-115; D.Feissel, *BE* (2004) no. 389, (2005) no. 533, and (2006) no. 473.

branch monogram branch | [π]ρονοίᾳ κ(αὶ) σπουδῇ | ['Ιω]άννου ἐν[κλείστου?] | -----

Abbreviation mark: curved element under the lower diagonal stroke of K (L. 2) || 1. monogram with OY in ligature, as elsewhere in the inscription; Βασιλίου, ed.pr., who suggests that Basilius may be the patriarch of Jerusalem; F. (2005) argues that the reading of Λ is not obligatory and that a M is certainly included as the central letter of the monogram, which probably also features a K and a P; Βασιλίου remains possible, possibly followed by a second name (Μάρκου, Μακαρίου, Μαυρικίου?) or the name of an office; however, 'aucune solution ne s'impose' [however, L.Di Segni (per ep.) points out that F. was misled by a mistake in the dr.: there are a M and a K, but no P; she rejects her earlier reading (which did not account for all letters) and now suggests Αμβα Βασιλίσκου (Αμβα is a fairly common spelling for Αββα (Aramaic for 'father' or 'abbot') in Palaestina); the monogram would then refer to the hegoumenos of the monastery at the time the mosaic was laid]; 'Ιουβ(ενάλιος) ἀρχ(ιεπί)σκ(οπος) (either in the nominative or in the genitive), referring to Juvenal, patriarch of Jerusalem from 451 to 458 A.D., V.; we do not summarize V.'s further speculations, strongly rejected together with his reading of the monogram by F. (2006); F. (2006) adds that Μαυρικίου seems most plausible in view of the disposition of the letters, identical to that in the monogram of the emperor Mauricius stamped on silver objects; 'Restent à interpréter les lettres supplémentaires, *bèta* et *sigma*' || 3. EN or EM; probably ἐν[κλείστου?]: 'it must not be viewed as odd that a recluse could have initiated the paving or the restoration of part of the church' which 'had a large monastery attached to it since its foundation' (ed.pr. 187, and Di Segni [*Aram* 2003] 249) [perhaps rather ἐν[δόξου] or ἐν[δοξοτ(άτου) | ἡμῶν -- title --]?, Tybout].

1856. Jerusalem (area of: Valley of Josaphat). Epitaph of Zacharias and other rock-cut inscriptions, 4th/5th cent. A.D. Inscriptions incised on the outside of a rock-cut tomb in the Valley of Josaphat (so-called 'Tomb of Absalom'); (A) above the entrance; (B) and (C), left and right of the entry, respectively (C is written perpendicular as compared to A); (D) is a graffito incised on a wall of a small crypt under the tomb, supposed to be the burial place of Zacharias and two other men (see app.cr. sub A-C and sub D). Edd.pr. É.Puech - J.Zias, *RBi* 110 (2003) 321-335 (inscription A/B; ph.; dr.; French translations) and 111 (2004) 563-577 (inscription A-D; ph.; dr.; French translations); cf. also D.Feissel, *BE* (2004) no. 395 and (2005) no. 536.

A: Τόδε μνεμεῖον Ζακκαρίας μάρ(τυρος) | πρεσβητ(έρου) θεοσεβε(στάτου) παππέας 'Ιοά(ννου)
B: † 'Η ψυχή

C: 'Ο θάφος Συμεών ὃς ἦν (?) | δικα[ι]ότατος ἄνθρωπ(ος) | καὶ γέρ[ων] εὐσηβήστατος | καὶ παράκλησιν || λ[α]οῦ (?) | προσεχ(όμενος)
D: [Κ(ύρι)]ε or [Χ(ριστ)]έ, βοέθει ἡμοί

Abbreviation mark: irregular form of S || A. 1 μνεμεῖον for μνημεῖον; Ζακκαρίας (undeclined): well attested variant of Ζαχαρίας; the three letters in fine are very effaced and possibly are not present at all, edd.pr. || 2. πρεσβητ(έρου) for πρεσβυτ(έρου); the C of πρεσβητ is possibly absent, edd.pr. [the dr. shows rounded E and C in ligature; the ph. is illegible]; παππέας for παππίας; παππέα(ς), edd.pr. [meaning παππέα(ς); however, the dr. shows a C with the following I in its rounding]; 'Ιοά(ννου) for 'Ιωά(ννου) || B. corresponding to a Semitic equivalent (*nephesh*), ψυχή here means 'tomb', 'funerary monument', edd.pr. || C. many readings are uncertain; paraphrase of Luke 2.25: Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν 'Ιερουσαλὴμ ᾧ ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς προσδεχόμενος παράκλησιν τοῦ 'Ισραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν, edd.pr. || 1. θάφος for τάφος || A-C. edd.pr. identify the monument as the tomb of the high-priest Zacharias (father of John the Baptist and martyr, murdered in the Temple), of Sim(e)on the Righteous, and of Jacob, the first bishop of Jerusalem, who is reported to have erected the tomb of Zacharias and Simeon. Contra F. (2004), who points to the uncertainty of some readings, notably of μάρ(τυρος) (see above) and 'Ιοά(ννου); moreover, the use of παππέας - if correctly read at all - to indicate that he was John's father seems impossible. 'N'aurait-on pas affaire au remploi de la chambre funéraire pour un simple prêtre chrétien du clergé de Jérusalem?'; see also F. (2005): 'l'hypothèse d'une citation 'presque mot à mot'' de *Luc* 2,25 est loin d'être prouvée et les conséquences qu'on en tire pour l'histoire du monument ne peuvent que laisser perplexe' || D. βοέθει ἡμοί for βοήθει ἐμοί: trace of a pilgrim visiting the tomb of Zacharias, Simeon and Jacob, edd.pr.

1857. Jerusalem. Inscription on a gem, 2nd cent. A.D. Black jasper intaglio gemstone with representation of a man riding on a quadriga; inscription above (dextrorsum, so that the impression reads sinistrorsum); found together with 11 anepigraphic gems between 1968 and 1978 in excavations at the foot of the southern and western enclosure walls of the Temple Mount. Ed.pr. O.Peleg, *Palestine Exploration Quarterly* 135 (2003) 59/60 and 65 no. 6 (ph.; dr.).

THΛE

Probably a label indicating the name of the Homeric Τηλέ(μαχος), 'though we know of no depictions of Telemachos riding on a chariot' (60), ed.pr., who also suggests that a (possibly homonymous) client commissioned the stone because he identified himself with the hero [possibly the stone was set into a ring belonging to a charioteer named Telemachos, Tybout].

1858-1864. Jerusalem. Epitaph on an ossuary and various Christian inscriptions from the Temple Mount, late 1st cent. B.C.-1st cent. A.D. / 5th-early 7th cent. A.D. Various inscriptions found in a large early Byzantine structure identified as a monastery. Ed.pr. L.Di Segni in E.Mazar (ed.), *The Temple Mount Excavations in Jerusalem 1968-1978 directed by Benjamin Mazar. Final Reports*, vol. 2. *The Byzantine and Early Islamic Periods* (Jerusalem 2003) 120-126 (ph., except of the text in our lemma no. 1861; translations). Ed.pr. does not give

precise dates unless stated otherwise; the monastery was probably built later than the 4th cent. and its latest use dates to the late 6th/early 7th cent. A.D. (E.Mazar, *ibid.*, 65-67).

1858: 120/121 no. 1 (dr.); cf. O.Peleg, *ibid.* 138 no. 1. **Dedication of a chancel-screen by Timotheos, ca. 550 A.D.** Fragments of a marble chancel screen; inscription on the upper border.

[† Ὑπὲρ] καρποφορίας καὶ σωτηρίας Τιμοθέου πρεσβυτέρου † palm branch

Date: ca. 550 A.D. on the basis of the letter forms, ed.pr. || initio: formula previously unattested in the region; cf. ὑπὲρ καρποφορίας καὶ προσφορᾶς (cf. *IGLS* XXI.2 96 a (*SEG* XXXIV 1511), 100, and 106/107), ed.pr. || a Τιμόθεος φιλ[όχριστος πρεσβύτερ]ος (or, less likely, μοναχ]ός) is on record in an epitaph from the Mount of Olives (J.Germer-Durand, *RBi* 1, 1892, 574 no. 23; P.Thomsen, *Die lateinischen und griechischen Inschriften der Stadt Jerusalem und ihrer nächsten Umgebung*, Leipzig 1922, no. 155); though this text should probably be dated considerably later than the mid 5th cent. A.D. (so G.-D.), an identification with our dedicant seems hazardous, ed.pr., who provides parallels for the dedication of chancel screens in Palaestina.

1859: 121 no. 2. **Dedication of a chancel screen, ca. 550 A.D.** Fragment of a marble chancel screen; inscription on the upper border: [Ὑπὲρ σω]τηρίας [--]

Date: roughly contemporary to the inscription in our preceding lemma on the basis of the letter forms, ed.pr.

1860: 124 no. 6. **Dedication of a jar.** Brownish red dipinto on a fragment of an early Byzantine jar: πρ(οσφορά)

Abbreviation sign: ʕ and diagonal stroke through the foot of the P and ʕ.

1861: 124/125 no. 7 (dr.). **Epitaph of Mares, late 1st cent. B.C./1st cent. A.D.?** Fragment of an ossuary of the Second Temple Period; found in the anteroom of the monastery; now lost and known only from a drawing by B.Mazar.

Μάρου | ΡΙΩΝΙΩ

It is unclear whether letters are missing in L. 1 in fine or L. 2 initio; possibly Μάρου [Κυ]ρίων(ος) Ἰω[άννου]: a man called by his Aramaic and his Greek name (Kyrion is the Greek translation of Mares). The object probably had an actual religious meaning for the Christians who inhabited or frequented the monastery; it was perhaps considered to hold either the relics of St. Kyrion, one of the Sebastene martyrs, or of the child-martyr St. Kyrikos (both martyred in Asia Minor; both cults are well attested in the liturgy of Byzantine Jerusalem), ed.pr. [for epitaphs on ossuaries from Jerusalem, produced from the late 1st cent. A.D., see *SEG* L 1501* and LII 2025, Tybout].

1862: 121 no. 3. **Prayer of Antonius.** Red dipinto on a lintel above the entrance to a room; no traces of the inscription remain; the reading (which ed.pr. considers 'far from certain') is based on three color slides dating to the time of the excavation.

† Κ(ύρι)ε, βοήθι | Ἀντονίου †

1863: 121-123 no. 4 (dr.). **Commemoration of the refuge of St. Elisabeth.** Fragment of a light brown clay disk with a relief representing a tower-like structure surmounted by a cross; inscription in a circle around the relief.

[Εὐλ]ογία Κ(υρίο)υ ἀπὸ τῆς κατα[φυγῆς τῆς ἁγ(ίας) Ἐλισαβέθ]

The inscription can be restored on the basis of a very similar eulogia from the collection in Bobbio, said to come from Palaestina (dr.; A.Grabar, *Ampoules de Terre Sainte*, Paris 1958, 44; representation of a soldier pursuing St. Elisabeth and her child; an angel above points to a rock which opens to hide them). The two objects come from similar moulds and were probably sold as souvenirs at the cave which had become a holy place, where an aedicula or small chapter had been built (cf. the tower-like structure). The veneration of a cave as the hiding-place of Elisabeth and the production of relics from this holy place are attested by two 7th cent. A.D. Latin texts on parchments kept in Rome, ed.pr.

1864: 124 no. 5. **Owner's inscription on a copper ring.** Copper alloy ring with an inscribed oval bezel; inscription in a trapezoid frame; outside the frame three marks which may be letters (see app.cr.); found in the monastery's central courtyard.

Θεόδο|υλ(ος) Ὀλ|ύβρ(ιος) Ὀ̣|λυβ||ρί(ου)

The symmetrically arranged marks outside the frame resemble decorative signs, but when read upside down, they look like letters: cursive Θ, O, twice OY in ligature, and two crossed squares which may include E, Δ and Λ; possibly Θεοδούλου, ed.pr.

1865. Jerusalem. Manufacturers' stamps on bricks, early 7th cent. A.D. (or earlier?). Four types of rectangular stamps recurring on numerous bricks found during the excavation of the 'House of the Menorot' on the Temple Mount. Ed.pr. O.Pele in *The Temple Mount Excavations* -- (cf. our lemmata nos. 1858-1864) 196-198 (ph.; majuscule texts): 1) Εἰρη|νίων 2) Πουπ|λίου 3) Ἡρακ|λοιυ (for Ἡρακλείου) 4) Κλ(--). A petrographic analysis (A.Cohen-Weinberger, *ibid.* 199) shows that the bricks were made in or near Jerusalem. D.Feissel, *BE* (2005) no. 535, wonders whether they should be dated considerably earlier than the archaeological context (early 7th cent. A.D.; see E.Mazar, *ibid.* 163-186) would suggest; anyhow, ed.pr.'s contention that 'bricks bearing Greek names were first used in the fourth century CE' (198) is erroneous. Nos. 1 and 3 are already attested at Jerusalem: see P.Thomsen, *Die latei-*

nischen und griechischen Inschriften der Stadt Jerusalem und ihrer nächsten Umgebung (Leipzig 1922) nos. 256 (b) and 257, respectively. Ed.pr. points to yet unpublished parallels for nos. 1 and 2 found during excavations of the Dominus Flevit church on the Mount of Olives.

1866. Jerusalem. Mosaic inscription: wish of good luck, early Byzantine period. *SEG* XXVIII 1436. Republished by L.Di Segni in *The Temple Mount Excavations* -- (cf. our lemmata nos. 1858-1964) 246/247 no. 2: Εὐτυχῶς | τοῖς ὧδε | [οἰ]κ̣οῦσιν branch

3. Or in phonetic spelling: [ὑ]κ̣οῦσιν, Di S.; [ἥ]κ̣ο̣υσιν, *SEG*.

1867. Jerusalem. Inscriptions on various objects from the Temple Mount, Hellenistic period? / early Byzantine period. Except for the inscriptions presented in our lemmata nos. 1858-1866, the volume *The Temple Mount Excavations* -- (cf. our lemmata nos. 1858-1964), includes the following objects bearing Greek inscriptions found in various places: 1) ACΩ (dr.; rectangular stamp on a Koan amphora handle; mentioned by E.Mazar, 216/217 [we read the letters from the dr.; Hellenistic period?]); 2) Φῶς Χριστοῦ φένει πᾶσι (inscription on (fragments of) three (?) terracotta lamps found in the 'House of the Menorot' (cf. our lemma no. 1865); mentioned by E.Mazar, 177, 180, and 225; edd.pr. L.Shapira - O.Peleg, 187; ph.; dr.; text in majuscules; probably 5th/6th cent. A.D. [for this and similar inscriptions see *SEG* L 1748, with further references; cf. also LII 1648 and our lemma no. 1392 C]); 3) Δ[--|...KICOCA KPI | ΔIA | I (ph.; inscription in dark ink on a fragment of the rim of a Byzantine krater; mentioned by E.Mazar, 215; ed.pr. L.Di Segni, 246 no. 1, who is tempted to restore the formula Δὸς τῷ δεῖνι κριθὴν διὰ τὸν δεῖνα, but in the end concludes: 'We cannot suggest a plausible reading of this inscription' [we give this text for the sake of completeness, in spite of the fact that the krater fragment may well be an ostrakon, Tybout]).

1868. Jerusalem (area of: Wadi Suweinit). Christian acclamations, 6h cent. A.D. *SEG* XXXIV 1503 and XXXV 1557 [where XXXIV should have been signalized]. Republished by R.Rubin, *ARAM* 15 (2003) 85/86.

1869. Kafr ed-Dik (?). Dedication to the Olympian Gods, 130 A.D. *SEG* XLIV 1361. Republished by L.Di Segni, *SBF* 53 (2003) [2005] 335-340 (translation), after the stone (an irregular limestone block) turned up in 2003 in the antiquities market at Tel Aviv.

[Θ]εοῖς Ὀλυμπίοις, ὑπὲρ σωτηρία-
ς Αὐτοκράτορος Καίσαρος Τραια-
νοῦ Ἀδριανοῦ Σεβαστοῦ,
πατρὸς πατρίδος, τοῦ
σωτῆρος καὶ εὐ[ΕΥ]εργέ-
του, κωμῆται κώμης

{C} Καπαρβαναίας

1-2. σωτηρί|[α]ς, *SEG* ‖ 2. Καίσαρο(ς), *SEG* ‖ 5-7. εὐεργέ|του (τοῦ κόσμου) καὶ κώμης | {ς} Καπα⟨ρ⟩α̣ν̣α̣ίας, *SEG* ‖ 7. initio: faint remnant of a redundant sigma, Di S., who prints [C]; the village name was first written Καπαρβοναίας; an alpha was incised over the omikron, Di S., who prints Καπαρβ(α)ναίας. The toponym Kaparbanaia is new; if the reported provenance from Kafr ed-Dik (southern Samaria) is correct, a possible candidate for identification might be Khirbet B'inna (12 km southwest of Kafr ed-Dik), though it is unlikely that this was a pagan village at the time of Hadrian's visit in 130 A.D. which was probably the occasion for the erection of the inscription. The hesitation between A and O may be influenced by a phonetic characteristic of Nabataean and other west Arabian dialects; in that case the place of provenance may have been in southern Judaea rather than southern Samaria: possibly Khirbet Bannaya or Benaya, which, on this assumption, would no longer have been Jewish (or all-Jewish) in the early 2nd cent. A.D., Di S.

1870. Natanya (area of: Khirbet Beit Lid). Epitaph?, undated. *SEG* XXVIII 1432; LII 1671. D.Feissel, *BE* (2005) no. 527, suggests reading, 'sous réserve de révision de la pierre', μημόριον διαφέρο[ν] (or, less preferably, ἡρόειον διαφέρο[ν]) instead of νηροεῖον διαφέρο[ν]: the inscription indicates a funerary monument rather than a cult place of Nereus or the Nereids.

1871. Negev. Tel Malhata. Label on a mosaic, early Byzantine period. Mosaic medallion found in a house in Tel Malhata in the northern Negev. Mentioned by the excavators E.Eldar - Y.Baumgarten in M.Avi-Yonah, E.Stern (edd.), *Encyclopedia of Archaeological Excavations in the Holy Land* III (Oxford 1977) 936/937: 'To the left of the head (of the figure in the medallion) is the word 'beautiful' (in the masculine) and to its right the end of a word, "-ros" '. P.Figueras, *art.cit.* (cf. our lemma no. 1838) 52 (ph.; text in majuscules), restores this inscription as [Κα]λὸς [Καιρ]ός and rejects an allegorical or religious interpretation: 'no more than a wish for a pleasant time ... with no religious reference, either pagan or Christian'.

1872. Sepphoris (area of: Ḥorvat Ḥesheq). Mosaic inscriptions, 519 A.D. *SEG* XL 1444-1448; LII 1680. D.Feissel, P.-L.Gatier, *BE* (2005) no. 526, refer to Y.Meimaris, *Chronological Systems* (cf. *SEG* XLII 1383) 139 no. 4, and P.-L.Gatier, *OCP* 61 (1995) 635, who both assigned these inscriptions to the territory of Ptolemais in Phoenike (Sepphoris, *SEG*, following ed.pr. L.Di Segni); F.-G. state that they should be dated accordingly to the era of Ptolemais: year 582 (12th indiction) = 534 A.D. (519 A.D., era of Skythopolis, *SEG*). Contra L.Di Segni (per ep.), who for historical-geographical reasons prefers Palaestina II: 'The site is deep in the mountains of Galilee, while Josephus states that the territory of Ptolemais reached to the foot of the hills. Also according to Josephus, the border between Ptolemais and the Galilee was at Chabulon (modern Kabul). Chabulon was on the Galilaean side of the border and belonged to Palaestina, wihle Ptolemais belonged to Phoenike. In the 4th/5th cent. A.D. Chabulon was the see of a Palestinian bishop (...) later moved to Sepphoris (...); there is no evidence that the border

between Ptolemais and the Galilee, later between the provinces of Phoenike and Palaestina (Secunda) changed after Josephus' time. Horvat Hesheq is farther east and into the mountains than Chabulon, but much to the south of the border between Galilee and Tyre: ergo, it belonged to Galilee, Palaestina Secunda and in all likelihood to the territory of Sepphoris, the big centre in the area'.

1873. Skythopolis. Mosaic inscriptions in the 'House of Leontis', ca. 450 A.D. MPI no. 31 A; *SEG* L 1515. A.Ovadiah - Y.Turnheim, *RdA* 27 (2003) 111-118 (ph.; Greek texts and translations), argue that both the mythological and Nilotic scenes - pagan elements unusual for a Jewish complex - convey philosophical (Stoic and Neoplatonic) concepts: resisting temptations and the overcoming of current problems and dangers (Odysseus and the Sirens) on the one hand, and the desire for prosperity, good fortune, and better days to come (Nilotic motifs) on the other. However, in the end O.-T. prefer an alternative interpretation of the Nile scenes based on rabbinic sources: they may have conveyed negative connotations, as symbols of loathsomeness, abomination and negation. The invocation of divine support (Κ(ύρι)ε β(ο)ήθ(ει) Λέοντι | Κλούβ(α)) and the plea for salvation (ὑπὲρ σωτηρίας αὐτοῦ καὶ τοῦ ἀδελφοῦ αὐτοῦ) seem to hint ■ personal or public distress in which Leontis was involved; inscriptions and representations express his determination to repel or avoid abominations and to strengthen his spirit and soul [however, both imagery and inscriptions are ambiguous and may refer to prosperity in this world and to eternal salvation at the same time; cf. also M.-O.Jentel's interpretation, known to the authors but not discussed: cf. *SEG* L 1515, and my note *ibid.*, Tybout]. For different views see our lemma no. 1838.

See now also R.Talgam, *art.cit.* (cf. our lemma no. 1838)1139/1140 (ph.; dr.), who argues that the Sirens, seen as a symbol of temptation in Talmudic literature, should be understood in an allegorical way, which, however, 'does not contradict the great empathy of the Jewish patron for the Greek hero. The accompanying inscription probably led the artist to depict the Siren at some distance from Odysseus tied to the mast, not as one would have expected' (1140).

1874. Sobata (Shivta). Epitaph and graffito, 7th cent. A.D. Y.Hirschfeld, <u>Qadmoniot</u> 36 (2003) 2-17 ('Man and Society in Byzantine Shivta'; in Hebrew; for an English version of this article see *JRA* 16, 2003, 395-408 [however, without the ph. mentioned below]) and T.Tsuk, *ibid.* 18-24 ('Water Supply in Byzantine Shivta'; in Hebrew; for an enlarged English version see id. in C.Ohlig - Y.Peleg - T.Tsuk, edd., *Cura Aquarum in Israel. In Memoriam Dr. Ya'akov Eren. Proceedings of the 11th International Conference on the History of Water Management and Hydraulic Engineering in the Mediterranean Region, Israel, 7-12 May 2001*, Siegburg 2002, 65-80), publish photographs of two inscriptions: 1) the epitaph *SEG* XXXI 1435 (H. on 5; 612 A.D.); 2) an unpublished graffito on the wall of cistern 43 (T. on 22): † Ἰωάνης | Κυριακίου [the text is that of L.Di Segni, kindly communicated to us per ep.; the ph. confirms her reading]; see also Tsuk, *art.cit.* 2002, 73/74 (ph.; dr.; translation; no Greek text): graffito smeared in mud, available from the bottom of the cistern; perhaps the name of the last person who cleaned the cistern before it was given up in the late 7th cent. A.D.; since then the water did not reach the level of the inscription [Equally unpublished is the inscribed block illustrated on 3: a modern imitation of an early Byzantine building inscription set up by the Colt Expedition in the 1930s above the entrance to the house built for its archaeologists working at the excavations in Shivta and in Nessana (information kindly provided by L.Di Segni); for the sake of curiosity we give the text: Ἀγαθῇ τύχῃ· | ἐκ τῶν ἰδίων | Κολτ ἔκτισεν, Tybout].

1875. Tel Kerioth (eastern Negev). Mosaic inscriptions in a basilica, early Byzantine period (before ca. 725 A.D.). *SEG* XLIII 1074/1075. S.Derfler, *ARAM* 15 (2003) 39-47, presents a report on the 1991-1994 excavations of the early Byzantine basilica in Tel Kerioth, which was probably abandoned during the reign of Caliph Yazid II during the mid 720s A.D. On 40 and 42/43 D. presents the majuscule texts and translations of *SEG* XLIII 1075 and 1074 [the Greek texts contain several errors; see *SEG* XLIII for the correct versions, Tybout].

ARABIA

1876. Arabia. Boundary stones and villages. J.M.Beyer 'Akkulturationsprozesse in ländlichen Regionen. Bemerkungen zur Wertung kaiserzeitlicher und spätantiker Inschriften des syrischen Hauran', in L.Schumacher - O.Stoll (edd.), *Sprache und Kultur in der kaiserzeitlichen Provinz Arabia* (St. Katharinen 2003) 110-140, on 119-124 offers some reflections on the numerous late Roman Imperial boundary stones erected by Roman authorities intervening in conflicts between villages and owners of large estates (private or imperial). He gives a photo of *SEG* VII 247 and mentions various other inscriptions in notes 35-42. On 124 a map on which the find-spots of 29 stones are marked. On 127-135 brief comment on the political organization of villages (μητροκωμίαι included) and of nomadic tribes (σύνδικος or στρατηγὸς νομάδων).

See also our lemma no. 1912.

1877. Arabia. Early Byzantine churches. Many contributions in N.Duval (ed.), *Les églises de Jordanie et leurs mosaïques. Actes de la journée d'études sur les églises de Jordanie et leurs mosaïques organisée à l'occasion de l'exposition Mosaïques byzantines de Jordanie au musée de la civilisation gallo-romain à Lyon en avril 1989* (Beirut 2003), contain references to and illustrations of mosaic inscriptions and occasionally inscriptions on stone from early Byzantine churches. We single out three articles in which Greek epigraphy plays an important role.

Labels of city vignettes in mosaic inscriptions, especially those from Madaba (Kastron Mefaa: *SEG* XXXVII 1552-1595; LII 1725*; map: *IGLS* XXI.2 153; *SEG* XLIX 2099*), are frequently adduced in N.Duval's thorough iconographical study on architectural representations in mosaics in Syria, Palaestina and Arabia (211-285).

P.-L.Gatier (289-295) places the mosaics in their historical context, starting from the observation that 'Jordan' is not a satisfactory framework: it includes the southern part of the province of Arabia, sections of Palaestina I and II, and the eastern half of Palaestina III; these provinces are divided between the patriarchates of Antioch and Jerusalem. Discussion of the economic and

demographic conditions; the frequency of mosaics results both from agricultural prosperity and their excellent preservation, due to abandonment of sedentary life for a millennium. Pilgrimage and caravan trade did not substantially contribute to the economy of the region, in which civic patronage remained limited. G. observes that mosaic inscriptions commemorating the dedication of (parts of) churches mostly belong to the most recent building stage, and cannot be used to date the construction; the building inscriptions proper (mostly on lintels) may have disappeared. He wonders whether some churches assigned to the Islamic period on account of dates in mosaic inscriptions were actually built earlier; discussion of inter alia *IGLS* XXI.2 131 and 158, and especially of *SEG* XXXVII 1553 and other inscriptions from Kastra Mefaa [due to the highly delayed publication of these congress acts, G. in the meantime expressed his views elsewhere: see *SEG* XLII 1333 on p. 408; for reactions on G.'s interpretation of the corrupted date in *SEG* XXXVII 1553 see *SEG* XLVIII 1916 and LII 1725, Tybout].

J.-P.Caillet (297-301) focuses on Christian euergetism. Dedications on mosaics in churches shed light on the various roles of the bishop (initiator; dedicant; date by his name; occasionally donor) and laity (the wealthy elite is represented mainly in large sanctuaries; common people in churches in countryside villages; mosaicists occasionally record contributions in kind). Members of the clergy are on record either ex officio or because they are donors themselves.

1878. Arabia. Religion and army. In an appendix (105-107) to his article 'Der Gott der arabischen Legion: Zeus Ammon-Sarapis und die *legio III Cyrenaica* in der römischen Provinz Arabia' in *Sprache und Kultur* -- (cf. our lemma no. 1876) 70-109, O.Stoll collects ten dedications by members of Legio III Cyrenaica; three of them are Greek: *IGLS* 741 and 9002 (*IGR* III 1331), and *I.Gerasa* 23. See also *SEG* XLIX 2103 and LII 1707-1711.

1879. Arabia. Nabataeans: written sources. U.Hakl - H.Jenni - C.Schneider, *Quellen zur Geschichte der Nabatäer. Textsammlung mit Übersetzung und Kommentar* (Freiburg [Schweiz] - Göttingen), present a collection of written sources (original texts; German translations; commentary) concerning the history of the Nabataeans (Ναβαταῖοι). An introduction (4-106) gives concise surveys of various aspects of the subject: geography; development of 'Lebensraum'; categories of sources; languages; political history; commerce; religion; funerary rites; the Nabataeans between Greek/Roman and Oriental culture. The largest section (107-414), devoted to Greek, Latin and Semitic inscriptions, papyri and coins from the whole Mediterranean and arranged on a geographical basis, is followed by one on literary sources (415-620) presented in an alphabetical order by authors' names; maps on 715-728; the indices (672-713) include a concordance for the 'Inschriften, Münzen, Papyri' (672-684), but not of Greek names and words. We give a comparatio numerorum for the Greek or bilingual (Greek/Nabataean) texts, supplying some references not in H.-J.-S.'s text or concordance [Negev = A.Negev, *The Inscriptions of Wadi Haggag, Sinai* (Jerusalem 1977; cf. *SEG* XXVII 1024); Waddington = W.H.Waddington, *Inscriptions grecques et latines de la Syrie* (Paris 1870)]. Cf. also P.-L.Gatier, *BE* (2004) no. 397, for some critical observations on H.-J.-S.'s broad criteria for qualifying sources as Nabataean: onomastics; deities; the ethnic 'of Petra', which, however, seems to postdate the foundation of the city and consequently probably also the annexation of the kingdom by Rome; for *IGR* III 1257, he refers to M.C.A.Macdonald's interpretation of γένος Ναβας as the writer's immediate kin group rather than 'Nabataean' (cf. *SEG* XLVIII 1909). On 225-235 D.Keller presents a new edition of *IGLS* XXI.4 14: see our lemma no. 1907.

For a review see L.Nehmé, *Topoi* 14 (2006) [2007] 661-668.

IG	*Quellen*	*SEG* XLVI	*Quellen*	*IGLS*	*Quellen*
XII 1		2317 (1)	A.013.01	9003	F.007.02
963	A.b.01	2317 (2)	A.008.01	9006 (f)	F.007.03
XII Suppl.		2317 (3)	A.b.01	9084	F.007.04
307	A.003.01	2317 (4)	A.007.01	**XXI 2**	
		2317 (5)	A.006.01	118	K.006.02
SEG		2317 (6)	A.004.01	154	K.009.01
III		2317 (7)	A.c.01	**XXI 4**	
674	A.008.01	2317 (8)	A.003.01	14	N.060.08.01
VII		2317 (9)	A.001.02		(cf. our lemma no. 1907)
850	H.008.03	**LI**		37	N.060.14c.01
862	H.008.05	2030	X.256.01	54	N.060.05.03
893	H.008.02			136	O.006.01
VIII		*I.Délos*		138	O.029.02
346	O.019.05	2315	A.004.01	139	O.019.05
348	O.019.04			141	O.019.04
XV		*IscrCos*			
616	A.001.02	EV 259	A.007.01	*AAES*	
XXIII				427 (b)	E.004.03
381	A.c.01	*IGUR*		428 (a)	E.004.04
XXVIII		16	A.001.02	428 (b)	E.004.02
1370	X.088.06				
1373	X.088.05	*IGR* III		*PAES*	
1376	X.088.07	1143	C.002.02	43	F.012.01
XXXI		1191	C.b.01	211	F.039.01
1401	X.008.02	1238	E.002.01	238	F.038.01
1404	H.001b01	1243	E.004.03	238 (1)	F.038.02
XXXII		1257	D.001.01	569	F.007.04
1540	H.008.04	1259	D.001.02	659	E.009.02
XXXVI		1293	E.009.02	706	F.008.01
1390	P.011.01	1335	F.007.05	747	D.001.02
XXXVIII				767	E.004.05
1663-1668	Q.053.01	*Milet* I 3		800 (2)	C.003.01
XL		165	A.006.01		
1524	O.029.02			*I.Gerasa*	
XLII		*I.Priene*		1	H.008.01
1455	X.256.01	108	A.005.01	17	H.008.02

I.Gerasa	*Quellen*	*IGR* III	*Quellen*	**Waddington**	*Quellen*
20	H.008.03	1238	E.002.01	2366	E.004.04
26	H.008.05	1243	E.004.03	2367	E.004.02
		1257	D.001.01	2374 (a)	E.002.01
Syria **22 (1941)**		1259	D.001.02	2393	C.a.01
219 nos. 1-4	Q.047.20	1293	E.009.02		
		1335	F.007.05	*CIS* II	
OGIS				160	A.013.01
415	E.004.03	**Waddington**		164	E.004.04
		2023	F.008.01	190	F.038.01
IGR III		2267	D.001.02	192	F.038.02
1143	C.002.02	2286	E.009.02		
1191	C.b.01	2364	E.004.03	**Negev**	
				no. 98 III/230	Z.030.01

1879 bis. ʻAjlun (area of: Ishtafina). Latin milestone on the road from Gerasa to Pella with indication of distance in Greek, 162 A.D. Inscription on two joining fragments of a limestone column; found at Ishtafina, 5 km northeast of Ajlun, on the western slope of Wadi Mihna. Ed.pr. N.Attalah, *Levant* 35 (2003) 153-158 (ph.; dr.; map; translation); cf. also P.-L.Gatier, *An.Ép.* (2003) [2006] no. 1821.

(Milia passuum) XII. | Imp(erator) Caesar | M. Aurelius Antoninus | Aug(ustus), p(ontifex) m(aximus), trib(unicia) pot(estate) XVI, || co(n)s(ul) III et | Imp(erator) Caesar L. Au[r]elius | Verus Aug(ustus), t[rib(unicia) pot(estate) II, c]o(n)s(ul) II, | divi Anton[ini Pii? filii, divi] | Hadriani nepotes, d[ivi || T]raiani Parthici | pronepotes, divi N[e]rvae | [a]bnepotes, refecer[unt] | per Geminium Marci[anum] | leg(atum) pr(o) pr(aetore). (Μείλια) ιβʹ

8. Anton[ini Pii? filii, divi], G.; Anton[ini filii, divi], ed.pr. || ed.pr. collects the milestones already known from the road Gerasa-Pella (the oldest dates to 112 A.D.) and wonders whether the miles are counted from Gerasa or Pella on our stone, found half-way between the two cities. G. points out that the governor is that of the province of Arabia; since Pella is situated in Palestina, the site at Ishtafina must belong to Arabia; consequently the starting-point is Gerasa, in Arabia.

1880-1881. ʻAjlun. Christian donations of mosaics, early Byzantine period. Mosaic inscriptions found in two chapels on Jabal ʻAjlun. Edd.pr. M.Piccirillo - Z.al-Qudah in *One Land - Many Cultures* (cf. our lemma no. 1855) 314-316 (ph.); cf. also Z.al-Qudah in H.Morlier (ed.), *La Mosaïque gréco-romaine* IX (Rome 2005) 453-457.

1880: 314/315 (text in majuscules). **Area of: Wadi Rajib. Donation of a mosaic, undated.** Inscription in a frame along the border of the main mosaic panel (with flowers and peacocks) in the northernmost of the two chapels in Wadi Rajib. The text is damaged and very uncertain; edd.pr. characterize their transcription, which we reproduce with due reserve, as an attempt.

ΝΑΣ ΙΟΣ ΛΑΜΠΡΟΤΑ(ΤΟΥ) ΜΤΟΥ Θ(Ε)ΟΥ Σ(Τ)ΡΑΠΩΝ
ΝΨΗ ΦΩ ΣΙΝΣΕΝ ΕΚΚΕΝ

[The photographs do not allow verification, except for a few letters at the end of both lines, especially in L. 2: CENEKKEN branch, showing that we have the end of two lines of which the initial parts are missing; λαμπροτά(του), τοῦ Θεοῦ, and ψήφωσιν seem plausible; in the (2005) publication, al-Q. on 456/457 states that the inscription refers to a benefactor who is the son of a state official (λαμπρότατος). Perhaps [Ἀθα]νάσιος λαμπρότατ(ος) τοῦ Θεοῦ θεράπων | [-- τὴ]ν ψήφωσιν ἀνέθηκεν (cf. *SEG* XXXV 1539), Tybout].

1881: 315/316 (dr. in 2003 and 2005; Italian translation). **Area of: Castle ʻAjlun. Donation by the deacon Arianos, before the 8th cent. A.D.** Square framed mosaic panel between two eagles damaged by iconoclasm; found in the presbytery of a chapel in a room at a superior level of Castle ʻAjlun: Ἀριαl̓νοῦ διάκlων(ος)

1882. Aqraba. Rhodian amphora stamp, Hellenistic period. Circular stamped Rhodian amphora handle in a private collection in northern Jordan. Ed.pr. N.Attalah in *La Syrie hellénistique* (cf. our lemma no. 1781) 488 nos. 4 (ph.; dr.): Ἐπὶ ΑΚΟ[--]

1883. Areopolis (Qasr ar-Rabba). Greek inscriptions. In an article on the architecture of Rabba/Aeropolis, J.Calzini Gysens, *ARAM* 15 (2003) 1-10, on 3-5 gives a survey of the ancient evidence concerning this city. The Greek inscriptions are F.Zayadine, *ADAJ* 16 (1971) 71-76 (two building inscriptions from a church, for which see C.G. on 7; 589-599 and 687 A.D.) and the label near a city vignette in the church of St. Stephan in Ma'in (near Madaba): *IGLS* XXI.2 157 (h) (ph.): Ἀρεόπολις [Add the city vignette in the mosaics from Kastron Mefaa *SEG* XXXVII 1574: Ἀρεόπολης, and the fragmentary inscription *SEG* LII 1706, presumably recording a funerary building (see below and the corrigendum in our lemma no. 2268), Tybout].

D.Feissel, *BE* (2005) no. 554, argues that in *SEG* LII 1706 the letters in L. 5 in fine, which may be read either as ΥΜΓ or as ΥΝΓ, are numerals referring to the era of Arabia (443 or 453 = 548/549 or 558/559 A.D.) rather than part of an isopsephic formula (see LII 1706 app.cr. ad L. 5); the lettering, however, seems to be more recent.

1884. Arindela. Mosaic inscription: dedication of a mosaic, 574 A.D. Mosaic inscription in an octagonal frame in the narthex of a church near Gharandal (ancient Arindela, in southern Jordan/Palaestina Tertia). We give the text of D.Feissel, *BE* (2005) no. 555, based on the ph. and dr. published by H.Mhamid, *ADAJ* 47 (2003) 10/11 (Arabic section) [adding the line division].

Ἐνταῦθα εἰ|σελθὼν κατανοή|σις μητέρα παρθένον, | Χ(ριστο)ῦ ἄφραστον λόγον, Θ(εο)ῦ || οἰκονομίαν καί, εἰ πιστεύ|σῃς, σωθήσει· σὺν Θ(ε)ῷ ἐτελιώ|θη ἡ ψήφωσις μη(νὶ) Περιτίῳ, | τοῦ ἔτ(ους) υξη΄, ἰνδ(ικτιῶνι) ζ΄· ὑπὲρ | σωτηρίας Μεγάλις τῆς || φιλοχρίστου, ἔργ(ον) γε|νάμενον διὰ Ἀνδρέ|ου Ἐληώτου ψι(φοθέτου)

Abbreviation signs: horizontal stroke above the letters (LL. 4 and 6); small H above M (L. 7); ϛ (L. 8 after ET; L. 10); ˃ (L. 8 after INΔ); horizontal stroke through I (L. 12); marks indicating numerals: horizontal stroke above ΥΞΗ (L. 9); ⁝ after Z (L. 9) || 2-3. κατανοήσις for κατανοήσεις: on entering the church, the visitor will behold a representation of the Virgin and of Christ which will, if he is faithful, save him (LL. 1-7); similarly, a mosaic inscription in the church of the Virgin from Madaba incites the faithful to purify himself by beholding (δερκόμενος) Mary and Christ: *IGLS* XXI.2 130 (Merkelbach-Stauber, *SGO* IV 22/56/01; *SEG* XXXII 1545; see also LII 1726 for F.'s emendation of L. 4), F. || 8. year 468 (era of Arabia) = 574 A.D. || 12. Ἐληώτου for Αἰλιώτου, the ethnic of Aïla; cf. J.Milik, *SBF* 110 (1959/1960) 182/183, who showed that Aïla (modern Eilat) had two ethnics: Αἰλήσιος (known from inscriptions) and Αἰλιώτης (for which our inscription provides the first epigraphical testimony); Stephanus of Byzantium assigns two ethnics to Aelia/Jerusalem: Αἰλιώτης (not confirmed by other sources) and Αἰλιεύς (confirmed by the Conciliar Acts of the 5th cent. A.D.), F.

1885. Bostra (area of: Mafraq). Mosaic inscriptions in churches, 7th cent. A.D. *SEG* LI 2040-2046. Part of these inscriptions, for which we provided provisional readings on the basis of the ph. and dr., are now also transcribed by D.Feissel, P.-L.Gatier, *BE* (2005) no. 544. We note the places for which they achieved superior readings:

2042: in L. 4 read παραμ[ον]ῇ Ἡλίου ([---] Ἡλίου, *SEG*); in L. 5 αὐτοῦ ἁγίου τόπου (ου {[ο]υ} τοῦ ἁγίου τόπου, *SEG*); in L. 6 in fine read τετάρτης [ἰν]δ(ικτιῶνος) (τετάρτη[ς?] δ΄ (?) [--], *SEG*).

2043: in L. 2 read Φηλίμ[ονος ἐπὶ] Στεφάνου (Φήλιμος [ἐπὶ τοῦ ἁγ(ί)ου] Στεφάνου, *SEG*); in L. 3 Θιωδόρου Γολέου (καὶ) τ(ῶν) αὐτοῦ τέκν(ων) ([Θι]ωδόρου (καὶ) Γολέου αὐτοῦ τέκν(ων), *SEG*).

2044: in LL. 2/3 read [καμάτου --]του πιστοῦ (and accordingly in L. 4 πρεσβ(υτέρου); [κα|μά]του Πιστοῦ (app.cr.), and accordingly in L. 4 πρεσβ(υτέρων), *SEG*); in LL. 4/5 restore ἐκλησ||[ίας καὶ ἐκ προσφ]όρας (ἐκλησ||[ίας --]ΟΡΑC, *SEG*).

2045: in LL. 2/3 read Θωμᾶ Γαϊανοῦ | μονοκτίστ(ου) (ΘΩΝΑΓΑ\ΑΗΟΙΝΟ̃ΝΟΚΤΙCΤϚ, *SEG*; μονοκτίστης (?): 'hapax de sens douteux', F.) [or μονόκτιστος]; in L. 5 χρ(όνοις) η΄ ἰνδι(κτιῶνος) τοῦ ⟨υ⟩κδ΄ ⟨ἔ⟩τ(ους) (year 424 = 529 A.D., which fits in with an 8th indiction, F.; χρ(όνων) η΄ ἰνδι(κτιῶνος) τοῦ ρκδ΄ (?) ἔτ(ους), *SEG*, with strong doubts on the numeral in the app.cr.).

1886. Capitolias. (area of: Qam). Decoration of a church with a mosaic, 5th/6th cent. A.D.? Mosaic inscription in a frame above a mosaic representing objects (inter alia vases) in lozenges, and, in an octagon, the figure of a priest damaged by iconoclasm and labelled by an Aramaic inscription above; found in the nave (on the steps to the apse); cf. H.Ta'ani, *ADAJ* 41

(1997) 13-19 (in Arabic). Ed.pr. É.Puech in *One Land - Many Cultures* (cf. our lemma no. 1855) 322-324 (text in majuscules; dr.; French translation).

Ἐψιφώθη τὰ ὧδε ἐπὴ Ἰωάννου

[For τὰ ὧδε cf. *SEG* XL 1480] || John may be the homonymous bishop of Bostra, which would date the mosaic between 539 and 553 A.D., ed.pr., who interprets the Aramaic inscription as 'Addai (son of?) Zenon the priest'.

1887. Dekapolis. Cults. After a brief introduction on the administrative status of the Dekapolis, in which he briefly comments on inscriptions from Madytos (*I.Sestos* 53; cf. *SEG* XXXI 675), eṭ-Ṭaiyibe in Palmyrene territory (*IGR* III 1057) and Rome (*SEG* XXX 1801; XL 906), A.Lichtenberger, *Kulte und Kultur der Dekapolis. Untersuchungen zu numismatischen, archäologischen und epigraphischen Zeugnissen* (Wiesbaden 2003), presents the numismatic, archaeological and epigraphical evidence for the gods worshipped in the following cities: Hippos, Dion, Abila, Gadara (cf. *SEG* LII 1620), Capitolias, Nysa-Skythopolis, Pella, Gerasa and Philadelphia. On 279-356 L. discusses the hierarchy and main characteristics of the deities, the architecture of and festivities in their temples and the relation between cities and deities. Numerous inscriptions are quoted; no new readings. There is no epigraphic index.

1888. Gerasa. Honorary and other inscriptions on statue bases, ca. 150-early 3rd cent. A.D. E.A.Friedland, *AJA* 107 (2003) 413-448, publishes five large Roman marble sculptures found in 1984 in the north hall of the East Baths, constructed in the second half of the 2nd cent. A.D., with a possible renovation in the early 3rd cent. (catalogue on 436-445; one bears a sculptor's signature: 435-442 no. 3, for which see *SEG* LI 2047). Sixteen statue bases found with the statues provide information about the patrons, honorands and subject matter. The inscriptions will be published by P.-L.Gatier in a future volume of *IGLS* XXI (one, an honorary inscription for the governor Carbonius, was already published by id.: see *SEG* XLVI 2060; text presented by F. on 429, with comment on the original context of the statue). On the basis of 'working translations' provided to her by the excavator, F. reconstructs the sculptural program, which she discusses as a case study for cultural assimilation, urbanization and the decoration of baths. The marble of the statues points to Thasos and Asia Minor, and hence to the participation of Arabia in the marble trade. By the 3rd cent., the display included mythological figures and portraits of the local elite, a governor of Arabia (see above), and Caracalla. Some of the statues are explicitly stated to be dedicated by the city (ἡ πόλις simply on four mythological statues and integrated in larger texts in the case of Carbonius and Caracalla).

1889. Gerasa. Mosaic inscriptions (labels), ca. 150 A.D. *I.Gerasa* 240; *SEG* XLV 1997. Five of ten panels once in the Stark Museum of Art in Orange (Texas) have been offered for sale at Sotheby's, New York: cf. auction catalogue *Antiquities, December 9, 2003*, 77-80 no. 74 (including two panels with inscriptions: below nos. D 1/B 1 (one piece) and B (2); color ph.). For

front as a mask probably representing Herakles; 'visage féminin', G. (*An.Ép.*) [the ph. seems to show a punctuation mark (dot) after ΛΟΥΚΙΟC || on 580 a ph. of an altar inscribed Σαδαραῖος now in the museum of Damas: S. and A.Abdul-Hak, *Catalogue Illustré du Département des Antiquités Gréco-Romaines au Musée de Damas* I (Damascus 1951) 66 no. 32, Tybout].

1900. Madaba (area of Kerak?). Christian epitaph of Sabinianus, 622 A.D. Rectangular limestone block; inscription in a recessed field surrounded by a protruding frame with lozenge pattern; seen in the antiquities market in the territory of Madaba and possibly from the area of Kerak. Ed.pr. M.Piccirillo, *SBF* 53 (2003) [2005] 443/444 (ph.; dr.; Italian translation).

† Ἐνθάδ|ε κῖτε Σαβ|ινιανὸς | Σααδος ζ|ήσας ἔτη ξ|ε', τελευτήσ|ας ἐν μ(ηνὶ)
Ὑπ|ερβερετέ|ῳ ιγ' τοῦ ἔτ||ους φιζ', ἰν|δ(ικτιῶνος) ι' †

Abbreviation signs: horizontal stroke above letter(s) (LL. 6 above E, 7 above M, 9 above IΓ, 10 above IZ, L. 11 above I); ligatures: Ά (LL. 9/10); decorative dots above letters, single (above Y in L. 6, above Ά in LL. 9 /10) and double (LL. 10/11: Ϊ); the end of the text is marked by some vertical strokes of descending size (L. 11 in fine) || 5-7. ἔτη ξ' | ἐτελευτή|σας, ed.pr. [apart from the imperfect syntax caused by ἐτελεύτησας, E is marked as belonging to the numeral by a horizontal stroke above the letter, Tybout] || 7-9. 'nel mese di Iperberoteo 12', ed.pr. [ph. and dr. clear show IΓ: 13] || 9-10. year 517 (Arabian era) = 622 A.D., when the territory of Madaba was occupied by the Persians; our stele provides further evidence that Christian life continued during this period, ed.pr., who points to two other funerary stelai from the territory of Kerak: R.Canova, *Iscrizioni e monumenti del paese di Moab* (Rome 1954) nos. 242 and 339, dated to 621 and 620 A.D., respectively.

1901. Madaba (area of: Nitl). Mosaic inscriptions in the Church of St. Sergios, 500-550 A.D. *SEG* LI 2068-2072. D.Feissel, *BE* (2005) no. 552, draws attention to a partly preserved A following on Δ in 2071 L. 5, which makes the restoration of Tha'alaba's patronymic as Αυ||δ[ηλ]ο̣υ̣ doubtful; he wonders whether name and patronymic have been deliberately damaged and roughly restored in Antiquity. The inscription is a dedication rather than an epitaph: ὑπὲρ σωτηρίας is not followed by καὶ ἀναπαύσεως, and the epithet λαμπρότατος (instead of τοῦ τῆς λαμπρᾶς μνήμης) shows that Tha'alaba was alive at the time the inscription was conceived. This does not undermine the assumption that the church of St. Sergios was built as a mausoleum for members of the Ghassanid tribe (see *SEG* LI 2068-2072, introduction). F. suggests that Petros son of Doros on record in 2070 was the son of Φλάουιος Δῶρος, governor of Arabia in 517 A.D. (cf. *SEG* XXXVIII 1651); the name Δῶρος is rare in late Antiquity, and Petros is associated with a second dedicant who is adiutor (one of the chief officials in the provincial administration, in the officium of either the dux or the civil provincial governor).

1902. Madaba (area of: Zizia). Inscriptions from the Church of Bishop John, (ca.) 560 A.D. *SEG* LII 1740-1742. D.Feissel, P.-L.Gatier, *BE* (2005) no. 551, point out that κόποις καὶ ἀγρυπνίᾳ in 1740 L. 3 is a reminiscence of 2 *Cor.* 6.5 (ἐν κόποις, ἐν ἀγρυπνίαις). In the

fragment 1741 L. 1, G. recognizes the name [Σαλ]αμάνι[ος]; F. restores in LL. 2/3 ὁ Θ(εὸ)ς δ[ῴη | τὸν] μισθόν, ἀμ[ήν], referring to *SEG* XLIV 1409 (LL. 5 and 9; Mount Nebo) for this formula. For a French translation of 1740 see now P.-L.Gatier, *An.Ép.* (2003) [2006] no. 1823; he points out that in L. 3 καμάτων (followed by the name of the priest; cf. *IGLS* XXI.2 7 and 100) instead of the name Καμάσων should be read [In *SEG* LII, we placed these inscriptions under Zizia (between Amman and Madaba); note that Zizia is assigned to the territory of Madaba in *BE* (2005); the bishop on record in LII 1740 is probably John of Madaba: see *ibid.* app.cr., Tybout].

1903. Petra. The Greek inscriptions copied by W.J.Bankes. In one of the Appendices to a study of N.N.Lewis - M.C.A.MacDonald, *Syria* 80 (2003) [2005] 41-110, on W.J.Bankes' expeditions to Sinai and Petra (in 1815 and 1818, respectively) and his role in the identification of the Nabataean script, M.Sartre on 96-102 (Appendix D; reproduction of B.'s lithographed plate representing all inscriptions from Petra), (re)publishes and/or comments on the copies of two Greek inscriptions from Sinai (see our lemmata nos. 1999/2000) and six from Petra. B.'s papers are now in the Archive of the Bankes Family of Lingston Lacy and Corfe Castle, held by Dorset Record Office at Dorchester and owned by the National Trust. The inscriptions from Petra, all included in *IGLS* XXI.4 (cf. *SEG* XLIII 1079), are discussed on 99-102: *IGLS* XXI.4 11 (dr. of fair copy), 12, 15, 18, 50, and 55 (dr. of field and fair copy). We summarize B.'s observations as far as they concern readings; for *IGLS* XXI.4 55 see our lemma no. 1908.

11: vacat | ΡΟΛ[--]ΛΟ-- . ΙΟΥC|ΡΑΗΝΟ[----]Υ|[--]ΛΝ, B.; Ο[--]Π|ΟΛ[--]ΜΓΟΥ|ΔΡΑΗΝΟC[--]Υ|vvΛΝ vacat, *IGLS* (S. 102 no. Bankes 4).

15: in L. 2 B.'s copy supports ΤΩ (Palmer, Visconti) against ΤΟΙ (Domaszewski); what follows could be read Ἀφρι[--]οῦ (S. 102 no. Bankes 6).

18: B. saw Λ or A initio (in an extra line not read by all other editors); in L. 2 initio, only B. saw ΟΥ; in L. 3 B. read ΑΠΥΤΑC; what follows suggests the name Σοεδου or Σοελου; in L. 4 B. reads ΕΙΟΙCΡΝΑΜΠ; his transcription shows no gap between the first five letters and the following letters, both in this line and the next; the litograph shows that he was correct, which supports Domaszewski's restoration ἔτους ρνα', μηνὸς Σιουαν κς' (S. 102 no. Bankes 7).

[For the activities of Bankes in Syria/Arabia and inscriptions drawn from his papers, see *SEG* XLV 2012 and XLVI 2066-2079, and 2259; see now also A.Sartre-Fauriat, *Les voyages dans le Hawran (Syrie du sud) de William John Bankes (1816 et 1818)* (Paris 2004); for a more general account of Bankes' activities, mainly focusing on Egypt, see P.Usinck, *Adventures in Egypt and Nubia. The travels of William John Bankes (1786-1855)* (London 2002)].

1904. Petra. Dedications from the Qasr al-Bint, 2nd/3rd cent. A.D. *IGLS* XXI.4 23-25. Republished by F.Zayadine in F.Zayadine, F.Larché, J.Dentzer-Feydy, *Le Qasr al-Bint de Pétra. L'architecture, le décor, la chronologie et les dieux* (Paris 2003) 91-93 nos. 1-3 (ph; commentary). Z. once offered the ed.pr. of these inscriptions: see *SEG* XXXVI 1385 (= *IGLS* XXI.4 25; Z. confirms his date of this inscription: Severan period; 2nd cent. A.D., *IGLS*), 1386 (= XXI.4 23; 2nd cent. A.D.; Z. restores [Ζεὺ]ς Ὕψι[στος]; [Διὸ]ς Ὑψ[ίστου], *SEG*), and

SEG XLI 1590 (= XXI.4 24 [incorrectly qualified as 'inédit']; 3rd cent. A.D.; the Qasr may have been dedicated to 'Αφροδείτη (cf. XXI.4 24) and possibly to other gods (Zeus Hypsistos/Baalshamin?); perhaps it sheltered the urban archive in the 2nd/3rd cent. A.D.: cf. Document 12 of the Babatha papyrus archive, dated 124 A.D., recording that a copy of the minutes of the council of the metropolis Petra were kept in the temple of Aphrodite: N.Lewis, ed., *The Documents from the Bar Kokhba Period in the Cave of Letters. Greek Papyri*, Jerusalem 1989, 49/50 [= *P. Yadin* 12]).

D.F.Graf, *JRA* 19 (2006) 449, points out that the restoration of *IGLS* XXI.4 23 as [Ζεὺ]ς Ὕψ[ιστος] is far from certain [apparently unaware of the declension of Ζεύς, G. also maintains that the Petra fragment would be the sole occurrence of Ζεὺς Ὕψιστος in the Levant; by contrast 'Διός or Θεός Ὕψιστος [sic] appears, but primarily in the 2nd and 3rd c. A.D., and mainly in Phoenicia and Syria'. He considers *IGLS* XXI.4 21 (*SEG* XX 410; found in the wadi north of the sanctuary) possible evidence for Dushara as the chief deity worshipped at Qasr al-Bint: 'It is inscribed to the Holy God ... D(o)usari[os] (Διὶ ἁγίῳ Δ(ο)υσαρι[ος])'; however, the full text reads Διὶ ἁγίῳ | ΩΤΙΚΩ (= ἐπηκόῳ?) | Δ(ο)υσαρι[ος]; Δ(ο)υσαρι[ος] (ΔẸỴΣ̣ΑΡΙ, lapis) is the theophoric name of the dedicant, not the name of the god, 'dont le nom apparaîtrait accolé à celui de Zeus si la dédicace s'adressait à lui' (*IGLS*), Tybout]. For dedications to emperors found in the 'Small Temple' in the area of the Qasr al-Bint see our lemma no. 1909.

1905. Petra. Dedication to Trajan, 114 A.D. *IGLS* XXI.4 37; *SEG* LII 1729*. P.-L.Gatier, *An.Ép.* (2003) [2006] no. 1829, points out that the restoration Παρθικῶι suggested in the graphic reconstruction by C.Kanellopoulos (*art.cit* in *SEG* LII) does not fit in with the other elements of Trajan's titulature which date the inscription to September/October 114 A.D.

1906. Petra. Dedication of an exedra in honor of Marcus Aurelius and Lucius Verus, 166-168 A.D. *SEG* LII 1730. D.Feissel, *BE* (2005) no. 556, supposes that on the two extant blocks two other blocks were superimposed [cf. our similar supposition in *SEG* LII app.cr.] and that also the end of the text may be missing. The inscription is not prior to mid 166 A.D., since only from that moment onwards Marcus Aurelius was Μηδικός and Παρθικὸς Μέγιστος (164-168, perhaps 167/168 A.D., ed.pr.).

1907. Petra. Rock-cut dedication by a panegyriarch (?), late 2nd/3rd cent. A.D. *IGLS* XXI.4 14 (insignificant fragments of LL. 1-4 only). Republished by D.Keller in *Quellen zur Geschichte der Nabatäer* (cf. our lemma no. 1879) 225-235 no. N.060.08.01 (ph.; dr.; German translation), after the lower part of the text had been uncovered in 1998. We incorporate two corrections by P.-L.Gatier, *BE* (2004) no. 397, made on the basis of the ph. and dr. in *Quellen* -- ('Sans me prononcer sur les deux premières lignes, très restituées').

[---]Z[.]C [πανηγ]υρι(ά)[ρχ]η[ς] | ỊỊC̣[.]ẸAP[... ἀνέ]θ[ηκεν] | ὁ ἐν τόπῳ Μωθω | Ἀουῖτος στρατιώτης || καὶ Γαϊανὸς ἔκυες | κώμης Μωθω | ἐποίησαν

1. Initio: name of the dedicant, e.g. [Αζι]ζ[ο]ς; the restoration [πανηγ]υρι(ά)[ρχ]η[ς] is based on the analogy with most other inscriptions on this wall (*IGLS* XXI.4 9-13 and 15/16), K.; ΥΡΑ, lapis || 2. initio: toponym belonging to the dedicant; the reading is uncertain, K., who hesitatingly suggest Δ̣ο̣[υ]σ̣αρ[ιας] as an alternative || 3. ὁ ἔντοπος Μωθώ, K. || 3 and 6. Motho, known from the *Notitia Dignitatum* as a place in the Hauran (station of Cohors I Augusta Thracum equitata, subsequently of the Gothi gentiles), can be identified with Imtan, K.; Mu'ta in the Moab (Motha in the *Notitia Dignitatum*, station of the Equites scutarii Illyriciani in late Antiquity) is equally possible, G. || 5-6. ἐκ τῆς κώμης Μωθώ, K., who suggests that Gaianos may have been a citizen of Motho, whereas Avitos was perhaps only stationed there as a soldier; ἔκυες: transcription of Latin eques, for which see the inscription from Medain Saleh presented in *Quellen* on 342/343 under no. Q.047.20 (= A.Jaussen-R.Savignac, *Mission Archéologique en Arabie*, vol. II, *El-'Ula d'Hégra à Teima. Harrah de Tebouk*, Paris 1914, 647 nos. 14-17; H.Seyrig, *Syria* 22, 1941, 219 nos. 1-4), featuring both ἔκυης and ἔκκυης, G. || like the other inscriptions and niches on the same wall, the dedication was probably made to Dousares, represented in some of the niches. The two craftsmen from Motho (see also our lemma no. 2151, and D.Keller in R.Vollkommer (ed.), *Künstlerlexikon der Antike* I, München-Leipzig 2001, 110 s.v. Avitos and 260 s.v. Gaianos) probably made the niche with our inscription for a panegyriarch from another, larger city in the province of Arabia. Niches and inscriptions are likely to have been dedicated by panegyriarchs (cf. above ad L. 1), 'die nicht nur als einfache Wallfahrer, sondern viel eher als Anführer von Pilgergruppen aus den Städten der Ḥaurān zur Verehrung von Dusares nach Petra kamen' (234), K.

1908. Petra. Funerary epigram for Arrianos, 3rd-5th cent. A.D.? *IGLS* XXI.4 55 (*CIG* 4667; Kaibel, *EG* 434; *IGR* III 1383; *GV* 1099; Merkelbach-Stauber, *SGO* IV 22/71/03). Republished by M.Sartre, *Syria* 80 (2003) [2005] 100-102 no. Bankes 3 (translation; reproduction of B.'s lithograph, field and fair copy), on the basis of the papers of W.J.Bankes (see our lemma no. 1907). B.'s transcription is free of the errors made by most of his successors, and there is no difference between his three versions. B. saw only three blocks, not a smaller fourth fragment recorded by later travellers. S.'s text uses B.'s transcription as the primary text, adding additional letters (underlined) from the block which B. did not saw.

Ἀρριανὸ[ς μὲν μοὔστ' ὄ]νομα, ζαθέη δ[έ με Π]έτρη
    γαίης Ἀραβίης γε[ίνα]το μητρόπολις·
Αὐσωνίων | ΔΟΥΗΜ Ε [--------------]Δ[..]Ο[------]
4   θε(σ)μ[ῶ]ν κ(α)ὶ γλυκερῆ[ς κῦδος] ἔγωγε πάτρης·
ἑβδόματον δ[έ μ' ἄ]γοντα καὶ εἰκοστὸν λυκόβαντα |
    νοῦσος ⟨πανδαμάτειρ' ἥρπα⟩σεν αἰς Ἀΐδη[ν]·
τοῦτο δ' ἐμὴν κρα[δ]ίην μοῦ[νον δ]άκεν, οὕνεκα μητρὶ
8   γηραιῇ θ[ρ]⟨ή⟩νου[ς] ἀε[νάους] λιπόμην

[Differences with *GV* and with the last edition of this text in *SGO* IV (2002; not yet known to S.), which largely follows *GV*, are few; except for differences in bracketing and dots under letters now removed, we record them below; we corrected six printing errors in the text of S., who presents the epigram in four lines, unduly speaking of 'the four lines of the poem' (101) where four distichs are meant || S.'s translation has several flaws: in L. 4, read something like 'me, the glory of Law and of my sweet native city' ('[--] the sacred laws; and, for me,

the glory of a sweet posterity', S.); in L. 5, 'At the age of 26' ('Me, while I was passing my 27th year'; S. translates: 'I fought for the twenty-seventh complete year'); in L. 6, an 'almighty illness' rather than 'the sickness which overcomes every one of us', Tybout] || 3. Αὐσονίων, *GV*, *SGO*; after the first lacuna, all other editors read A; on the basis of *CIG*'s majuscle text ΑΥΕΟΜΟΩΜΔΟΥΗΙΜ3[....]ΙΑΙΑΒΝΙΑΜΟΡΥΝΗΝ (transcription: Αὐ[σ]ονίω[ν] δ' οὗ[]) ἱμ[ερτὴν ἀπε]ν[έγκατο τιμ]ήν), W.Peek (*GV*) suggested the following reading and restoration: Αὐσονίων δουρὶ κ[λεινῶ]ν δ' ἐμπε[ί]ραμος ἤμην || 4. no restoration between γλυκερῆ[ς and ἔγωγε, *SGO*; κῦδος, S. [tacitly following *GV*] || 5. λυκάβαντα, *GV*, *SGO* || 6. εἰς 'Αΐδη[ν], *GV*, *SGO*; AIC, copy; αἰς, S. [apparently per errorem; αἰς for εἰς, Tybout].

1909. Petra. Fragmentary inscription, 2nd cent. A.D. *SEG* LII 1734. On the basis of the photograph published by S.Karz Reid (cf. *SEG* LII), P.-L.Gatier, *An.Ép.* (2003) [2006] no. 1828 (French translation) and *BE* (2006) no. 494, offers the following restoration [superseding our partial reading in *SEG* LII]. See also S.Karz Reid, *The Small Temple. A Roman Imperial Cult Building in Petra, Jordan* (Piscataway 2005) 117-135 (ph.; non vidimus).

---- | [-- ἡ τῆς] 'Αραβία[ς μητρόπολις Πέτρα, ἡγ]εμονεύοντο[ς | -- ὑπ]άτου, κτίστο[υ | --] ----

Restoration inspired by *IGLS* XXI.4 37 (see our lemma no. 1905, on the assumption of a small lacuna at right and lines of ca. 28 letters. The anonymous governor of Arabia was consul during his term of office; he was granted the title κτίστης by the city, G. (in *An.Ép.*); the title μητρόπολις (for which cf. *IGLS* XXI.4 37) is probably also on record in a fragmentary Greek inscription (ph. in K.R. (2005) 118) and in a nearby Latin inscription found together with other Latin dedications to emperors (K.R. 2005, 128/129, who argues that the 'Small Temple' where all these marble plaques were found was a building related to the Imperial cult), G. (in *BE*).

1909 bis. Philadelphia (area of: Khirbet al-Dayr). Epitaph of the standard-bearer Marcus Pa[--], late 2nd/early 3rd cent. A.D. Basalt block; inscription in a tabula ansata. Presented by S.Al-Hadidi, *SBF* 53 (2003) [2005] 441-443 (ph.; no transcription; commentary by B.Isaac). We give the transcription of P.-L.Gatier, *An.Ép.* (2003) [2006] no. 1822 (French translation).

Μάρκῳ Πα[---], | μνήμης χά[ριν, ἐποίη]|σεν "Αννιος [--- συ]|στρατευσά[μενος ? σημι]|αφόρος ἐν σ[πείρῃ 'Ισ]||πανῶν, ἔ[τους ...]

Date: late 2nd/early 3rd cent. A.D. on the basis of the letter forms, G. || 4-5. either cohors I Hispanorum (which participated in the annexation of Arabia, and stayed in this province thereafter) or cohors VI Hispanorum (on record in two other inscriptions from Arabia, one dated 212/213 A.D.), I.

1910. Philadelphia (area of: al-Bassa/'Irâq al-Amîr). Mosaic inscription: invocation of the Lord, early Byzantine period. Mosaic inscription in a church at al-Bassa/'Irâq al-Amîr

(before the apse); two columns left (LL. 1-6) and right (LL. 7-11) of a kantharos from which tendrils with vinegrapes sprout. Ed.pr. E.Al-Zaben, *ADAJ* 46 (2003) 41-50 (Arabic section; ph.). We give the text of D.Feissel, *BE* (2005) no. 548, based on the ph. [adding line divisions].

'Ο Θ(εὸ)ς | ποίη|σο|ν μ|νημόσυ|νον | αἰώνιον | Σαλωνι|τῳ || πρ(εσβυτέρῳ), | ἀμήν

Abbreviation mark in L. 10 only (oblique stroke through the vertical stroke of P) || 8-9. or Σαλωνι | τῷ, F.

1911. Sama ar-Rusan (area of: el Burz). Fragmentary bilingual (Aramaic / Greek) inscription recording the foundation or renovation of a church, probably 6th/7th cent. A.D. Mosaic inscription in a rectangular frame under a panel representing a vase (amphora or kantharos); two lines of Aramaic: L. 1 above the Greek inscription, L. 2 separating LL. 1 and 3 (?) of the Greek text; found in the nave (?) of a church in al-Burz (ca. 10 km northwest of 'Irbid and 2 km southwest of Sama ar-Rusan); cf. N.Khasawneh, *ADAJ* 38 (1994) 21-29 (in Arabic). Ed.pr. É.Puech in *One Land - Many Cultures* (cf. our lemma no. 1855) 321/322 (text in majuscules; dr.; French translation).

[---]ΚΑΙCΗΙΝ[---]ΑΝΝΟΥ | [-----]Υ(?) | [---]ΕΓΕ[----- | ---]ΟΥ[-----]

Translation of the, equally fragmentary, Aramaic text: 'Ce lieu a été construit/pavé (?) par les soins de ... (il) servira ...' || 1. initio something like [(†)'Επὶ τοῦ ὁσιω(τάτου) name] καὶ; after KAI, C or E, followed by H rather than Π, ed.pr., who suggests reading the Semitic name Σειν[ας followed by the patronymic 'Ιω]άννου [but this restoration leaves room for 4 or 5 letters between name and patronymic; the dr. suggests that the first letter may also be ■ or O, and that there is a horizontal stroke above the first N; it does not confirm the A before NNOY] || 3. probably [--] ἐγέ[νετο --], ed.pr. [who prints ΕΓΕ[ΝΗΤΩ/Ο; perhaps ἐγέ[νετο καὶ | τ]οῦ[το τὸ ἔργον], on the assumption that the last two lines were centered, Tybout].

1912-1913. Seela (Si'). Two building inscriptions, 3rd cent. A.D. / undated. Two blocks found re-used in the area of 'Si' 8'. (Re)published by M.Sartre in J.Dentzer-Feydy, J.Dentzer, P.-M.-Blanc (edd.), *Hauran* II. *Les installations de Si' 8. Du sanctuaire à l'établissement viticole* I/II (Beirut 2003) 281-283 nos. 1 and 3 (ph.; French translations); cf. also P.-L.Gatier, *BE* (2003) no. 600.

1912: 281/282 no. 1. **Construction of a temple, 3rd cent. A.D.** Now in the collection of the Direction of Antiquities at Kanawat. J.-M. and J.Dentzer, *CRAI* (1981) 92 note 9.

[---] ὁ ναοκόρος Αἰλίου Διο[--- | υἱὸ]ς τὴν οἰκοδομὴν δι[ήγα|γεν ε]ὐσεβείας ἕνεκεν

[The line divisions, falling in the lacunas, are given e.g.] || date: 3rd cent. A.D. on account of the missing praenomen in the patronymic, S. || 1. ναοκόρος: sc. of the temple he claims to have

finished, S., who refers to *IGLS* 1185 for another neokoros in southern Syria (Seleukia Pieria); perhaps rather οἰκοδομὴν Δι[ός], G. || 2-3. the temple cannot be identified; perhaps the building 'Si' 8' identified as an open-air sanctuary by J.-M. and J.Dentzer, though this seems to have been left unfinished, S.

1913: 282 no. 3. **Building inscription, undated.** Lintel decorated with circular motifs at left and right.

Σαουαρος Εβρικανου | ἐπόησεν vacat

Name and patronymic [Semitic, G.] are previously attested (the name not in this spelling, but under the form Σαοαρος and Σαουρος), S.

1914. Seeia (Si'). Bilingual (Aramaic/Greek) commemoration of the introduction of four cults by Kasios, 109/108 B.C.? Rectangular basalt stele with five lines in Aramaic (LL. 1/2 and 5-7) and two in Greek (LL. 3/4); found in 1985 re-used in the area of 'Si' 8' (at the foot of the hill of Si'). Ed.pr. J.T.Milik in *Hauran* II (cf. our lemmata nos. 1913/1914) 269-274 (ph.; dr.); cf. P.-L.Gatier, *BE* (2003) no. 599. We give the Greek text.

Κασιος [Ματ]ιιου μνησ[θῇ]

Aramaic text [incomplete; we omit the square brackets in ed.pr.'s translation]: 'Qasiyū fils de Matiyū, salut! [Greek text: Kasiyos fils de Matiyos, qu'il soit commémoré]. En l'an 204, qu'il introduisit Be'lsamain, 'Isīū [Isis], Se'ei'ah et l'Ange de Dieu': an inscription commemorating Kasios rather than a dedication or a foundation inscription; the four cults probably belong to the main sanctuary on the hill, known as the temple of Be'lsamen in the Roman period, ed.pr., who points to the cult of other gods in the sanctuary of Be'lsamen in Palmyra and comments on the slender evidence concerning the cult of the Egyptian deities in Arabia; for Σεεια he refers to her statue with bilingual inscription found in the temple of Be'lsamen in Si' (*PAES* 767; *SEG* XXIX 1603), for the 'angel of god' to the dedication Διὶ ἀγγέλωι from Gerasa *SEG* XXXII 1539, an 'équivalent grec rigoureux' of the Aramaic term for 'angel of god'; the latter is attested in Palmyra in connection with Be'lsamen || date: year 204 (Seleukid era) = 109/108 B.C. (instead of ed.pr.'s 105/104 B.C.), G., who, however, points out that the letter forms of the Greek seem incompatible with such an early date.

1915. Shaaf. Sculptor's signature, undated. M.Dunand, *RBi* 41 (1932) 413/414 no. 54. This inscription is published as an ineditum both by J.M.Beyer, *art.cit.* (cf. our lemma no. 1876) 136/137 (dr.) and S.F.Meynersen in *Studies in the history and archaeology of Jordan* VIII (Amman 2004) 331/332 (dr.); see also ead. in R.Bol (ed.), *Sepulkral- und Votivdenkmäler östlicher Mittelmeergebiete (7. Jh. v. Chr.-1. Jh. n.Chr.). Kulturbegegnungen im Spannungsfeld von Akzeptanz und Resistenz. Akten des Internationalen Symposiums Mainz, 01.-03.11.2001* (Möhnesee 2004) 35 (with note 13). Both present new drawings of the stone.

Βούρlδος Βlανίου | ἐπύησlεν τὸν | λέοντlα κὲ τὸlν ἀετόlν

B., who in note 79 provides parallels for the names Βούρδος/Βόρδος, adduces D.'s no. 54 as if it were another text; D. read initio Βουρίδος and in fine ἀετό[ν] [both are confirmed by his drawing, which, however, leaves no room for the final N in L. 8; Βούρlδος and ἀετόlν on the basis of B.'s and M.'s drawings, published independently, Tybout].

1916. Unknown provenance (northern Jordan). Rhodian amphora stamps, ca. 250-100 B.C. Five stamped Rhodian amphora handles in a private collection in northern Jordan. Ed.pr. N.Attalah in *La Syrie hellénistique* (cf. our lemma no. 1781) 488-490 nos. 6-10 (ph.; dr.). We omit no. 7 (illegible eponym). Eponym: 1) Ἐπὶ Ἀρ[χ]ίνο[υ], | Σμινθίου (488/489 no. 6; rectangular; 150-100 (probably ca. 120) B.C.). Eponym and potter: 2) Λυκάονος, Ἀξίου (489 no. 8; circular; ca. 246 B.C.). Potters: 3) ΑΡΑΝ[--] (490 no. 9; circular; undated; no parallel is adduced); 4) Βρομίο[υ --] (490 no. 10; rectangular; 180-150 B.C.).

EGYPT

1917. Egypt. Achille Vogliano. J.Bingen in C.Gallazzi - L.Lehnus (edd.), *Achille Vogliano cinquant' anni dopo* I (Milan 2003) 53-72 (color ph. of V.'s dr. of *I.Fayoum* 160 and *GV* 1615 = *IGUR* 1212), evaluates the achievements of this many-sided philologist (and painter; 1881-1953) in the fields of papyrology and Latin and Greek epigraphy, especially that of Egypt and, to a lesser extent, Italy. As to Greek inscriptions, his attention was mainly devoted to epigrams. As an example B. (56/57) mentions Bernand, *Inscr. métriques* 92 (*GV* 112; *SEG* VIII 367; *SB* 5000; Alexandria; 3rd cent. B.C.); W.Peek claimed the restorations ὑ[πὸ] χθόνα and κό[νι]ς (*Hermes* 66, 1931, 322/323 no. 6; *GV*), included in *SEG* and later adopted by Bernand; however, Vogliano was the first to propose these readings already in 1913 (*Atti della Reale Accademia di Archeologia, Lettere e Belle Arti* 2, 1910 [1913] 364 no. 2; cf. also 374). Among the inedita published by Vogliano are *I.Fayoum* 4 (*SEG* XLIX 2203) and many inscriptions from Narmouthis (see our lemmata nos. 1966/1967).

1918. Egypt. Bilingualism. See our lemma no. 2186.

1919. Egypt. Ἐπὶ τῶν προσόδων (Ptolemaic period). E.Salmenkivi, *Arctos* 37 (2003) 123-132, studies, mainly on the basis of papyri, the role of the official called ἐπὶ τῶν προσόδων, charged with the collection of state revenues in Ptolemaic Egypt. A list of persons holding this office (129-132) includes three inscriptions, in chronological order: *SEG* XXVIII 1663 (= *I.Philae* 64 (*SB* 6116) + *SEG* XXVIII 1483; 125-118 B.C.?), *SEG* VIII 466 LL. 38/39 (*SB* 7259; *OGIS* 740; 95-93 B.C.), and *SEG* XXIV 1217* LL. 3/4 (*SB* 8334; *OGIS* 194; 44-39 B.C.). For

the use of chrysous as an equivalent of 100 drachmai in the Roman Imperial period see our lemma no. 2023.

1920. Egypt. Funerary epigrams. B.Boyaval publishes the following brief notes on funerary epigrams [nos. refer to Bernand, *Inscr. métriques*].

1) *CE* 78 (2003) 248/249: no. 32 (Saqqarah) LL. 7-10 consists of one phrase, preventing the placing of a stop after L. 8; δ(έ) in L. 8 has explicative rather than adversative value: the poet explaines where the deceased is buried, if not in her native Pisidia. B. translates: 'Toutefois, *s'il est vrai que* les tombes de ta patrie ne te renferment pas, toi la Pisidienne (*car* Memphis, consacré à Danaos, t'a cachée dans sa poussière), *du moins* tu habites avec les hommes pieux etc.'.

2) *CE* 78 (2003) 249/250: in the choliambic χρηστὸς ἐν φθιτοῖς ἀνήρ (no. 71; Alexandria), the penultimate syllable should be long; B. supposes krasis of ὁ ἀνήρ: by writing ἀνήρ a spondee is obtained (but cf. J.Bingen, *BE* 2004, no. 407: 'Mais il est banal que la syllabe initiale d'ἀνήρ soit longue à l'arsis, particulièrement à la fin de l'hexamètre'). In view of χρηστός, always used to indicate the social value of the deceased during lifetime, ἐν φθιτοῖς should not be understood as 'parmi les morts' (Bernand). B. translates: 'serviable parmi ceux qui sont voués à mourir'; φθιτός is a stylistical variant on θνητός.

3) *Cripel* 23 (2003) 95/96: in no. 173 (Christian epigram from el-Bagawat, Kharga Oasis), ἐν Χρηστῷ (or χρηστῷ) μεμελημένον and Χρηστὲ (or χρηστὲ) πάτηρ are examples of an intentional word-play on Χριστός/χρηστός, meaning (Ammonios) 'aimé dans le Christ' or 'qui a le souci du bien', and 'Christ père' or 'père secourable, bienfaisant', respectively. He points to examples of similar puns on names in pagan funerary epigrams (e.g. Ἀρίων/ἀρείων in no. 91; Δράκων and Φάντον in *AP* 11.22 and 12.82, respectively);

4) *Cripel* 23 (2003) 97-99: deviating from the almost omnipresent aorist used in epitaphs (describing past facts without interest in their duration, expressing 'chronologie pure' in a sort of 'procès-verbal'), nos. 42 (L. 6) and 91 (L. 4) have the imperfect (of ἄγω and λείπω, respectively) to underline duration, viz. the time necessary to cover the way πρὸς τέλος βίου (no. 42) and 'l'écoulement des choses' in leaving sweet live (no. 91).; B. also signalizes the use of the imperfect of τελευτάω in the prose epitaphs *I.Hermoupolis* 34 (*SEG* VIII 476; *SB* 7543) and *SB* 8368 (= 3931), but offers no explanation.

5) *Lychnos* 96 (2003) 38/39. The hapax ἀωροσύνη in no. 73 (L. 4; Lykopolis; *I.Louvre* 93) is a variant metri causa of ἀωρότης (*SEG* VI 140 L. 10) which does not fit into the dactylo-spondaic metre; similar formations in epigrams from Egypt are ἀθλοσύνη, εὐφροσύνη, καλλοσύνη, ὁμοφροσύνη, παλαισμοσύνη, and χρηστοσύνη.

6) *Lychnos* 97 (2003) 24/25. In Egypt the wish that the earth be light to the dead (γαῖαν ἔχοις ἐλαφράν; no. 16 L. 13; Leontopolis) or covers them is occasionally specified or modified to underline the sandy nature of the soil: ὦ χθὼν ἀμμοφανής (*ibid.* L. 3); μεγάλῳ ὑπὸ ψάμμῳ (no. 81 L. 4; Memphis/Saqqara); the poets of other epigrams used the term κόνις, which B. prefers to translate by 'sand' rather than 'dust' (no. 10 L. 16, Terenouthis; no. 32 L. 8, Saqqarah; no. 47 L. 5, unknown provenance).

1921. Egypt. Inscriptions on glass vessels, mid 2nd-6th cent. A.D. In a study on incised or engraved glass vessels from Egypt in the Roman Imperial and late antique period, M.-D.Nenna in D.Foy, M.-D.Nenna, *Échanges et commerce du verre dans le monde antique. Actes du colloque de l'Association Française pour l'Archéologie du Verre, Aix-en-Provence et Marseille, 7-9 juin 2001* (Montagnac 2003) 359-375 (ph.; texts in majuscules; most texts are restored; no indication of the lacunas), mentions some inscriptions; the following Greek texts are (virtually) unpublished: **1)** εὐφραίνομαι (364; goblet; 150-200 A.D.; from Tebtynis; ed.pr. M.-D.Nenna, *Annales du Congrès de l'Association Internationale pour l'Histoire du Verre* 14, *Venise-Milan 1998*, Amsterdam 2000, 20-24); **2)** [πίε ζ]ήσαις [--?] (367; dr.; cup; inscription in relief; 250-400 A.D.; from Oxyrhynchos, now in the British Museum; mentioned by D.B.Harden, *Roman Glass from Karanis found by the University of Michigan Archaeological Expedition in Egypt 1924-1929*, Ann Arbor 1936, 68); **3)** πίε ζήσεις ἀεί (369; dr.; cup; 4th/early 5th cent. A.D.; from Douch; see also 370 for another cup fragment from Douch: πίε ζ[ήσεις --?]); **4)** πίε ζήσεις διὰ παντὸς ἀεί (369/370; dr.; 4th/early 5th cent. A.D.; from Kalabsha; *SEG* XXXIV 1632 [where the object is dated ca. 300-330 A.D. on the basis of ed.pr. L.Vidman]); **5)** Κύρα (371; cup; label of a female person represented schematically; 5th/6th cent. A.D.; from the fort of Qaret el-Tub in Baharieh Oasis; mentioned in *BIFAO* 101, 2001, 511). The inscription on the cup fragment A.Dain, *Inscriptions grecques du Musée du Louvre. Les textes inédits* (Paris 1933) no. 226, should be restored [Πα]λάμων (label of the saint represented) rather than being interpreted as an owner's inscription ΛΑΜΩΝ (371; ph.).

For an inscribed bowl possibly from Alexandria see our lemma no. 2125 sub (33).

1922. Egypt. Kleopatra Thea. F.Muccioli, 'Cleopatra Thea, una regina tolemaica nella dinastia dei Seleucidi', in N.Bonacasa - A.M.Donadoni Roveri - S.Aiosa - P.Minà (edd.), *Faraone come Dei. Tolemei come faraoni* (Torino-Palermo 2003) 105-116, offers a re-appraisal of the life and political role of the daughter of Ptolemy VI and Kleopatra II generally known as Κλεοπάτρα Θεά (ca. 165/164-121 B.C.); the study is based on literary sources and two inscriptions, for which see our lemmata nos. 1756 and 1821.

1923. Egypt. Kleopatra VII: royal ordinances. P.van Minnen in S.Walker, S.-A.Ashton (edd.), *Cleopatra Reassessed* (London 2003) 35-44, studies the royal ordinances issued by Kleopatra (known from papyri and inscriptions) focusing on typology, format, and the function of cover letters and subscriptions. He distinguishes three types of edicts: the queen and her co-ruler either do not address a specific individual or group or address a specific indivual (nome official) by title or by name: Θέων; detailed discussion of the role of this high-ranking court official involved in the promulgation of two prostagmata, both preserved on stone: *I.Prose* 36 (*SB* 3926; Rigsby, *Asylia* (cf. *SEG* XLVI 2263) no. 226; cf. *SEG* XLIV 1496) and 45 (*SB* 7337; *SEG* XLV 2088). An appendix on 43/44 offers text and translations of these documents and of the papyrus *P.Bingen* 45 which according to V.M. (*AncSoc* 30, 2000, 29-34; *APF* 47, 2001, 74-80) provides the unique autograph subscription of Kleopatra. In a brief note to *I.Prose* 36 (44 note 1) V.M. questions J.Bingen's view (in the article mentioned in *SEG* XLIV 1496) that the edict,

granting asylia to the Isis sanctuary of Ptolemais founded by the epistrategos Kallimachos, was engraved on stone on the initiative either of the priests or of Kallimachos in the context of a potential conflict of interests of the temple and the municipal authorities: 'the version of the text we have is the one addressed to the city, which no doubt took the initiative to put up the stone'; according to Bingen, *BE* (2005) no. 593, this is possible, though the argument is not compelling: the cover letter guaranteeing the authenticity of the prostagma and ordering the city to deposit it in its archives served primarily to prevent any initiative to ignore the sanctuary's privileges.

1924. Egypt. Mercenaries. Using the evidence provided inter alia by graffiti of Greek mercenaries, P.Kaplan, *Mediterranean Historical Review* 18, 1 (2003) 1-31, studies the cross-cultural contacts among mercenaries (Greek, Carians, Aramaeans, Jews, Phoenicians) in Egypt (6th-4th cent. B.C.); on 4 a brief discussion of the Greek graffiti at Abu Simbel (*SEG* LI 2201*; Meiggs-Lewis, *GHI* 7 (a-g); *LSAG*[2] 358 no. 48; *Syll.*[3] 1) and Abydos (P.Perdrizet - G.Lefebvre, *Les graffites grecs du Memnonion d'Abydos*, Nancy-Paris-Strasbourg 1919).

1924 bis. Egypt. Onomastics: Dacian names. For Dacian names in Egypt see our lemma no. 737.

1925. Egypt. Religious associations in Roman Imperial Egypt. J.Scheid, in *Les communautés religieuses* -- (cf. our lemma no. 1840) 61-74, takes most of his examples, among which some Greek inscriptions, from Egypt in arguing that there is no clear-cut difference between religious and professional or other associations: all were centered around a common cult. A case-in-point are the proskynemata by a corporation of iron-workers from the temple of Hatshepsut in Deir el-Bahari, which shed light on their cultic activities (*SEG* XLI 1612-1615; XLIX 2326; sacrifices; proskynemata; ritual banquet; briefly discussed on 65). For public manifestation also Christians and Jews had to organize themselves in collegia, θίασοι, etc. Participation in associations could, however, result in conflicts with Roman authorities, since collegia were traditionally considered potential trouble-makers. On 71 S. discusses the abolishment of the Alexandrian συσσιτία by Caracalla, following K.Buraselis' argument summarized in *SEG* XLV 2074.

1926. Egypt. The Roman army in the eastern desert. The contributions of various authors in H.Cuvigny (ed.), *La route de Myos Hormos. L'armée romaine dans le désert oriental d'Égypte* I/II. Praesidia *du désert de Bérénice* I (Cairo 2003; numerous ph.; maps [a second edition was published in 2006, with two (non-epigraphical) corrigenda by H.Cuvigny in vol. 2, 689-694; these pages can be downloaded free of charge from http://www.ifao.egnet.net]), present a detailed survey of the results of the recent French exploration of the regions around the road from Koptos to Myos Hormos and the fortifications built by the Roman army for its protection. In vol. I, after an introduction including a discussion of ancient and modern historiography by H.Cuvigny (1-38), M.Reddé comments on the landscape around the road (39-50), A.Bülow-Jacobson on deities and toponyms on record on the ca. 2400 ostraka found in the stations along the road (51-60) and J.-P.Brun on methodology and conditions of the excavations (61-72). The main section of vol. I is the presentation of the archaeological, mainly architectural, evidence by B. and R. (73-185); B. focuses on developments in the military equipment of the road (187-205); B., C. and R. investigate the network of forts and towers (207-264). In vol. II C. collects and discusses the written evidence (mainly Greek ostraka and, to a lesser extent, Latin inscriptions; 265-293; on 291-293 a list of dated documents, including some Greek inscriptions), and studies the organization both of the defensive system (295-359; on 302-305 a prosopography of the prefects of Berenike) and of civil society in the area (361-398); B.-J. comments on traffic and the provisioning of the stations (399-426); J.-L.Fournet highlights the bilingual culture of the praesidia (427-501); B. presents the anepigraphic objects (503-548).

Greek inscriptions, almost all rock-cut graffiti, play a minor role (see the Index of Latin and Greek inscriptions in vol. II 672); they are listed and occasionally briefly discussed by C. in her section on 'Les sources écrites'. We mention *I.Ko.Ko.* 1 (II 275); 3-16 (*SEG* XLV 2106; 276); 18/19 (*SEG* XLV 2080-2082; 278); 20-37 (*SEG* XLV 2042-2068; for a new graffito, the only ineditum in *La route* -- as far as Greek epigraphy is concerned, see our lemma no. 1930); 38-140 (*SEG* XLIV 1502 and XLV 2112; 282-284; ph. of *I.Ko.Ko.* 105). The only text on which C. comments at some length is the list of custom dues: see our lemma no. 1980. For eight new rock-cut inscriptions from Myos Hormos see our lemmata nos. 1984-1991.

For a review-article see F.De Romanis, *Topoi* 14 (2006) [2007] 619-650, with special attention to the following terms on record both in ostraka and inscriptions: ὕδρευμα ('fonte', 'sorgente', 'falda acquifera' rather than 'pozzo'; = Latin fons) and λάκκος (Latin lac(c)us; cisterns/container(s) fed by hydreumata); ἔπαρχος (ὄρους) Βερ(ε)ν(ε)ίκης / praefectus (montis or praesidiorum et montis) Bernicidis/Beronices.

1927. Egypt. Sammelbuch. *SB* XXIV (ed. H.-A.Rupprecht; Wiesbaden 2003) includes the Greek inscriptions for which we give a comparatio numerorum with *SEG* below [limiting ourselves to the recent volumes drawing on the same publications as used in *SB* XXIV]. See also *SB* XXV (Wiesbaden 2004): 'Index zu Band XXIV - Teil 1' [we supplement the incomplete list of references to *SEG* on p. 44 *ibid.*]. For 16230 (10) see our lemma no. 2012. Note also three inscriptions on the verge of epigraphy and papyrology: nos. 16183/16184 (limestone mummy masks from Denderah; Augustan/Tiberian period) and 16201 (impression of a Christian papyrus seal on clay; unknown provenance; 5th cent. A.D.).

SEG	*SB* XXIV	*SEG*	*SB* XXIV
XLVI		XLVI	
2123	16051	2152-2157	16032-16037
2145	16078	2173	16263 (= *SB* 8369)
2146	16080	XLVII	
2150 (1-4)	16056-16059	2057	15916
2151	16055	2096/2097	16302/16303

SEG	*SB* XXIV	*SEG*	*SB* XXIV
XLVII		XLVIII	
2105	16299	2134	16084 (2)
2109	16304	2135	(6)
2110	16310	2136	(13)
2115	16307	2138	(14)
2117	16308	2144	(12)
2118	16305	2151	(10)
2120	16311	2154	(16)
2121	16306	2158	(17)
2123	16212 (= *SB* 9747)	2160	(21)
2127	16309	2161	(20)
2154/2155	16300/16301	2171	(18)
XLVIII		2175	(19)
1974	16075	2177	(1)
2007	16070	2178	(11)
2009 (4-9)	16046 (4-9)	2183	(9)
2042	(10)	2334 (1-8)	16230 (3-9, 11) (8 = *SB* 10006)
		2378 (2/3)	(1/2)

1928. Egypt. The god Tutu. O.E.Kaper, *The Egyptian God Tutu. A Study of the Sphinx-God and Master of Demons with a Corpus of Monuments* (Leuven 2003), offers a comprehensive study of this sphinx-shaped deity largely based on Egyptian evidence, both archaeological and written. The main topics are Tutu's name and titles; the extent of his power and his place among the other Egyptian gods; cult places and priests; standard iconography and composite images; stelai and statues; Tutu in personal names and on coinage; his origin and his role in magic. The backbone of this monograph is a catalogue of monuments (209-378), from which we mention the objects with Greek inscriptions (descriptions; texts; translations): 220/221 no. M-11 (bronze statuette dedicated Ταψάιτι ἐκνίκῳ Τιθοῆτι θεῷ Κέλλεως; Kellis; 2nd/3rd cent. A.D.; *SEG* XLV 2091); 221/222 no. M 12 (amulet; L. 8: Τιτουη; unknown provenance; undated; A.Delatte - P.Derchain, *Les intailles magiques gréco-égyptiennes*, Paris 1964, 46 and 50/51 no. 43); 225/226 no. M-19/20 (see our lemma no. 1142); 295-297 no. S-1 (sphinx-relief dedicated by the σύνοδος Τιθοήους θεοῦ μεγ[άλου θ]εῷ Ἀμμωνίῳ; Koptos; probably reign of Trajan/reign of Antoninus Pius; *I.Portes* 83; ph.); 303/304 no. S-7 (sphinx-relief with inscription ἐπ' ἀγαθῶι; R.Noll, *JÖAI* 42, 1955, 68/69; unknown provenance; Roman Imperial period; ph.); 311-313 no. S-16 (sphinx-relief dedicated Τοτοῆτι θεοδαίμονι Ὕπνῳ; Amphipolis; E.Cousinéry, *BCH* 22, 1898, 350-353; ph.); 357/358 no. S-62 (dedication of an ἀνδριὰς τοῦ κυρίου Τιθοήους; between Koptos and Apollonopolis Parva; 210 A.D.; *IGR* I 1185; *SB* 305; *I.Portes* 82 [For a new text based on re-examination of the stone see now N.Dimitrova - K.Clinton, *ZPE* 148 (2004) 207-210 (ph.)]); 358 no. S-63 (see our lemma no. 1957).

1929. Egypt. The χρυσοῦς in Ptolemaic and Roman Egypt. H.Cuvigny's thorough study of the meaning of χρυσοῦς, *BIFAO* 103 (2003) 111-131, is mainly based on Demotic and Greek papyrological documents. Outside Egypt the χρυσοῦς (sc. στατήρ) indicated the gold stater of Attic/Macedonian standard, the equivalent of 20 drachmai or five silver stateres (1 dr. = ca. 4.31 g),. In Egypt before Alexander, the deben (originally a silver bar) was equated to five silver staters (or 1 chrysous or 20 drachmai). C. shows that in Egypt both in the Ptolemaic and the Roman period the chrysous was a theoretical arithmetical rather than a really existing monetary unit: another way of indicating first 20, subsequently 100 drachmai ('une survivance lexicale'; 116). Both the earlier and the later variant is attested in Greek inscriptions. In the trilingual decree issued by Ptolemy after the victory at Raphia *SEG* VIII 467 (*I.Prose* 12-14; cf. *SEG* LI 2087*; discussed by C. on 115/116) we read in LL. 20-22 that the king distributed 300,000 chrysoi among his troups, i.e., 300,000 x 20 = 6,000,000 drachmai; the metal is not specified. C. rejects the calculation of W.Huss resulting in the view that each soldier received two mna in four gold pieces (hemimnaia; *Untersuchungen zur Aussenpolitik* (cf. *SEG* XXVI 1699) 81/82, based on the assumption that a total of 75,000 soldiers of all ranks got the same amount and on 3 *Macc.* 1.4, specifying that each soldier was promised two golden mna in the case of victory). The main evidence for the chrysous as a 'monnaie de compte' equivalent to 20 drachmai in the Ptolemaic period is found in Demotic-Greek marriage contracts (συνγραφαὶ τροφίτιδες), where the number of 'silver' deben to be handed over to the husband corresponds to the number of chrysoi in the Greek version (συνγραφὴ τροφῖτις ἀργυρίου, followed by the number of chrysoi, the silver being a remnant/translation of the deben in the shape of a silver bar). For the use of chrysous to indicate 100 drachmai in the Roman Imperial period see our lemma no. 2023.

1930. Abu Ku' (or Kuway'). Wish of good-luck, Roman Imperial period. To the graffiti known from this site (*I.Ko.Ko.* 20-37; *SEG* XLV 2042-2068) ed.pr. H.Cuvigny in *La route de Myos Hormos* (cf. our lemma no. 1926) II 277 (translation) adds another one visible on the photograph accompanying the publication of a Nabataean and a Nabataean/Greek graffito by E.Littmann - D.Meredith, *Bulletin of the School of Oriental Studies* 16 (1954) 216/217.

Εὐτυ|χῶς Σερή|νῳ

On the basis of the Nabataean version, M. read the Greek text of the bilingual graffito (L.-M. no. 59) as Εβν Αλκαινιος Ομαι(ου); this reading is highly dubious, ed.pr.

1931. Akoris. Dedication to Isis Mochias, 199-194 B.C. *I.Akoris* 1; *SB* 8309; *OGIS* 94; *SEG* XXIV 1208; XLI 1605 cf. XLII 1546 and XLV 2035. Y.Suto, *Sites* 1, 1 (2003) 1-12 (ph.; majuscule text), draws attention to the physical appearance of this text: a monumental inscription engraved on a field smoothed on a rock butte south of the modern village of Tehene, with large letters of a size unusual in rock-cut inscriptions. Flights of ancient stairs ascend from just below the inscription to a small rock-cut chapel. This sanctuary was probably the unmentioned object dedicated, but the inscription itself was the primary concern of the dedicant. The latter was

identified by W.Clarysse (cf. *SEG* XLI) with a prominent Egyptian of the Hermopolite nome, who claimed an ancestral link with the pharaoh Akoris of the Mendesian dynasty. S. argues that the inscription, erected on behalf of Ptolemy V during the period of the great uprising of native populations, was a declaration of support to the Greek ruler by this member of the native elite. Erecting the text at a moment when the outcome of the revolt was still unclear may have been no problem in Akoris, since this city was heavily Hellenized and dependent on Alexandria (for the connection with Alexandria in later times, S. adduces *I.Akoris* 3, recording inter alia that the dedicant supplied stones, probably from the quarry near Akoris, for the pavement of that city in 82/83 A.D.; the stone was rediscovered by Japanese archaeologists in 2003; ph.). Size and medium of the text were influenced by local epigraphic tradition: large pharaonic rock-cut inscriptions are found in the vicinity of our text.

On 5 S. reports on the find of many fragments of stamped amphoras from the Mediterranean [See now H.Kawanishi - Y.Suto, *Amphora Stamps: 1997-2001* (Excavations at Akoris in Middle Egypt, vol. I; Tsukuba, Ibaraki (Japan), Akoris Archaeological Project, 2005. This volume includes an abridged version of S.'s study on the dedication to Isis Moschias, Martin].

1932. Akoris. Painted inscriptions commemorating the rise of the Nile, ca. 300 A.D. *I.Akoris* 29-58. A.Delattre in C.Cannuyer (ed.), *Études Coptes* VIII. *Dixième Journée d'Études, Lille 14-16 juin 2001)* (Lille-Paris 2003) 133-146, compares a series of ten Coptic graffiti from Abydos (see 139-145, Appendix 1, nos. 1-10) with the Greek dipinti from Akoris. They all testify to the rise of the Nile water in the period between 20 July and 10 September. In Appendix 2 (146) he gives a tabular survey of the data derived from the ten Coptic texts and *I.Akoris* 30, all dating from days in the month of August. In the process he also briefly mentions *I.Philae* 187 (2/3 September) and *I.Portes* 114-116 (19 August; not 7 July as suggested in *I.Portes*).

1933. Alexandria. Various inscriptions. For an inscription bought in Alexandria but possibly from Palaestina see our lemma no. 2013. For seven inscribed gems possibly from Alexandria see our lemmata nos. 2109-2116.

1934. Alexandria. Label on the support of a bust (?) of the author Dioskourides, Ptolemaic period? *I.Alex.Ptol.* 65: Διοσκουρίδης· γ' τόμοι. After re-examination of this object (a rectangular granite block with a shallow rectangular cutting in the top; inscription on the front) in Vienna, R.S.Bagnall, *BSAA* 47 (2003) 11-25 (ph.) [now reprinted in id., *Hellenistic and Roman Egypt. Sources and Approaches* (Aldershot 2006) no. X (no pp.)], presents its historiography and argues that it served as the support of a bust representing Dioskourides, author of a work consisting of three scrolls, rather than as a box containing his work, whether from the Alexandrian Library or not. For similar dowel holes ('Einsatzlöcher') in inscribed statuary supports B. refers to *I.Pergamon* 183 and 243/244, and to *AvP* VIII 3 38 and 43.

1935. Alexandria. Museum: epitaphs. S.Schmidt, *Grabreliefs im griechisch-römischen Museum von Alexandria* (Berlin 2003), is a largely archaeological study of the funerary reliefs mainly from Alexandria, Terenouthis and Oxyrhynchos and now in the Greco-Roman Museum of Alexandria. Introductions on these three groups (style; typology; tombs and burial customs; social context) are followed by a catalogue of 179 reliefs (79-155; ph. of most), 41 of which bear Greek inscriptions (from Alexandria, Terenouthis or unknown provenance; those from Alexandria are often assigned fairly precise dates on stylistical grounds). For these texts we give a comparatio numerorum, except for five inedita (nos. 39, 121, 143, 154, and 179, for which see our lemmata 1937, 1940, 2001/2002, and 2289, respectively) and three texts not included in the corpora listed in the comparatio and mostly published unsatisfactorily from an epigraphical point-of-view (nos. 10, 46, and 94, for which see our lemmata nos. 1936, 1938, and 1939, respectively) [*I.Breccia* = E.Breccia, *Iscrizioni greche e latine. Catalogue général des antiquités égyptiennes du Musée Gréco-Romain d'Alexandrie*, vol. 57, nos. 1-568 (Cairo 1911); we added some references to *SB* and *SEG* missing in S.].

In no. 40 (*I.Breccia* 154; *SB* 2043) S. reads in L. 2 Παππίον [but the ph. clearly confirms Παπ-πίων of the earlier editions]; no. 129 (*SEG* XLVIII 2024) S. reads in L. 2 ἔτους ιθ' [which seems more probable than *SEG*'s ἔτους ιε' on the basis of the ph.]. J.Bingen, *BE* (2005) no. 577, points out that S. erroneously assigned no. 130 (*I.Breccia* 371; *SB* 411) to Terenouthis; id., *Pages d'épigraphie grecque* II. *Égypte (1983-2002)* (Brussels 2005) 144-147 (ph.; French translation; cf. id., *BE* 2005, no. 575), argues that this stele probably comes from Nikiou (L. 2: the deceased was gymnasiarch of the two gymnasia in Nikiou), capital of the nome Prosopite in the Delta, and that it should be dated to the 1st cent. A.D. on the basis of the typology and lettering; a date under Kleopatra VII cannot not excluded (3rd/4th cent. A.D., S., following previous editors).

For a review see K.Parlasca, *CE* 81 (2006) 374-376.

SEG	Schmidt	*SB*	Schmidt	*SB*	Schmidt
I		411	130	5015	120
566	161	671	124	5016	174
VIII		672	122	5047	138
367	43	1549	5	5048	173
369	30	2028	126	5056	127
379	35	2041	29	6121	163
399	47	2042	41	6220	35
XXXV		2043	40	6585	161
1678	161	2049	44	7874	47
XLI		3469	92		
1664	161	3471	93	*I.Breccia*	
XLVIII		3944	125	279	43
2024	129	4456	315	281	5
		5000	43	288	21
SB		5002	11	289	29
390	38	5004	16	291	11
397	21	5013	156	292	8
399	8	5014	97	293	38

I.Breccia	Schmidt	*I.Breccia*	Schmidt	*GV*	Schmidt
295	44	347	126	557	55
296	40	362	175	1507	30
298	16	371	130		
299	30	374	124	**Bernand,**	
306	41	390	138	***Inscr. métriques***	
315	55	391	173	29	30
327	93	400	127	31	16
330	156	568 (b)	122	65	55
333	97			92	43
334	120	*GV*			
335	174	112	43		
345	92				

1936-1940. Alexandria. Epitaphs, late 4th cent. B.C.-late Severan period. S.Schmidt, *Grabreliefs* -- (cf. our lemma no. 1935) (ph.), (re)publishes the following epitaphs on rectangular relief stelai.

1936: 83 no. 10. **Area of: Hadra. Epitaph of Herakleitos, 325-300 B.C.** Limestone stele with triangular pediment with akroteria; tympanon; recessed niche with relief (traces of painting) representing a boy seated on the ground with a nude upper body and an piece of cloth around his legs, stretching out his right hand to a bird (duck or dove); inscription painted above the niche. Cf. D.Saïd in J.-Y.Empereur, *Commerce et artisanat dans l'Alexandrie hellénistique et romaine* (Paris 1998) 10 no. 14; P.Pelletier-Hornby in *La gloire d'Alexandrie* (exhibition catalogue Musée du Petit Palais; Paris 1998) 259 no. 198; S.Schmidt, *Konobos* 2 (1999) 4.

Ἡράκλειτος ΔΟΡΙΚ[-]ΟΣΙΟΣ

1937: 96/97 no. 39. **Epitaph of Ptolemaios?, ca. 150 B.C.** Limestone stele with two pilasters and an architrave framing a relief representing a seated man clad in chiton and himation and holding with his right hand the right hand of a standing woman (chiton; himation drawn over her head) his right hand; inscription above the figures on the architrave: Πτολεμαῖος ΔΗΜΗΤ[--]

Πτολεμαῖος Δημήτηρ: 'Die Inschrift ... ist durch die Nennung der Göttin Demeter suspekt. ... Vielleicht sollte der Stein durch diesen Zusatz zu einem Weihrelief gemacht werden', S. [rather improbable; one would expect either a patronymic Δημητρίου or a female name like Δημητρία labelling the woman; the ph. does not allow verification, Tybout] || S. points out that there are no Alexandrian funerary stelai of similar iconography or manufacture; parallels are found in Asia Minor (e.g. Pfuhl-Möbius nos. 867/868 and 872) [yet S. does not explicitly deny an Egyptian provenance; for a stele in the Museum of Alexandria certainly not from Egypt see our lemma no. 2089].

1938: 100 no. 46. **Epitaph, 2nd cent. B.C.** Frameless limestone stele with protruding base; on the base in relief a standing woman clad in chiton and himation; inscription right of the head. Cf. G.Botti, *Catalogue des monuments exposés au Musée Gréco-Romain d'Alexandrie* (Alexandria 1900) 220 no. 194; E.Pfuhl, *MDAI(A)* 26 (1901) 286 no. 28: -----? | PA[--] | Π[--]

1939: 122 no. 94. **Epitaph of Myrine, 1st/2nd cent. A.D.** Marble stele; in a slightly recessed niche originally topped by an arched niche (of which the concha is preserved) a relief representing a standing woman clad in a peplos and holding a garland in her left and a torch in her right hand; inscription at right at the level of the woman's knees. Cf. E.Breccia, *Le Musée Gréco-Romain* (1925-1931) 101; T.K. Thomas, *Late Antique Egyptian Funerary Sculpture. Images for this World and the Next* (Princeton 2000) 8 and 24/25: Μυρίνη | εὐψύχει· | (ἐτῶν) κα'

1940: 133 no. 121. **Epitaph of a girl, late Severan period.** Right part of a marble stele; relief representing a girl reclining on a kline, holding a large kantharos in her left hand; inscription below: [--]ος (ἐτῶν) ις' | --- ?

1941. Alexandria. Epitaph, 3rd cent. B.C. Limestone plaque originally closing a loculus; found re-used in tomb B 39 in Sector 2 of the Gabbari nekropolis; the plaque is painted to resemble a door, with dual tone heart-shaped incrustation imitation on the upper fields and a triangular pediment; on the architrave a meander; inscription below. Published by A.-M.Guimier-Sorbets, M.-D.Nenna in J.-Y.Empereur - M.-D.Nenna (edd.), *Nécropolis* 2, vol. 1 (Cairo 2003) 279/280 (dr.; no text or transcription). From the dr. we read [--]ΝΔ[.]ΟΝΙΚ..[--]\ΚΕ[-] [probably ['Α]νδ[ρ]όνικος, Tybout].

1942. Alexandria. Epitaphs on Hadra hydriae, 250-215 B.C. Ed.pr. A.Enklaar in J.-Y.Empereur - M.-D.Nenna (edd.), *Nécropolis* 2, vol. 2 (Cairo 2003) 391-405, publishes eight funerary urns found in the excavation of Sector 5 of the Gabbari nekropolis. Two Hadra hydriae bear inscriptions (dr.): 1) Ἀνδραγόρα (392/393 no. 1; inscription [incised or painted?] on the lower part of the handle; 225-215 B.C.); 2) ['Α]ρτεμισία Ἑρπίου (395/396 no. 5; inscription incised in large letters on the shoulder; 250-240 B.C.). Cf. J.Bingen, *BE* (2004) no. 408: oldest attestation of the name Ἑρπίας, well known from Lycia. Like Andragoras (on record in the Doric Aegean, especially in Rhodes and Thera), Artemisia fits in well with the series of Hadra vases commemorating foreigners who were insufficiently immunized against the water of the Nile or the pollution of Alexandria.

1943-1948. Alexandria (area of: Gabbari). Christian epitaphs and acclamations (dipinti), 4th-6th cent. A.D. Red or red-brown dipinti on loculi in the walls of funerary

chambers in the western nekropolis (Gabbari); found in 1974-1976 during excavations of the German Archaeological Institute at Cairo. Inedita except for the texts in our lemma no. 1948 (A-C). (Re)published on the basis of photographs by H.Heinen in J.-Y.Empereur - M.-D.Nenna (edd.), *Nécropolis* 2, vol. 2 (Cairo 2003) 639-652 (ph.; German translations); ed.pr. gives no dates except where stated.

1943: 640 no. 1 (Grave 2; room 2). **Epitaph of Dioskorion.**

Διοσκωρίων | μικέ, καλέ, εὐ|ψύχι ε[--] | ε[--]

2. μικός = μικκός = μικρός || the epitaph has no Christian characteristics, H.

1944: 640/641 no. 2 (Grave 2, room 5). **Epitaph of Alexandros and Eusebios, 4th/5th (perhaps 6th) cent.** A.D.

Μν[ησ]θείη ὁ Θεὸς καὶ τῶν ἔνθα κιμένων
Ἀλέξανδρος | Ε[ὐ]σέβιος
ἐτῶν η', | ἐτῶν ε',
4 Φαῶφ[ι --] | [Φαμ]ε[νώ]θ θ'

1945: 641 no. 3 (Grave 5, room 4). **Fragment:** ΕΚ[.]ΤΕ | ΤΕΘΗ

Possibly part of the text is missing at right, H. || 1. the third letter is either an open, cursive A or EI in ligature; perhaps κεῖτε for κεῖται H. || 2. perhaps part of a passive form of τίθημι, H.

1946: 641/642 no. 4 (Grave 8, room 5; outside). **Epitaph.**

Θήκη ΜΗ[---] | τοῦ ἀδελφοῦ Μ[---] | ἐκυμ[ήθη ---]

1. The fourth letter may be K, H., who hesitatingly suggests the alternative reading θήκ(η) κ(υ)μήσ[εως] || 3. in fine possibly the date or ἐν Κυρίῳ, H.

1947: 642/643 no. 5 (Grave 8, room 5; inside: back wall). **Invocation of Christ and quotation from the Bible.** Above the text three crosses; under it three crosses, the left and right one with A and ω at the ends of the horizontal branches; in the center in a wreath a large cross with ω and A at the ends of the horizontal branches; (A) left, (B) right of this central cross.

A: Χρηστέ, βοήθι
B: Κ(ύριο)ς ὑπερηφάνυς ἀντιτάσετε | ταφινῦς δὲ | δίδωσι χάριν

A. Alternatively, but less probably, Χριστέ could be read with I in the shape of a cross, H. in a note added to his off-prints || B. quotation (with variant orthography) of *Proverbia* 3.34: Κύριος ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν, H.

1948: 643-645 no. 6 (Grave 10, room 1). **Psalm quotation and acclamations, 5th cent.** A.D. *SEG* XXXII 1573 (only A-C); (A) above (B), (B) above (C), (D) on a lower level at right of (C), preceded by two crosses; (A) above (L. 1), in the upper quarters (L. 2), at the ends of the horizontal branches (L. 3) and in the lower quarters of a large cross (L. 4); (D) in the upper (L. 1) and lower (L. 2) quarters of a large cross.

A: Ὁ κατυκῶν ἐν βοηθίᾳ τοῦ | Ὑψ(ί)στου
Ἰ(ησοῦ)ς Χ(ριστό)ς
τοῦτο ν(ι)κᾷ
4 νικᾷ
B: † Χ(ριστ)ὲ ὁ Θ(εὸ)ς ἡμ(ῶ)ν δ(ό)ξα σοι †
C: † Χ(ριστὸ)ς νικᾷ
Χ(ριστὸ)ς βασιλεύει †
D: Ἰ(ησοῦ)ς Χ(ριστό)ς | νικᾷ

A. 1-2. Ὑψ(ί)στου at right of Ἰ(ησοῦ)ς Χ(ριστό)ς; quotation from *Ps.* 90.1: Ὁ κατοικῶν ἐν βοηθείᾳ τοῦ Ὑψίστου ἐν σκέπῃ τοῦ Θεοῦ τοῦ οὐρανοῦ αὐλισθήσεται, which belongs to the funerary liturgy of the Byzantine church, H. [cf. e.g. *SEG* LII 916, 937 and 1488] || 2. ΥΨCΤΟΥ, dipinto || 2-3. 'Dieses (Zeichen) siegt', H., who refers to *IGLS* 1404 (τὸ σημῖων (= σημεῖον) τοῦτο νικᾷ); H. also suggests interpreting TOYTO as τούτῳ: either on itself (with NIKA taken as imperative: 'Durch dieses (Zeichen) siege!') or connected with L. 2 ('Jesus Christus siegt durch dieses (Kreuz)!'); cf. e.g. *IGLS* 2835: Χριστὸς τούτῳ † νίκα), H. || 3. probably NKA, dipinto || B. 1. HMN in ligature, with small O above MN (= ἡμῶν); probably ΔΞΑ, dipinto (or perhaps ΟΞ in ligature?), H. || C. possibly this formula developed into the Latin trikolon Christus vincit, Christus regnat, Christus imperat, a key-element in the Laudes regiae of the Franco-Carolingian church. In the study of E.H.Kantorowicz, *Laudes regiae. A Study in Liturgical Acclamations and Mediaeval Ruler Worship* (Los Angeles 1958[2]) 21-31, the earliest example of the Greek formula is dated to 912-959, which makes our dipinto an important early testimony, H., who wonders whether (B) and (C) should be taken together to make up a triad also in Greek: Χριστὲ ὁ Θεὸς ἡμῶν, δόξα σοι - Χριστὸς νικᾷ - Χριστὸς βασιλεύει || D. a similar cross plus inscription is painted on the ceiling, H.

1949. Alexandria. Stamps and dipinti on amphoras, mid 3rd-1st cent. B.C. Ed.pr. G.Cankardes Senol in J.-Y.Empereur - M.-D.Nenna (edd.), *Nécropolis* 2, vol. 1 (Cairo 2003) 213-260 (ph.; indices of names, months, etc., on 245/246), publishes 104 stamped amphora handles found in the excavation of Sector 2 of the Gabbari nekropolis: 95 Rhodian (one on a lagynos); 4 Knidian; 2 Koan; 1 Chian (on a lagynos); 2 unidentified. All stamps are of known types, except the two unidentified examples: 1) Αρτε(--) | anchor or branch? (244 no. 103; rectan-

gular; in L. 2 initio possibly the traces of a letter of another symbol; a Rhodian stamp from the same stratum is dated 150-100 B.C.; the fabric is very similar to Knidian production); 2) Ευμο̣(--) or Ευμα̣(--) (245 no. 104; oval; probably 2nd/early 1st cent. B.C. on the basis of other stamped amphora handles found in the same stratum).

Ed.pr. G.Cankardes Senol, *ibid*, vol. 2, 485-490 (ph.; indices on 489), publishes seven more amphora stamps from Gabbari, now found in Sector 5 (Rhodian; 2nd/1st cent. B.C.; no new types).

A.Kaan Senol, *ibid.*, vol. 1, 191-211 (dr.), publishes 41 (fragments of) amphoras from Sector 2, of which two bear a reddish dipinto on the neck: 197 no. 16 (Egyptian 'type 4' amphora; transcription impossible because of its poor condition) and 205 no. 40 (Egyptian 'type LR 7' amphora; indication of the volume: 26 sextarii, which corresponds to 14.2 litres [no transcription; we recognize three signs: ξ (ξ(έσται) = sextarii) followed by κ ʹ = 26; one or two oblique lines of unclear meaning run through the three signs, Martin]).

1950. Alexandria. Rhodian amphora stamp, ca. 266-257 B.C. Rectangular Rhodian amphora stamp found in Kom el-Dikka. Ed.pr. G.Nachtergael, *Ricerche di Egittologia e di Antichità Copte* 5 (2003) 79-81 (ph.): Εὐφρο̣νο̣ς

Dated on the basis of the study by G.Finkielsztejn (cf. *SEG* LI 1013) || ed.pr. adduces parallels from Lindos, Kamiros, Athens and the north shore of the Black Sea for this manufacturer.

1951. Alexandria. Graffiti on lamps, late 3rd-1st cent. B.C. Ed.pr. C.Georges in J.-Y.Empereur - M.-D.Nenna (edd.), *Nécropolis* 2, vol. 1 (Cairo 2003) 261-277 (dr.), publishes 39 clay lamps found in the excavation of Sector 2 of the Gabbari nekropolis. Besides a lamp with a relief stamp in Latin recording the manufacturer (265 no. 14: Phoetaspi; on the bottom; late 1st cent. A.D.; Egyptian), there are two lamps bearing incised graffiti which are possibly Greek: 1) A (267 no. 21; broken cross-bar; on the bottom; late 3rd cent. B.C.; Egyptian); 2) NE (271 no. 37; on the handle; 100-50 B.C.; import from Ephesos).

1952. Alexandria. Inscription on a lamp, 3rd cent. A.D. *SEG* XLI 1611. J.Poblome - M.Waelkens in C.Abadie-Reynal, *Les céramiques en Anatolie* -- (cf. our lemma no. 1446) 185 (ph.; dr.), refers to this lamp which was produced in Sagalassos; he prints ΣΑΓΑΛΑΣΣΙΚΟΝ (cf. *SEG*) [but the illustrations clearly show Σαγαλασσικῶν, Corsten].

1953. Antinooupolis. Funerary epigram for a Nubian ('Ethiopian') slave, 3rd cent. A.D. *GV* 1167; *SB* 8071. Bernand, *Inscr. métriques* 26. D.Gigli Piccardi in D.Accorinti - P.Chuvin (edd.), *Des Géants à Dionysos. Mélanges offerts à F. Vian* (Alessandria 2003) 295-303 (text and Italian translation; in L. 4 she correctly accentuates φυτοσπόροι instead of φυτόσποροι; in L. 19 she reads δεσπότῃ, following W.Peek (*GV*) instead of Bernand's δεσπότην), discusses several aspects of this epigram, in which an 'Ethiopian' slave (or his master Pallas, who probably commissioned the poem) contrasts his dark skin with his blank soul (LL. 5-9); it is hence often adduced in studies concerning racial questions in late antiquity (cf. most recently J.-J.Aubert, *MH* 56, 1999, 176/177). The focus is on the comparison in LL. 11-13, which caused confusion as to the reality to which its terms refer: Οἷος μετ' Ἰνδοὺς ἦλθε μαινόλης θεός, | βωμοῖς ἀνῆσων αἰνὰ φῦλα βαρβάρων, | τοιοῦτος ἦν πάροιθεν ἡλιούμενος ('Come il dio del delirio viaggiò fino agli Indiani per innalzare ai suoi altari quelle terribili genti barbariche, in questo senso ero io prima bruciato del sole'). On the basis of literary sources (mainly novels and Nonnos' *Dionysiaca*) G.P. shows that in the later Roman Imperial period there was an increasing sensibility to racial differences and a polarisation of 'white' and 'black' conveying ethical connotations; in this context Dionysos' expedition to India and his submission of the dark-skinned Indians were considered the symbolic victory of light over darkness. In our epigram the comparison, in which τοιοῦτος refers to the mythical story as a whole ('in questo senso'), elaborates upon the contrast sketched in LL. 5-10: the deceased claims the victory of his white soul over his black body, i.e., of good over evil.

1954. Aswan (area). Christian inscription on a lamp, ca. 450-550 A.D. Fragment of a red-brown clay lamp belonging to a type manufactured in the Aswan region; now in the archaeological collections of Loyola Marymount University in Los Angeles. Ed.pr. W.J.Fulco, *RBi* 110 (2003) 86-88 (ph.): [--] νεοπιστ[--]

Previously unattested type of inscription; form of the rare νεόπιστος, 'recently converted to the faith'; perhaps the lamp was a gift for a new convert or a memento of his or her entrance in the Christian community; the full text may have run e.g. [Ἰ(ησοῦς) Χ(ριστὸς) φῶς] νεοπίστ[ου], ed.pr. [ed.pr. claims that the N, though obscured by the application of a handle, now broken off, to the body of the lamp, is certain; the excellent ph. cannot fully confirm this and seems to show the lower part of a circular letter, which would yield θ̣εοπιστ[--] (θεόπιστος is on record in a 6th cent. A.D. papyrus; cf. *LSJ* s.v., Tybout].

1955-1956. Baharieh Oasis (Small Oasis; area of: El Qasr). Dedications to Herakles, 28 A.D. Two dedications to Herakles (re)published by G.Wagner, *BIAO* 73 (1973) 183-192 nos. 1/2 (French translations) and never included in *SEG*; cf. J. and L.Robert, *BE* (1974) no. 707 and *An.Ép.* (1975) nos. 861/862; no. 1 is now reprinted in *SB* XXII (published in 2001) as no. 15621 [In the app.cr., the comments added between square brackets are those of Martin].

1955: W. 183-189 no. 1 (ph.). **Dedication to Herakles Kallinikos and Ammon, 28 A.D.** Rectangular block (probably limestone).

[Ὑπὲρ Αὐτοκρά]το̣ρ̣ο̣ς Τιβε-
[ρίου Καίσαρος] Σε̣βαστοῦ κ̣α̣ὶ̣
[Ἰο]υ̣λ̣ί̣α̣ς Σεβαστῆς καὶ τοῦ̣ ο̣ἴ̣κ̣ο̣υ̣

[α]ὐτῶν ἐπ[ὶ] Ποπλίου Φ[λα]υίου
['Ιβ]ήρου Ἡρακλείδης Ἡρακλείδου
Εὐσέβειος στρατηγὸς Ἡρακλεῖ
Καλλινε[ί]κωι καὶ Ἄμμωνι
θεοῖς συννάοις ἀνέθηκεν·
(ἔτους) ιε´ Τιβερίου Καίσαρος Σεβαστοῦ,
μηνὸς Σεβαστοῦ α´

1-4. For this titulature of Tiberius, rare in Egypt, cf. *SEG* VIII 654 (*SB* 7256; *I.Portes* 27) (Dendera); for 'Iulia Sebaste and their house' cf. *IGR* I 1150 = *SB* 8317 (Athribis), W. || 4. Φ[λα]υίου, W. [cf., however, J.D.Thomas, *The epistrategos in Ptolemaic and Roman Egypt* 2. *The Roman epistrategos* (Opladen 1992) 209: 'F[la]vius is a doubtful supplement at this early date'] || 5. [Ο]ὐήρου, W., who considered this previously attested official either ἐπιστρατηγός of the Heptanomia or governor of Egypt (more likely an epistrategos according to C.Balconi (cf. *SEG* XXXIV 1526) [however, the cognomen of the prefect in charge is probably on record in *P.Oxy.* 3807 L. 39, published by J.R.Rea in 1988 (cf. *An.Ép.* 1989 no. 751). On the basis of the ph. of our dedication R. suggested restoring ['Ιβ]ήρου (accepted by L.Cazzaniga, *APapyrol* 4 (1992) 6 note 8, and reproduced in *SB* 15621). For the implications concerning the identification of Seneca's avunculus who governed Egypt see R.'s commentary] || 5-6. Herakleides: previously unattested strategos of the Small Oasis (an independent nome in the 1st cent. A.D. resorting under the epistrategeia of the Heptanomia until the mid 2nd cent. A.D.) and originating in Alexandria, as indicated by his demotic Eusebeios, W. [cf. G.Bastianini - J.Whitehouse, *Strategi and Royal Scribes of Roman Egypt. Chronological List and Index* (Florence 1987) 83] || 6-7. W. comments on the cult of Herakles-(H)arsaphes in Egypt [6-7. for Herakles Kallinikos in Egypt see the list of documents compiled by G.Wagner, *BIAO* 74 (1974) 22; besides the present document, the inscriptions are *OGIS* 53 (*SB* 8857; *I.Portes* 47; cf. *SEG* XXXIV 1563), *SEG* XXIV 1233 (*SB* 10714), *SB* 6236 (*I.Fayoum* 114; *I.Prose* 37), and *I.Fayoum* 203; add to W.'s list S.de Ricci, *APF* 2 (1903) 564 no. 112; cf. *An.Ép.* 1903 no. 227; *I.Alex.Imp.* 38, commentary ad LL. 1/2; on the temple of Herakles Kallinikos in El Qasr see G.Wagner, *BIAO* 74 (1974) 23-27] || 10. Σεβαστός: the new name for the month of Thoth introduced under Tiberius to honor Augustus, W. [the dedication is dated Thoth 1st (i.e., August 29th): the first day of the Egyptian year, a public festival celebrated throughout the country with officials participating; cf. e.g. *P.Par.* 69 (*W.Chrest.* 41; *Sel. Pap.* 242) II LL. 9/10 (report of a strategos, Thoth 1st, 232 A.D.): [ἔθυ]σ]εν ἔν τε τῷ Καισαρείῳ κα[ὶ - -]. This was a good occasion to re-affirm loyalty towards the emperor, e.g. by a dedication to the local gods mentioning the monarch (here associated with his mother Livia and the whole imperial house) initio].

1956: W. 189-192 no. 2. **Dedication to the Great God Herakles and Ammon (?), 89/90** A.D. Majuscule copy and photograph in A.Fakhri, *Bahria Oasis*, vol. 2 (Cairo 1950) 80 (cf. P.M.Fraser, *JEA* 38, 1952, 120; J. and L.Robert, *BE* 1953, no. 247).

Ἡρακλεῖ θεῷ μεγίστῳ [καὶ Ἄμμωνι θεοῖς συννάοις]
Αὐτοκράτωρ Καῖσαρ ⟦Δομιτι[ανὸς⟧ Σεβαστὸς ⟦Γερμανικὸς⟧]

ἀνώρθωσεν ἐκ καινῆς τὸ [προπύλαιον καὶ τὰ συγκύροντα]
πάντα ⟦ἐπὶ Μεττίου Ῥού[φου ἐπάρχου Αἰγύπτου 4-8]⟧
⟦...η.............------------- 20-25 -------------⟧
ἔτους ἐνάτου Αὐτοκρ[άτορος Καίσαρος ⟦Δομιτιανοῦ⟧]
Σεβαστοῦ ⟦Γερμα[νικοῦ⟧ -- month, day --]

1. The restoration is based on the text in the preceding lemma, W. || 3. τὸ [ἱερὸν or τὸ[ν ναόν, F.; to these restorations (or to τὸ[ν πύργον or τὸ[ν περίβολον) W. preferred τὸ [προπύλαιον because a building which could be aptly referred to as such existed in El Qasr still in the early 19th cent. || 4. in year 9 of Domitian's reign the governor of Egypt was M. Mettius Rufus, W., who for Mettius' damnatio memoriae refers to his article in *BIAO* 72 (1972) 161-179, especially 178/179 [edition of a γνώμων τελωνικός from Thebai (Karnak); not in *SEG*; cf. J. and L.Robert, *BE* (1974) no. 702; *SB* 13315] || 5. the names of the epistrategos of the Heptanomia and the nome Arsinoitis and of the strategos of the Oasis Mikra have also been erased, W.

1957-1958. Dakhleh Oasis. Various inscriptions, 138-161 (?) / 222 (or 268?) A.D. Two inscriptions first published by G.Wagner, *BIAO* 73 (1973) 177-183 nos. 1/2 (ph.); no. 1 is reprinted by O.E.Kaper - K.A. Worp, *BIAO* 99 (1999) 235 note 10 (cf. *SEG* XLIX 2118-2133) and in O.E.Kaper, *The Egyptian God Tutu* (cf. our lemma no. 1928) 358 no. S-63; we also present no. 2 [not mentioned by K.-W.], also never included in *SEG*; cf. J. and L.Robert, *BE* (1974) no. 707; *An.Ép.* (1975) nos. 859/860 [both should be added to the Greek inscriptions from Dakhleh Oasis listed in *SEG* XLIX 2118-2133 on p. 673].

1957: W. 177-180 no. 1 (French translation); cf. *BIAO* 99 (1999) 235 note 10. **Area of: Kellis (Smint El Kharâb). Dedication to the Great God Tithoes (Tutu) and the synnaoi theoi, 138-161** A.D.**?** Fragment of a rectangular yellow sandstone stele; inscription in a recessed field.

vacat Ἀγαθῆι τύχ[ηι]·
Θεῷ Μεγίστῳ Τιθοῆ[ει καὶ τοῖς συννάοις]
θεοῖς ὑπὲρ τῆς εἰς αἰ[ῶνα διαμονῆς]
Αὐτοκράτο[ρος Καίσαρος θεοῦ Ἁδριανοῦ]
υἱοῦ, θε[οῦ Τραιανοῦ Παρθικοῦ υἱωνοῦ]

2. Or Τιθοῆ[τι], W. [for this deity see now Kaper, *op.cit.*] || 2-3. Ammon must have been among the synnaoi theoi (cf. the two inscriptions mentioned above ad L. 2), W. || 3-4. for this formula cf. *SB* 8443: dedication to Amenebis on behalf of Antoninus Pius from Qasr Aïn El Zayân (south of Khargeh), W. || 4-5. restored on the basis of *SB* 8443 (cf. above ad LL. 3/4), W.

1958: W. 180-183 no. 2. **Area of: Deir el Hagar. Fragment of a commemorative inscription (construction of a road?), 222 (or 268?)** A.D. Fragment of a rectangular white limestone stele; inscription in a recessed field.

N[---]
τη |[---]
θαδC̣[--]
κλεους̣ [----------------------------------- θεοῖς πα]-
τρῴοις |[---------------------------------------]
σθει θεοῖς [συννάοις ----------------------------]
ἐκ τῶν ἰδί[ων --------------------------------- ἐ]-
πιμελείᾳ αὐτ̣[-------------------------------------]
τοῦ καὶ Πετήσ[ιος -------------------------------]
π̣ι̣α̣νοῦ το̣ῦ καὶ [---------------------------------]
των τὰ πράγμ̣[ατα -------------------------------]
δι ἐτμήθη π̣[-------------------------------------]
καις ἐπὶ [------------------------------------ τοῦ]
[κυρ]ίου ἡμῶ̣ν̣ [.]Ε[-------------------------------]
|Τ[.]ου ἑκάστου τῶ̣[ν ------------------------------]
καὶ πάντων τῶν φ̣[ίλων ? ----------------------------]
ἐνδειξάμ[ε]ν̣ο̣[ν -----------------------------------]
ἔ[τ]ο̣υ̣ς πρώτου Αὐτο̣[κ]ρ̣ά̣[τορος Καίσαρος Μάρκου Αὐρηλίου Σε-
ουήρου Ἀλε]-
ξά[νδ]ρου Εὐσεβοῦς Εὐ̣[τυχοῦς Σεβαστοῦ ----------------]
[----], κα̣τ̣' Αἰγυπτίο[υς ------------------------------]

2-3. The fourth letter in L. 3 is E or ω; perhaps [ἐν]θάδε̣ [--], W. || 4-6. θεοῖς πα|τρῴοις κ̣[αὶ followed by other names of gods, the last of which ends in -σθις or -σθευς; however, no such divine name is known; on the assumption of a confusion θ/τ, Ἄγδιστις, Βουβάστις Θαυῆ-στις may be considered, W. || 8. perhaps αὐτ̣[ῶν --], W. || 9-10. two persons with a double name; the Latin name in -πιανός was undoubtedly followed by an Egyptian name, W. || 12. W. excludes a form of διατέμνω; τέμνειν in Egyptian documents refers to the hewing of stone blocks, the digging of canals or the construction of a road; the latter alternative is the most probable, with ὁδός vel sim. restored as a subject of ἐτμήθη; cf. *SB* 8908 (*I.Pan* 80): ὁδὸν ... ἔτεμεν (Antinoou-polis; 137 A.D.; construction of the Via Hadriana), W. || 13-14. name of the governor: either M. Aedinius Iulianus (222 A.D.) or perhaps Statilius Ammianus (268 A.D.), W. || 15. initio: or Π, W. || 17. the most frequent feeling shown is εὐνοία, W. || 18-19. Alexander Severus or, less preferably, Claudius II Gothicus (on the assumption that [Κ]|λ̣α[υδ]ί̣ου could be read in LL. 18/19, which, however, seems improbable), W. || the formula shows that the month was recorded both with its Roman and its Egyptian name, W.

1959. Dakhleh Oasis (area of: Kellis). Construction of a tomb, Roman Imperial period. C.A.Hope in G.E.Bowen - C.A.Hope (edd.), *The Oasis Papers* 3. *Proceedings of the Third International Conference of the Dakhleh Oasis Project* (Oxford 2003) 257, reports on 24 reddish or yellowish sandstone fragments (ph. of some; dr. of most) inscribed in Greek, found in

room (1) of the 'North tomb 1' (with paintings dated to the early 2nd cent. A.D.). Two further pieces have been published by B.Moritz, *Bulletin de la Société Khédiviale de Géographie* 8 (1900) 467 (non vidimus). The text(s), which cannot be restored, belong to one or two lintels from the door into the room and/or from the entrance of the tomb. K.A.Worp apud H. identifies the text as a building inscription 'on the basis of the occurrence twice of a verb characteristically found in such ... inscriptions' (257 note 27, with a general reference to the article of M.-C.Hellmann summarized in *SEG* XLIV 1681 [the dr. shows two fragments reading [κα]τ̣εσκεύ̣ασ̣[ε] and [κατεσ]κ̣ε̣ύασε̣, a verb referring to the commisioner (H., *art.cit.* 176); its double occurrence, with the former inscription on a yellowish, and the latter on a reddish fragment, may imply that the fragments belong to two inscriptions rather than one, Tybout]).

1960-1963. Elephantine. Inscriptions from a quay wall, 550-600 A.D. (or shortly later). Inscriptions on blocks from a late antique quay wall found in the north-eastern part of the ancient city during excavations of the Swiss Institute in Cairo in 2000-2002; the wall, now 50 m from the Nile but once on the river, was partly built of reused blocks from 'Temple Y' (Roman period). Ed.pr. J.H.F.Dijkstra, *JJP* 33 (2003) 59-66 nos. 1-4 (ph.; translations); for the text in our lemma no. 1963 we give the superior reading of C.Kreuzsaler, *JJP* 34 (2004) 81-86 (German translation).

1960: 61/62 no. 5. **Fragment recording an actuarius.** Traces of red paint in the letters:
[----] καὶ Δῖος Πασμῆτ ἀκτουάρ(ιος)

Abbreviation sign: oblique stroke || Pasmet: a regional name derived from Egyptian *mdw* (the staff of Khnum worshipped at Elephantine). The actuarius Dios must have been involved in the distribution of the annona in the army regiment of Elephantine; another actuarius belonging to this regiment is known from a Koptic ostrakon, ed.pr.

1961: 62 no. 6. **Commemoration of the inundation of the Nile.** Inscription incised between parts of an Egyptian-style relief from 'Temple Y'; part of the relief was cut away and smoothed for the inscription: ια´ ἰνδ(ικτιωνος) | †

Abbreviation sign: long oblique stroke || on the analogy with the text in our lemma no. 1963 (see *ibid.*, especially app.cr. ad L. 3) K. (82 note 2) interprets this date as an indication of the Nile inundation, with the foot of the cross serving as a high water mark.

1962: 63 no. 7. **Acclamation.** Inscription incised on the same block bearing the text in our next lemma; the latter inscription is later, since it runs partly through the present one: Εἷς Θεὸς | ὁ βοηθός

1963: 63-66 no. 8. **Commemoration of the inundation of the Nile.** Partly incised over the text in our previous lemma.

'Ἀνέβη ὁ ἱερώτατ̣ο̣ς | Νῖλος ἐπὶ τῆς πέμτης ἰνδ(ικτιῶνος) | ὑπὸ ποδίου τοῦ σταυροῦ | τοῦ μηνὸς Θὼθ κʹ || †

Abbreviation mark: short oblique stroke after Δ (L. 2), K. || 1-2. the usual formula is ἀνῆλθεν εἰς + accusative, but ἀνέβη is attested in ■ papyrus from Oxyrhynchos, ed.pr. || 1-3. 'Der heiligste Nil stieg im fünften Indiktionsjahr bis zum Fuß des Kreuzes', K., who adduces parallels for ἱερώτατος as an epithet of the inundating Nile (*I.Philae* 187; late 3rd A.D.; J.Bingen, *BE* 2005, no. 605: 4th/5th cent. A.D.); papyri from the 2nd cent. A.D. onwards; Christian literary and papyrological testimonia based on pagan sources) and comments on the combination of the pagan tradition of marking Nile inundations with Christian symbolism; 'Ἀνέβη ὁ [- traces? -] | Νῖλος ἐπὶ τῆς (for τοὺς) πόδ̣(ας?) ἐκίνου | ὑποποδίου τοῦ σταυροῦ; 'The Nile rose to the feet (?) of that foot bench of the cross', ed.pr. || 2. πέμτης for πέμπτης || 3. the (foot of the) cross serving as a high water mark is that under the inscription (L. 5), ed.pr., K., who points out that the cross in the inscription in our lemma no. 1961 serves the same function || 4. 17 (or 18) September; usually, the Nile reached its maximum height at the very end of August, which lasted some 10 days; the date of our inscription, therefore, seems slightly late for a maximum, ed.pr., with further comment on inundations and nilometers. Like K., ed.pr. stresses the importance of the inscription ■ a combination of traditional formulas with a distinctively Christian shape.

1964. Fayum. Arsinoe. For a new restoration in an inscription from Arsinoe see our lemma no. 1981 app.cr. ad L. 8.

1965. Fayum. Arsinoe (?), Philoteris and Philadelphia. Amphora stamps, Hellenistic period. Edd.pr. G.Nachtergael - R.Pintaudi, *APapyrol* 10/11 (1998/1999) 161-178 nos. 1-62 (ph.), publish 62 amphora stamps in the possession of Pisa University since 1997; 58 belonged to the collection of the late Donato Morelli (provenance unknown; bought in Medinet el-Fayum; probably from Arsinoe/Krokodilopolis); four stamps were found in 1992 by Pintaudi in Theadelphia (nos. 28, 30, and 49) and Philoteris (no. 62). Nos. 1-49 are Rhodian and nos. 50/51 Knidian stamps, all of known types for which edd.pr. adduce many parallels; nos. 52-58 are in Latin; no. 59 is an Egyptian cartouche; nos. 60/61 are rectangular stamps of a previously unattested type reading Δανοψ (N sinistrorsum; at right an emblem: carpenter's square? [undated by edd.pr., who give no interpretation of the text]); no. 61 is an unidentified fragment [Now included in *SB* XXVI (Wiesbaden 2006) as no. 16456].

1966. Fayum. Narmouthis (Medinet Madi). Four hymns to Isis Hermouthis, 1st cent. B.C.? Bernand, *Inscr. métriques* 175; *SEG* VIII 548-551; *SB* 8138-8141 [not in *I.Fayoum*]. J.Bingen in *Achille Vogliano* (cf. our lemma no. 1917) 59-62, draws attention to the important role of A.Vogliano in the edition of the inscriptions from Narmouthis (*SEG* VIII 535-567; *SB* 7606 and 8127-8157; *I.Fayoum* 155-192), with special comment on his work on the Isis hymns. V. was generally followed in his view that on account of his mediocre knowledge of Greek

language and versification their author Ἰσίδωρος must have been an Egyptian ambitious to interpret Egyptian myths for Greek readers. Anticipating ■ future study, B. prefers to think of him as a Greek educated in one of the rural gymnasia of the Arsinoitis. The poems 'continuent à poser le problème de l'insertion d'un culte local d'Hermouthis ... dans la théologie hellénisée d'une Isis polymorphe' (62).

On the older and most recent vicissitudes of the stone see G.Nachtergael, *CE* 81 (2006) 252.

1967. Fayum. Narmouthis (Medinet Madi). Proskynema/signature, 2nd/1st cent. B.C.? *I.Fayoum* 162. J.Bingen in *Achille Vogliano* (cf. our lemma no. 1917) 62/63, points out that the verb ἀφεῖκται requires an interpretation of this inscription as a signature 'Ἀπολλώνι[ος?] 'Ηγημονί[δου?] (vel sim.) instead of a dedication 'Ἀπόλλωνι 'Ηγημόνι ('Ηγεμόνι would have been the expected form) supposed to be the Hellenized form of a Horus (*I.Fayoum*, following Vogliano); cf. already J.Bingen in *SEG* XXXI 1516 ad no. 162.

1968. Hermonthis or Esna/Latopolis? Greek-Coptic epitaph of Sarra, ca. 6th-8th cent. A.D.? *SEG* XLIII 1114; *SB* 7303; cf. *I.Varsovie* Appendix, 336 no. 8 (cf. our lemma no. 2176). J.van der Vliet, *JJP* 34 (2004) 123-125, points out that the name and patronymic of the deceased (LL.3/4) are in Coptic: 'Sarra, daughter of Ysid(oros?)' or, less preferably, 'Ysia' (corrupt form of Isaiah) if, with A.Łajtar (cf. *SEG* XLIII), an A rather than a D is read in fine. The exclamation in LL. 1/2 is in Greek: Εἶς Θεὸς ὠ βιοηθõν· ἀμήν (Εἷς Θεὸς ὁ βιοηθõν, ἀμήν· | Σάρρα Δηνιυσία, *SEG*, *I.Varsovie*).

1969. Hermoupolis Magna. For an inscription probably from Hermoupolis Magna see our lemma no. 2008.

1970-1978. Kellia. Christian dipinti, after 650 A.D. Red or red-orange dipinti in ■ Coptic hermitage in Qusur al-Rybaiyyat (Kellia; south of Alexandria). Ed.pr. N.Bosson, in P.Ballet, N.Bosson, M.Rassart-Debergh (edd.), *Kellia* II. *L'ermitage copte QR195*. 2. *La céramique, les inscriptions, les décors* (Cairo 2003), publishes 146 Coptic and 9 Greek dipinti (texts in majuscules; ph. except of the texts in our lemmata nos. 1972 and 1978; French translations); we give the Greek texts; cf. also S.Follet apud É.Perrin-Saminadayar, *An.Ép.* (2003) [2006] nos. 1845-1853 (texts, occasionally corrected, and French translations) [For Christian inscriptions from other hermitages in Kellia see *SEG* XXXVII 1633-1635 and XLIV 1456-1481].

1970: 246/247 no. 18. **Psalm quotation.** On a capital in room 2.

† Κύριε φιλάξη τὴν εἴσ̣ο̣τ̣όν | σου καὶ τὴν ἔξοτόν σου

1988: 25 no. 5. **Name, 1st cent. A.D.?:** Ἀπολλώνις

[= Ἀπολλώνι(ο)ς].

1989: 25 no. 6. **Name, 1st cent. A.D.?:** Θεό[δ]|οτο[ς]

1990: 25/26 no. 7. **Names, 2nd cent. A.D.:** Τουπρις (?), | Αὐρήλις, | Α[--]

Probably the names of three men (or two if L. 3 hides a cognomen) || 1. Τουπρις: previously unattested; a Τουπτευς (Τουπτις?) is on record in *SB* 9303; perhaps Τουπτις should be read also in our text, ed.pr. || [3. in his Greek text ed.pr. gives λ, in his translation A].

1991: 26 no. 8. **Proskynema, 1st/2nd cent. A.D.**

Τοῦ προσκύνημα ταύτη | τῆς ὅτον καὶ τõν παρακόντον | καὶ τõ κράψας

Grammar and spelling are of the lowest level; in standard koine the text would read Τὸ προσκύνημα ταύτης | τῆς ὁδοῦ καὶ τῶν παραγόντων | καὶ τοῦ γράψαντος. 'It is unusual, but certainly not illogical to see a proskynema being made for a road, i.e. the safety of the journey, and the travellers in general', ed.pr.

1992. Myos Hormos. Vessels stoppers, 1st cent. A.D. Ed.pr. R.Thomas, in D.Peacock - L.Blue - S.Moser (edd.), *Myos Hormos -- Interim Report 2003* (Southampton 2003; cf. our lemmata nos. 1984-1991) 65-69, publishes a series of stoppers of wine amphoras bearing the names of various Tiberii Claudii, freedmen of Claudius or Nero and involved in the trans-desert trade. Non vidimus; cf. J.Bingen, *BE* (2003) no. 425: 'T. cite ou transcrit des noms latins et grecs d'une manière peu satisfaisante comme, par example, pour la marque Τιβ. Κλ. Ἑρμίου qui apparaît deux fois et où il faut évidemment reconnaître un Tib. Claudius Hermias'.

1993. Oxyrhynchos. Christian epitaph, 5th/6th cent. A.D. Dipinto on a wall of a tomb in the upper nekropolis; found during excavations in 1999; inscription in a tabula ansata. Ed.pr. C.Piedrafita, in E.Subías Pascual et alii, *La corona immarcescible. Pintures de l'Antiguitat Tardana de la necròpolis Alta d'Oxirinc (Minia, Egipte)* (Tarragona 2003) 59 (dr.; in Catalan); revised edition by ead., *Auriga. Revista de divulgació del món clàssic* 3̣8 (2004) 10/11 (dr.; translation; in Catalan). We read the inscription from the dr.

Μνήσθητι Κ(ύρι)ε τῶν δούλλων σου Ἰωάννην {ΚΕ} | καὶ Ἀντόν(ιον) διάκονον | κὲ Ἐπιφάν[η]ν κὲ Ṇ[. ||ΩΝ τοὺς μ̣[ο]ṿ[αχ]ọύ̣[ς] (?)

[1. After μνήσθητι the genitive is correctly used (δούλων), then the text turns to the accusative (Ἰωάννην etc.), Martin || 4. in fine N or M || 5. possibly τοὺς μ̣[ο]ṿ[αχ]ọύ̣[ς]; we owe this suggestion to our colleague K.A.Worp, Tybout] || μνησθητι κε των δουλλων σου ιωαννην κε | και αντον διακονον | κὲ επι[φανιν] κε [v] || ωντου ... v ... [οι], ed.pr.

1994. Oxyrhynchos. Christian acclamation, 5th/6th cent. A.D. Dipinto on a wall of a tomb in the upper nekropolis; found during excavations in 1999. Ed.pr. C.Piedrafita, in *La corona immarcescible* (cf. our lemma no. 1993) 41 (ph.; dr.), followed by two revised yet deficient editions by ead., *Nilus* (Societat Catalana d'Egiptologia) 12 (2003) 3-5 (ph.; translation; in Catalan), and *Auriga* (cf. our lemma no. 1993) 9/10 (ph.; translation; in Catalan). Ed.pr.'s text is superseded by that read from the ph. by G.Nachtergael; we give N.'s text, which he kindly communicated to us per ep.

Ε̣ἶ[ς] Θ̣[ε]|ὸς ὁ βο|ηθῶν | τοῖς φο||βουμ̣έν|οι̣[ς] αὐτό|ṿ

['Ο Κύρι]|ος ὁ βο|ηθῶν | τοῖς φο||βουμέν|ο[ις αὐτ]ό[ν], ed.pr. (in *Nilus* [without square brackets and line division]).

1995. Philai. Bilingual graffiti by Romans, 116 B.C. *SEG* XXVIII 1485 (XXXV 1606*; cf. also XXX 1750); *IThSy* 321; *CIL* I[2] 2937a. J.L.Beness - T.Hillard, *ZPE* 144 (2003) 203-207, restate their argument summarized in *SEG* LI 2170, now concluding: 'For Acutius and his associates, different motivations might have run together; but the timing of their presence was surely not accidental. (...) On balance, the clues might suggest that the Roman presence was voyeuristic' (207). The reason for them to be at Philai in late August was probably to participate in the festivities associated with the high point of the Nile's surge, reached at Philai towards the end of that month; Philai was the place which first received an indication of the Nile flood. To the criticism voiced by J.Bingen (cf. *SEG* LI 2170) now add id., *BE* (2004) no. 422, inter alia with the observation, contra B.-H.'s assertion that pilgrimage to Isis may have been among the Romans' motivations, that the absence of divine names seems to indicate a series of signatures without religious implications.

1996-1997. Philai. Inscriptions (names) from the East Church, shortly after the late 6th cent. A.D.? Inscriptions of unknown appearance ('well cut and painted in with red paint') from the East Church of Philai. Published on the basis of notes made by the Egyptologist Ludwig Borchardt in 1895/1896, now in the Swiss Institute in Cairo. Ed.pr. J.H.F.Dijkstra, *JJP* 33 (2003) 56-59 (dr.; translation). P.Grossmann, *JbAC* 13 (1970) 29-41 and *Christliche Architektur in Ägypten* (Leiden 2002) 461-464, dated the church not before the late 6th cent. A.D., though an inscribed stone found *ibid.*, which we present in our lemma no. 1996, may date ca. 525-after 577 A.D.

1996: 57. **Name, ca. 525-after 577 A.D.?** Inscribed stone carving (transenna fragment) found in the church. Grossmann, *l.c.*, and S.G.Richter, *Studien zur Christianisierung Nubiens* (Wiesbaden 2002) 127/128: † Θεόδωρ̣ος̣ †

Possibly the well-known homonymous bishop of Philai (ca. 525-after 577 A.D.), D.

1997: 58. **Names.** Transcriptions based on Borchardt's notes.

A: Μᾶρκος
B: Νίγερ, Δῖος †
C: [---] | Λουκᾶ διακ(όνου), | Μακεδωνίο̣υ̣· | † Δῖος, Κολλοῦθος
D: † † Θεόδωρος, Σευῆρος

The names are probably those of visitors of the church; cf. similar inscriptions in the Church of St. Stephen built in the pronaos of the Isis temple in Philai (*I.Philae* 205-215). Macedonius (rare name in Egypt), Marcus, Theodoros and Severus are known as names of bishops of Philai; the homonymous visitors, perhaps coming from Philai and its region, may have been named after these bishops, ed.pr.

1998. Schedia. Renovation (dredging) of a canal, 80/81 A.D. *IGR* I 1098; *OGIS* 672; *SB* 8902; A.Bernand, *Le Delta égyptien d'après les textes grecs* 1. *Confins Libyques* (Cairo 1970) 332/333 no. 3. M.Zimmermann in G.Weber - M.Zimmermann (edd.), *Propaganda - Selbstdarstellung - Repräsentation im römischen Kaiserreich des 1. Jhs. n.Chr.* (Stuttgart 2003) 317-348 (ph.; text and German translation), focuses on the name of the canal: Ἀγαθὸς Δαίμων ποταμός (LL. 7/8), west of the Canopic Nile branch bearing the same name (Ptol. Geogr. 4.5.16/17; Ps. Kallisthenes 1.31). The canal was named ποταμὸς Σεβαστός under August (*IGR* I 1055/1056; *SB* 973/401; *ILS* 5797/9370; Bernand, *op.cit.* 330-332 nos. 1/2; *I.Alex.Imp.* 3/3 bis; see also *SEG* XLI 1812) and ποταμὸς Φιλαγριανός under Domitian (*IGR* I 1099; *SB* 8903; *OGIS* 673; *ILS* 9369 Bernand, op.cit. 334/335 no. 4). Z. argues that the new name for both the Nile branch and the canal was officially introduced under Titus (no attestation prior to our inscription; perhaps it had been in informal use already under Vespasian), who adopted the identification of the princeps with Agathos Daimon from Nero (cf. inter alia *IGR* I 1110; *SB* 8903; *OGIS* 666; *I.Prose* 55; cf. *SEG* XXXIV 1561; from Bubastis: Ἀγαθὸς Δαίμων τῆς οἰκουμένης; νέος Ἀγαθὸς Δαίμων on coins). By this identification with the god who was the protector of Alexandria and was held responsible for the Nile flood the emperor presented himself as the guarantor of the inundation and hence of prosperity for Egypt in general; Vespasian continued this policy by presenting himself as νέος Σάραπις, interchangeable with Agathos Daimon as the bringer of the fertilizing flood. The increasing appeal to indigenous religious concepts fitted in with the Flavian reform policy in Egypt (administration; taxes). Z. discusses other evidence for Vespasian's 'Nilotic self-representation' (cf. *Vita Apoll.* 5.28: metaphor of the emperor equating himself with the Nile; erection of a statue of the Nile with 16 ells in the shape of putti in the Templum Pacis) [However, as Z. underlines in his introduction, Vespasian sought to associate his

reign with those of Augustus, Tiberius and Claudius, and to dissociate himself from Nero, Otho, Vitellius and Galba. It seems in line with this policy that he set a new accent in calling himself νέος Σάραπις rather than Ἀγαθὸς Δαίμων, though the deities performed a similar function (cf. Z.'s supposition that 'Aus dem νέος Ἀγαθὸς Δαίμων Nero könnte der νέος Σάραπις Vespasian geworden sein'; 336). The renaming of both the Nile branch and the canal is most naturally dated to the reign of Nero, with our document showing at most that Titus (and implicitly Vespasian) took no exception to its pre-existing name; note that our inscription, also erected in 13 other copies along both shores (LL. 11-13), commemorates the dredging of the canal described in some detail, not its re-baptism, and that there is no specific association of Titus with Agathos Daimon, Tybout].

1999. Sinai (area of: Wādī Mukattab). Graffito written by a Roman soldier, 215/216 A.D. *CIG* 4668 + Add. on p. 1184; *IGR* III 1384. L.de Laborde, *Voyage de l'Arabie Pétrée par Léon de Laborde et Linant* (Paris 1830), Plate opposite p. 69; G.F.Grey, *Transactions of the Royal Society of Literature of the United Kingdom* 2 (1834) 147/148 Pl. 13 no. 8; C.Forster, *Annales de Philosophie Chrétienne* 16 (1857) 303; R.V.Lottin de Laval, *Voyage dans la péninsule arabique du Sinaï et l'Égypte moyenne. Histoire, Géographie, Épigraphie* (Paris 1855-1859) II, Pl. 32; C.R.Lepsius, *Denkmaeler aus Aegypten und Aethiopien nach den Zeichnungen der von seiner Majestät dem Koenige von Preussen Friedrich Wilhelm IV nach diesen Ländern gesendeten und in den Jahren 1842-1845 ausgeführten wissenschaftlichen Expedition auf Befehl seiner Majestät herausgegeben und erläutert* (Berlin 1849-1856) XI, Pl. 19 no. 134 (LL. 8-10) and Pl. 21 no. 158; F.Lenormant, *JA* 13 (1859) 199 note 1. Republished on the basis of a copy by L.M.A.Linant de Bellefonds in the papers of W.J.Bankes (see our lemma no. 1903) by M.Sartre, *Syria* 80 (2003) [2005] 96-99 (dr. of copies of Linant de Bellefonds and Lepsius; translation). S. presents the readings (in majuscules) of all travellers and scholars mentioned above and, adding to Linant de Bellefonds' copy the letters TO in L. 2 in fine (in the copies of Laborde and Lepsius), reads the text as follows. See also P.-L.Gatier, *An.Ép.* (2003) [2006] no. 1831, who adds *CIG*, *IGR*, and J.Euting, *Sinaitische Inschriften* (Berlin 1891) no. 615, to S.'s bibliography.

Κλ(αύδιος) Λονγεῖνος [Λ]όνγου (?) | στρατιώτης ἔγραψα το[ῦτο], |
Πανέμ(ου) η', Χ (ἔτους) ρι'

This reconstructed text is based on S.'s majuscule text, in itself an emended version of Linant de Bellefonds' copy: ΚΛ(Λ)ΟΝΓΕΝΟC [Λ]Ο(ΝΓΟΥ) | CΤΡΑΤΙΩΤΗC ΕΓΡΑΨΑ | ΠΑΝΕΜ Η Χ (Ε)Ρ1 || 1. perhaps a cognomen instead of the patronymic: Λόνγος or Λοῦπος, S. || 3. year 110 (era of the Province of Arabia) = 215/216 A.D., which fits in well with the form of the letters, S., who adds that the interpretation of the X in the middle of the line (present in the copies of Grey, Lepsius and Linant de Bellefonds) remains uncertain. G. points out that the restoration of the month's name was already suggested in *CIG*, that it is difficult to interpret X as (ἔτους), and that in *CIG* χ[α]ῖρ[ε] was restored.

2000. Sinai (area of: Jabal Nāqūs). Epitaph, 4th/5th cent. A.D.? Inscription on a block (?); above at left is a large Latin cross and the date '1763'; either or both could have been added

are broken off; on the torso an inscription incised before firing; bought in Egypt by Marcel Hombert. Ed.pr. G.Nachtergael, *Collection -- Hombert* (cf. our lemma no. 1981) 33-36 no. 43 (ph.): Ζώπυ|ρọ[ς]

Name of the intended victim; the broken phallos suggests that our object served as an erotic spell, ed.pr., who discusses the magic practice of damaging figurines replacing the victim in Egypt (known from the VIth Dynasty), comments on three anepigrapic parallels and points to some love charms, one with inscription (*SEG* XXVI 1717).

2012. Unknown provenance. Magic inscription on a gem, 1st/2nd cent. A.D. To the texts on gems in *SEG* XLIX 2334 and 2378, drawn from H.Wiegandt, *Charms of the Past* (Marburg 1998), one magic inscription should be added (W. 83 no. 110; ph.); non vidimus; we give the text and description in *SB* XXIV (cf. our lemma no. 1927) 16230 (10): Θυακηι | ωγυι | ψενι | ωσι || ουιτ | εωε | τι | ισει | ακγι ('Spindelförmiges mit drei Figuren'; 'Hämatit').

2013. Unknown provenance. Two fragments, 4th-6th cent. A.D. *CIJ*[2] 1435; *JIGRE* 127/128; *SB* 616; *SEG* LI 2195*. J.Bingen, *BE* (2005) no. 568, wonders whether this inscription, bought at Alexandria and used as a testimony for Alexandrian Jewry in the early Byzantine period, may be a 'pierre errante' from the East (the names and vocabulary are found in Palaestina).

NUBIA

2014. Nubia. Greek inscriptions in the Khartoum Museum. A.Łajtar, *Catalogue of the Greek Inscriptions in the Sudan National Museum at Khartoum (I.Khartoum Greek)* (Leuven 2003) (ph.; text, app.cr., translation and commentary of all texts; full indices; concordance), includes the 83 Greek inscriptions (31 are inedita) in the Khartoum Museum, all from Sudanese Nubia, from Faras in the north to Soba in the south. Except for the two monuments dedicated to Axumite kings (*SEG* XXIV 1246 and XXXIV 1642 (for both see XLVII 2159*); = *I.Khartoum Greek* 77 and 78, dated ca. 350 and 4th/5th cent. A.D., respectively), only two inscriptions can certainly be dated before 800 A.D., the chronological limit observed in *SEG*: *I.Khartoum Greek* 20 and 23, for which see our lemmata nos. 2019/2020; we note that *I.Khartoum Greek* 17 (*SB* 7430; 9th/10th cent. A.D.) was included in *SEG* VIII as no. 873. Almost all texts are Christian epitaphs containing elements drawn from the Nubian version of the funerary liturgy (prayer for the rest of the soul of the dead), which slightly differs from that of the Greek Orthodox Church; there are two main types: 1) the formally and textually homogeneous 'Euchologion Mega' (term coined by T.Hägg in *The Scandinavian Joint Expedition to Sudanese Nubia* VI. *Late Nubian Cemeteries*, Solna 1982, 55-62, on two mediaeval epitaphs); *I.Khartoum Greek* 20 (785 A.D.; our lemma no. 2019) is the earliest example of this type, which persisted into the middle of the 13th cent.; 2) a group of texts featuring more variants yet sharing more or less the same composition,

mainly occurring in the early period (8th-10th cent. A.D.). On this typology see Ł. pp. XXI-XXIV and id., *OC* 81 (1997) 109-117; see also our lemmata nos. 2021/2022, for two new epitaphs belonging to groups (1) and (2), respectively [For reviews see J.Bingen, *CE* 79 (2004) 390/391, and A.Papaconstantinou, *RAC* 47 (2004) 207-209 || *I.Khartoum Greek* is the counterpart of J. van der Vliet, *Catalogue of the Coptic inscriptions in the Sudan National Museum at Khartoum (I.Khartoum Copt.)* (Leuven 2003), Tybout].

2015. Nubia. Lexicon of Greek Axumite inscriptions. B.Hendrickx, *Journal of Oriental and African Studies*12 (2003) 1-25, presents a lexicon of the seven inscriptions concerning Axumite βασιλεῖς, Nubian βασιλίσκοι and other political leaders and of two minor inscriptions not referring to kings vel sim. In each letter-section the ordinary words precede the names (geographic, ethnic and personal). The royal documents are [*FHN* III: see *SEG* XLVIII 2043; we add some references, inter alia to E.Bernand - A.J.Drewes - R.Schneider, *Recueil des inscriptions de l'Éthiopie du périodes pré-axoumite et axoumite* (Paris 1991-2000; cf. *SEG* XLII 1637-1656; L 1625); henceforth: *Recueil*]: **1)** *SEG* XXIV 1246 (XLVII 2159*; *SB* 2055; *FHN* III 285; *Recueil* 286); **2)** *OGIS* 200 (*SEG* XLII 1638; *CIG* 5128; *SB* 6949 and 8546; *Recueil* 270) **3)** *SEG* XXVI 1813 (XLII 1640; *FHN* III 299; *Recueil* 271); **4)** *SEG* XXXII 1601 (XLII 1639; *FHN* III 298; *Recueil* 270 bis); **5)** *SEG* XXXIV 1642 (XLII 1656; XLVII 2159; *FHN* III 286; *Recueil* 286 a); **6)** *OGIS* 199 (*SEG* XLII 1646; *SB* 8545 B; *FHN* III 234; *Recueil* 277); **7)** *SEG* XXIV 1247 (XLII 1644; *SB* 6048 and 6948; *Recueil* 275 [see now G.Fiaccadori, *PP* 59 (2004) 157, Tybout]); **8)** *SB* 6947; *Recueil* 269. The minor texts are: **9)** inscription on a lamp from Adulis (R.Paribeni, *Monumenti Antichi* 8, 118, 1907/1908, 499/500; *Recueil* 283; cf. B.Hendrickx, *Official Documents written in Greek Illustrating the Ancient History of Nubia and Ethiopia (3rd cent. B.C.-6th Century A.D.)*, Johannesburg 1984, 87); **10)** dedicatory inscription from Abba Panteleon (*SB* 6950; *Recueil* 272).

[We take the opportunity to signalize some other studies on Nubian inscriptions by B.Hendrickx, unfortunately virtually inaccessible for the greater part; all are recorded in the bibliography of the present article: **a)** *Official Documents* -- (cf. above sub 9); **b)** 'L'inscription d'un roi inconnu d'Axoum à Meroë', *Ekklesiastikos Pharos* 68/69 (1986/1987; African edition) 138-143; **c)** 'Ezana, basileus d'Axoum: quelques considérations prosopographiques et chronologiques', *ibid.* 79 (1997) 124-134; **d)** 'The Ethiopian basileis and Nubian basiliskoi (end 2th-6th Cent.): some lexicographical and historical remarks', *ibid.* 79 (1998) 179-185; **e)** 'The image of Ethiopian-Axumite kingship as reflected in the Greek Axumite royal inscriptions (2nd-6th Centuries)', *Acta Patristica et Byzantina* 10 (1999) 128-136; cf. also *SEG* XLVII 2159].

2016. Adulis. Proclamation of Ptolemy III Euergetes, 247-221 B.C. *CIG* 5127 (a); *OGIS* 54; *SB* 8545 (a); *SEG* XLVI 2182*; E.Bernand, *Recueil* (cf. our lemma no. 2015) 276. M.Debidour in M.-T.Le Dinahet (ed.), *L'Orient méditerranéen: de la mort d'Alexandre au Ier siècle avant notre ère. Anatolie, Chypre, Égypte, Syrie* (Nantes 2003) 46-64, confronts the story about Ptolemy's campaigns in Asia Minor and beyond the Euphrates with the reports conveyed by a papyrus (Papyrus Gourob) and various literary sources (the latter in translation in an appendix on 62-64), with special reference to three problems: **a)** the date of the assassination of Berenike, sister of Ptolemy III and wife of Antiochos II, after he repudiated Laodike; **b)** when did Ptolemy

III hear about the murder?; c) how far did Ptolemy III actually penetrate into Seleukid territory? As to (c) - the only topic on which Ptolemy's proclamation provides evidence - D. suggests that the Egyptian king may have stopped in Ekbatana or Persepolis and summoned the leaders of the eastern regions. In the end D. subscribes to Bouché-Leclercq's old verdict that Ptolemy III aimed at weakening the Seleukid's prestige and encouraging rebellions rather than at actually conquering the eastern regions.

2017. Dodekaschoinos. Talmis (Kalabsha). Hymn to Mandulis and other graffiti by the soldier Paccius Maximus, 1st cent. A.D. Hymn: Bernand, *Inscr. métriques* 166 (*SB* 4127; *SEG* LII 1816 bis*) Graffiti: *Inscr. métriques* 167-169; *SB* 4597. S.M.Burstein, *Graeco-Arabica* 7/8 (1999/ 2000) (= V.Christides - T.Papadopoullos, edd., *Proceedings of the Sixth International Congress of Graeco-Oriental and African Studies, Nicosia 30 April - 5 May 1996*, Nicosia 2000) 45-50 (translation of the hymn), returns to these inscriptions, resuming what is known about Paccius Maximus' identity and ethnicity (cf. *SEG* XLVIII 2044). He argues that Mandulis, a Nubian (or rather Blemmyan) deity, became the central figure in a syncretistic cult in which the Greek element prevailed. The strongly Greek character of the hymn, and the Roman sympathies in the graffiti of Paccius Maximus and other devotees of Mandulis suggest that the temple in Kalabsha (and probably also the other Roman temples in the Dodekaschoinos) attracted most interest from members of the Roman garrisons in the region and from occasionally visiting Roman officials, rather than from local inhabitants, who focused their religious interest on the Isis temple in Philai (Demotic inscriptions); the statistics concerning the use of Greek and Demotic in the graffiti from Talmis support this conclusion (165 in Greek against only 34 in Demotic).

2018. Old Dongola. Christian epitaphs, late 8th-early 12th cent. A.D. A.Łajtar, *OC* 81 (1997) 109-126, presents a survey of the 11 Greek Christian epitaphs from Old Dongola, commenting on their formulary derived from the funerary liturgy (see our lemma no. 2014), dating system, language, spelling and chronology. Texts and translations are presented in an Appendix (117-126). Four can certainly be dated shortly before 800 A.D., the chronological limit observed in *SEG*: nos. 1/2, 6, and 9; we present nos. 1 and 6, which are (virtually) unpublished [but see now *I.Khartoum Greek* 20 and 23; nos. 3 and 11 = *I.Khartoum Greek* 21 and 24, respectively], in separate lemmata: see nos. 2019/2020; for nos. 2 (797 A.D.) and 9 (799 A.D.) we refer to Ł.'s ed.pr. in *Aegyptus* 72 (1992), on 113-129 (= *SB* 14176; see now also *I.Varsovie* 110); and 129-142, respectively. For two new epitaphs from Old Dongola see our lemmata nos. 2021/2022.

2019. Old Dongola. Epitaph of Kel, 785 A.D. Square white marble plaque with gray stripes; found in 1965/1966 in the floor of the Church of the Granite Columns. Ed.pr. A.Łajtar, *OC* 81 (1997) 117/118 no. 1 (translation); now republished with slight changes by id. in *I.Khartoum Greek* 20 (ph.; translation); we give the latter text.

† Ὁ Θ(εὸ)ς [τῶν] πν(ευμά)τōν
καὶ πά[σης σα]ρκός,
ὁ τὸν θά[νατ]ον κα-
† μακάριος   ταργήσα[ς καὶ τ]ὸν ᾅδ-   σον ἐν χώρᾳ
Θ(εὸ)ς ἀνάπαυ-   ην καταπαθήσας καὶ   ζώντōν, •
ζωὴν τῷ κόσμῳ χαρι-
σάμενος, • ἀνάπαυ-
σον τὴν ψυχὴν τὴν δ(ούλην) Κελ θυγ(άτηρ) Ὀσκ[...] ἐν κόλποις
Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ἐν τόπῳ φωτιν-
ῷ, ἐν τόπῳ ἀναψύξειως, ἔνθα ἀπέδρα ὀδύ-
νη κα[ὶ λύ]πη καὶ στεναγμός· πᾶν ἁμάρτημα παρ'
[αὐ]το[ῦ π]ραχθὲν λόγον ἢ ἔργῳ ἢ κατὰ διάνοια ὁς ἀγαθὸς
[κ]αὶ φιλά[ν(θρωπ)ο]ς συγχώρησον, ὅτι οὐκ ἔστιν ἄν(θρωπ)ος ὃς ζήσε-
ται κα[ὶ] οὐχ·ἁμαρτήσει· • σὺ γὰρ μόνος πάσης ἁμαρτίας
ἐκτὸς ὑπάρχεις • καὶ ἡ δικαιοσύνη σου δικαιοσύνη εἰς τὸν αἰ-
ῶνα, Κ(ύρι)ε, καὶ ὁ λόγος σου
καὶ ἀλήθεια· • σὺ γὰρ εἶ ἡ
ἀνάπαυσις τὴν δ(ούλην) Κελ
ἐν τ(ῇ) βασι   τὰ δὲ ἔτη τῆς ζωῆς αὐ-   οὐ(ρα)νōν (καὶ)
λέᾳ τōν   τοῦ ὁμοῦ • πς', • ἀπὸ μ(α)ρ(τύρων)   πραυότα-
φβ', οὔσης Θὼθ ὀγ-   τος :
δόη, ἡμέρᾳ πέμπτῃ· αὐ-
τὴ ἀναπαύσις :

Abbreviation marks: horizontal strokes above letters, and small letters above the line (L. 8, 20, and lower left hand corner) || this epitaph is the oldest example of the so-called 'Euchologion Mega type' (see our lemma no. 2014). It is written in the shape of a cross; the additional prayer for the rest of the soul placed in between the arms of the cross should be read at the end of the text, Ł. || 1. πνευμάτον for πνευμάτων || 4. upper right corner: except in our epitaph, μακάριος as an epithet of Christian God is unattested in non-literary sources, Ł. || 4-5. upper right corner: for ἐν χώρᾳ ζώντων cf. *Ps.* 114.9, Ł. || 5. καταπαθήσας for καταπατήσας || 8. for τῆς δούλης; Κελ and Ὀσκ--: Old Nubian names, Ł., who points to more or less similar dispositions on (later) stelai from Nubia (*I.Khartoum Greek* 1 and 44), Egypt and Lydia (*TAM* V 1 210), and comments on carmina figurata - mainly found in manuscripts - in general || 9-10. for φωτεινῷ || 10. for ἀναψύξεως || 12. αὐτοῦ for αὐτῆς; διάνοια for διάνοιαν; ὁς for ὡς || 17. καί is superfluous, Ł. || 19. τὴν δούλην for τῆς δούλης || 19-20. αὐτοῦ for αὐτῆς; lower left-hand corner: βασιλέᾳ τōν for βασιλείᾳ τῶν; lower right-hand corner: οὐρανōν for οὐρανῶν; πραυότατος (first attestation as an epithet of Christian God in Nubia): spelling hesitating between πραότατος and πραΰτατος; semantically, it should have been placed between μακάριος and Θεός (LL. 4/5, upper left corner); lower corners: for ἐν (τῇ) βασιλείᾳ τῶν οὐρανῶν cf. *Math.* 8.11; the request for rest in the Kingdom of Heaven is found in various Oriental liturgies, and also occurs in epitaphs outside Nubia (cf. *SEG* XXXVII 1484, from Gaza), Ł. || 20-24. the 8th of Thoth, year 502 (era of the martyrs) = 5 September 785 A.D.; this day was Monday and not Thursday ('the 5th day'), Ł. || 21-22. οὔσης Θῶθ ὀγδόη for οὔσης Θῶθ ὀγδόης or οὔσῃ Θῶθ ὀγδόῃ || 22-23. αὐτὴ ἀναπαύσις for αὐτὴν ἀναπαύσῃς.

2020. Old Dongola. Epitaph of Petros, eparch of Nobidia, 798 A.D. Rectangular sandstone plaque; text in an incised frame; incised guide-lines; found in 1989 in the ruins of a house. Ed.pr. A.Łajtar, *OC* 81 (1997) 122/123 no. 6 (translation; see also id., *L'archéologie du Nil Moyen* 5, 1991, 157-159); now republished with slight changes and corrections by id. in *I.Khartoum Greek* 23 (ph.; translation); we give the latter text.

† Νεύσει καὶ κελεύσει
τῶ τὰ πάντα δημι-
ουργήσας Θ(ε)ῶ ἐκοι-
4 μήθη ὁ μακαρίτης
Πέτρος ἔπα[ρ]χος τῆς
τῶν Ν[οβά]δων χώ-
ρας μη(νὶ) Τῦβι ιβ', • ἰνδ(ικτιῶνος) ς', •
8 ἔτους ἀπὸ Διοκλητ(ιανοῦ) φιδ' :
ὁ Θ(εὸ)ς τῶν πν(ευμάτ)ων (καὶ) πά-
σης σαρκός, ἀνάπαυ-
σον τὴν ψυχὴν αὐ-
12 τοῦ ἐν κόλποις 'Αβρα-
ὰμ (καὶ) 'Ισαὰκ (καὶ) 'Ιακώβ,
ἔνθα πάντες οἱ ἅγι[οί]
σου π[ροανα]παύ[ονται]

Abbreviation marks: horizontal strokes above letters (LL. 3 and 9), small letters above the line (L. 8) and ⳽ (twice in L. 13); Ἰ (L. 13 in ICAAK) || 1. νεύσει καὶ κελεύσει: rare formula, known in Nubia from a Coptic equivalent; only attestation in Greek inscriptions from Nubia [but see now our lemma no. 2021 LL. 1/2], Ł., who adduces parallels for κέλευσις Θεοῦ from outside Nubia || 2-3. τῶ τὰ πάντα δημιουργήσας Θεῶ for τοῦ τὰ πάντα δημιουργήσαντος Θεοῦ || 5. the official is normally called ἔπαρχος Νοβαδίας; Petros is previously unattested, Ł. || 11. H seems to be corrected from E, Ł. || 14-15. the request for the soul to rest among those who departed before and became saints of God, common in Christian epitaphs from elsewhere (cf. e.g. *I.Apameia* 32), is on record in Nubia only in one other epitaph, equally from Old Dongola (Lefebvre, *Recueil* 642; corrected text in A.Łajtar, *OC* 81, 1997, 123 no. 7; date: approximately similar to our text), Ł. [but cf. now our lemma no. 2022 LL. 12-14].

2021-2022. Old Dongola (area of: Banganarti). Two new Christian epitaphs, late 8th cent. A.D. Three funerary stelai found in the 'Lower Church' built in the 7th/8th cent. A.D. in Banganarti (ca. 10 km south of Old Dongola); the 'Upper Church' was constructed above it in the 10th cent.; both churches were dedicated to the Archangel Raphael, as shown by many invocations and prayers; the three stelai, found in a secondary context, were originally erected on graves surrounding either the 'Lower' (nos. 1/2) or the 'Upper' church (no. 3). Ed.pr. A.Łajtar, *JJP* 33 (2003) 161-175 (ph.; dr.; translations). We do not reproduce the third epitaph (169-175 no. 3), since it postdates *SEG*'s chronological limit of 800 A.D.

2021: 162-165 no. 1. **Epitaph of Marcus, 786 A.D.** Blue-gray marble slab; found re-used in the pavement of a room behind the main chapel of the 'Upper Church'.

† Νεύσει καὶ κελεύ-
σει Θ(εο)ῦ τοῦ ζῶν-
τος ἐκοιμήθη
4 Μᾶρκος ὁ ἡγεμὼν

μη(νὶ) Φαμενὼθ • β' •, ἰνδ(ικτιῶνος) θ',
ἔτους ἀπὸ Διοκλ(ητιανοῦ) φβ',
ὁ Θ(εὸ)ς τῶν πν(ευμάτ)ων (καὶ) πά-
8 σης σαρκός, ἀνά-
παυσον τὴν ψυχὴν
αὐτοῦ ἐν κόλποις
'Αβραὰμ (καὶ) 'Ισαὰκ (καὶ)
12 'Ιακώβ, ἐν χώρῳ φω-
τινῶν, ἐν τόπῳ ἀνά-
ψύξεως, ἔνθα ἀπέ-
δρα ὀδύνη καὶ λύ-
16 πη κ(αὶ) στεναγμός †

1. νεύσει καὶ κελεύσει: see our lemma no. 2020 L. 1 and app.cr. || 4. ἡγεμών: second attestation of this office in Christian Nubia; the other is *I.Khartoum Greek* 29, which may equally come from the cemetery surrounding the 'Lower Church' at Banganarti. These hegemones may have been governors of some administrative units in the kingdom of Makuria, ed.pr. || 5-6. 26th February, 786 A.D.; the oldest epitaph from the Dongola area is *I.Khartoum Greek* 20, dated 785 A.D. (see our lemma no. 2019), ed.pr. || 7-16. the prayer for the dead is a variant of the prayer of the Euchologion Mega type characteristic of Nubian epitaphs (see our lemma no. 2014). The prayer for Marcus has no exact parallel, though more or less similar formulas occur; cf. *I.Khartoum Greek* 15 and 30, ed.pr. || 12-13. φωτινῶν: probably 'a graphic variant of φωτεινῷ', with 'addition of non-etymological "ν" in the final position', ed.pr., who points out that in *I.Khartoum Greek* 15 we have ἐν χ[ώρ]ᾳ φωτινῷ and in 30 [ἐ]ν τόπῳ φω[τιν]ῷ.

2022: 165-169 no. 2. **Epitaph of an unknown woman, probably 784/785, 788/789, 792/793 or 853/854 A.D.** Light gray sandstone slab; found in the rubble filling the apse of the 'Lower Church'.

[†] Βουλ[ήσει τοῦ παντοκρά]-
τορος Θ[(εο)ῦ ---- ca. 13-14 ----]
ἡ τοῦ Θ(εο)ῦ δ[ούλη - ca. 3-4 - λιποῦ]-
4 σα ἀμήτορα [-- ca. 8-10 -- τέ]-
κνα, • ἀποδοῦσ̣[α -- ca. 8-10 --]
γῆς τῇ γῇ • πληρ̣[ωθῇ τὸ τοῦ]
Κ(υρίο)υ λόγιον • ὅτι γ[ῆ εἶ (καὶ) εἰς γῆν]
8 ἀπελεύσῃ : Μ[.]Α[-- ca. 8-10 --]
β', ἔτους ἀπὸ Διοκλητ(ιανοῦ) φ'[.]· Χ̣[(ριστ)ὲ ὁ Θ(εό)ς],
ἀνάπαυσον τὴν ψυχὴν αὐ-
τῆς ἐν κόλποις 'Αβραὰμ (καὶ)
12 ['Ισ]αὰκ (καὶ) 'Ιακώβ, • ἔνθα οἱ
[ἅγι]οί σου ἀνάπαυλαν [.]χ[.]
v v [μ]ε̣ν̣οι, ἀμήν †

1. βούλησις (the will of God as a cause of death) frequently occurs in Nubian epitaphs in the formula νεύσει καὶ βουλήσει: cf. *I.Khartoum Greek* 1, with parallels; in our epitaph, νεύσει καὶ may or may not have occurred in a line preceding our line 1, ed.pr. || 2. lacuna: a verb stating the death like ἀνεπαύσατο or ἐτελεύτησεν (ἐκοιμήθη is too short), ed.pr. || 3. between δ[ούλη and λιποῦ]|σα the - rather short - name of the deceased woman, ed.pr. || 3-5. λιποῦσα ἀμήτορα ... τέκνα: a mother leaving her children orphans at her death is a topos in Greek funerary epigrams (cf. e.g. *IG* VII 455; IX 2 312; *TAM* V 546), but unparalleled in Nubian epitaphs; in LL. 4/5 e.g. [τὰ ἑαυτῆς τέ]|κνα, [νήπια τέ]|κνα, [τέσσερα τέ]|κνα, vel sim., ed.pr. || 5-6. something like ἀποδοῦσ̣[α τὰ ἀπὸ τῆς] | γῆς τῇ γῇ, ed.pr. || 7-8. ὅτι: quotation of *Gen.* 3.19 (God speaking to Adam), which entered into the funerary liturgy of various churches; it is rare in Greek epitaphs (*I.Khartoum Greek* 18; Lefebvre, *Recueil* 334) but often quoted in Coptic epitaphs from Nubia, ed.pr. || 8-9. either μη(νὶ) 'Α[θύρ] or, on the assumption that a smaller letter H, now lost, shifted to mark an abbreviation, μ[η](νὶ) Π̣α[ῦνι] or μ[η](νὶ) Π̣α[χών]; after the month name a numeral, probably followed by ἰνδ(ικτιῶνος) β′; the year of the era of Diocletian may be φα′-φι′ (= 501-510), φκ′ (= 520), φλ′ (= 530), φμ′ (= 540), φν′ (= 550), φξ′ (= 560), φο′ (= 570), φπ′ (= 580) or φϙ′ (= 590), i.e., 784-794, 803/804, 813/814, 823/824, 833/834, 843/844, 863/864, or 873/874 A.D., respectively; the second letter of the numeral seems rounded at the bottom: A, E, Θ, or O, yielding 784/785, 788/789, 792/793, and 853/854 as the most likely possibilities; 792/793 and 853/854 would fit in with the 2nd indiction (provided that B in L. 9 initio actually refers to the indictional year), ed.pr. || 12-14. cf. the formula ἔνθα (πάντες) οἱ ἅγιοί σου προαναπαύονται in *I.Khartoum Greek* 23 (our lemma no. 2020) LL. 14/15 and A.Łajtar, *OC* 81 (1987) 123 no. 7 (both from Old Dongola); ἀνάπαυλα is very rare in inscriptions, which usually have ἀνάπαυσις, ed.pr. || 13-14. ἐ̣χ[ό|μ]ε̣ν̣οι, σ̣χ[ό|μ]ε̣ν̣οι or σ̣χ[ή|μ]ε̣ν̣οι, ed.pr. [if a perfect form, ἐσχημένοι should be read; if there is no room for the initial E, a perfect should be rejected, Martin].

2023. Qirtasi. Rock-cut 'proskynemata' (financial accounts) in a sandstone quarry, 245-251 A.D. F.Zucker, *Von Debod bis Bad Kalabsche* III (Cairo 1912) 106 no. L 325 (*CIG* 5010; *SB* 8492); 108 no. L 328 (*CIG* 5008; *SB* 8490); 109/110 no. L 330 (*CIG* 5009; *SB* 8491); 117 no. L 343 (*CIG* 5007; *SB* 8488). H.Cuvigny, *art.cit.* (cf. our lemma no. 1929) 124-127 (texts and French translations), examines these inscriptions for the light they shed on the use of χρυσοῦς in the Roman Imperial period. They belong to a group of accounts by ἱερεῖς γόμου/γόμων: officials financially responsible for the transport of 'freights' (γόμοι), i.e., of blocks from the quarry to building-sites (and probably also for their extraction in the quarry), presumably often temples. This explains their priestly status and the religious flavor of their texts. The προσκυνήματα are primarily accounts of their benefactions, and in eleven texts they specify the costs involved in handling one or more γόμοι. In L 343 (251 A.D.) C. Iulius Macrinus states that in eight freights he spent 240 chrysoi or 4 talents (i.e., 4 x 6,000 = 24,000 drachmai), which shows that the term χρυσοῦς was the Roman way to indicate an amount of 100 drachmai (the explanation is, that the term denarius was used in Egypt in the Roman milieu to indicate the Alexandrian tetradrachme, and the aureus was the equivalent of 25 denarii). In L 325 (249 A.D.)

Psentouaxis (alias) Panouris records to have paid 20 χρυσᾶ for his first freight (and 30 for the second); however, in L 328 (245 A.D.), the contemporary record of the first γόμος, he claims to have spent 3,500 drachmai (i.e., 35 chrysoi/chrysa). C. argues that the difference of 15 chrysoi should be explained as extra expenses (additional to the priesthood proper): this is made explicit in L 330 (251 A.D., re-engraving of a version from 243 A.D.), where C. Iulius Macrinus explains to have given 240 chrysoi for eight priesthoods (the same amount as recorded in L. 343; see above), but also another 60 for six freights (LL. 7-11: ἔδωκεν τῶν η′ | ἱερεωσυνῶν χρυσοῦς | σμ′ καὶ ἀναλωμάτων, || τῶν ς′ γόμων ἄλλα χρυσ(ᾶ) | ἑξήκοντα). Macrinus' persistent use of the term chrysous (he is the author of six of seven texts in which the word occurs) is part of his self-promotion as a Roman; it fits in with changes in his name: first called Γάϊος Διόσκορος Μακρῖνος (freight 1-4), he drops his Greek name (Γάϊος Μακρῖνος in freight 5), and finally adopts the gentilice Ἰούλιος to attain the tria nomina (Γάϊος Ἰούλιος Μακρῖνος from freight 6 on). His growing self-confidence is also apparent from the claim οὐδεὶς πρὸ ἐμοῦ, οὐδεὶς μετ' ἐμέ at the end of L 330 (see above; the text first commemorated six freights and was later adapted - not with total consistency: see the detailed observations of C. in 126 note 74, which we do not summarize - to include another two).

2024. Taphis. Quotations from the Bible: two songs of Moses, late 7th/early 8th cent. A.D.? *CIG* 8888; Lefebvre, *Recueil* 614 (both with transcription of a few isolated words only). Starting from the observation of A.Deissmann, *Licht vom Osten* (Tübingen 1923[4]) 18 and note 2, that this fragment (now lost) contains quotations from *Ex.* 15 and *Deut.* 32, A.E.Felle, *VChr* 40 (2003) 71-78 (dr.; cf. also 88-91 [see now also A.E.Felle, *Biblia epigrafica. La sacra scrittura nella documentazione epigrafica dell'* orbis christianus antiquus *(III-VIII secolo)* (Bari 2006) 49-51 nos. 22/23, Tybout]), reconstructs the text on the basis of its one and only copy published by F.C.Gau in 1822; like *CIG* 5038, 8888 may come from the southern temple in Taphis, now reconstructed in the Rijksmuseum van Oudheden at Leiden; this temple, originally dedicated to Isis (cf. the dedication published by F.Zucker, *Von Debod bis Bad Kalabsche* III, Cairo 1912, 155-165; ph.), was apparently transformed into a Christian sanctuary; see also our lemmata nos. 2025/2026.

A: *Exodus* **15.10-18**

['Απέστειλας τὸ πνεῦμά σου, ἐκάλυψεν αὐτοὺς θάλασσα· ἔδυσαν ὡσεὶ μόλιβος ἐν ὕδατι σφοδρῷ· τίς ὅμοιός σοι ἐν θεοῖς, Κύριε; τίς ὅμοιός σοι, δεδοξασμένος ἐν ἁγί]-
2 [οις, θαυμαστ]ὸ̣ς ἠ̣ν̣ δ̣ό̣ξ[αις, ποιῶν τέρατα; ἐξέτεινας τὴν δεξιάν σου, κατέπιεν αὐτοὺς γῆ· ὡδήγησας τῇ δικαιοσύνῃ σου τὸν λαόν σου τοῦτον, ὃν ἐλυτρώσω, παρεκάλεσας τῇ ἰσχύι σου εἰς κατάλυμα]
[ἅγιόν σου· ἤκ]ο̣υσαν ἔ̣θ̣ν̣η̣ κ̣α̣ὶ̣ ὀρ⟨γίσ⟩τεσαν· [ὠδῖνες] ἔ̣λ̣α̣β̣ον [κατοικοῦντας Φυλιστιιμ· τότε ἔσπευσαν ἡγεμόνες Εδωμ, καὶ ἄρχοντες Μωαβιτῶν, ἔλαβεν αὐτο]-
4 [ὺς τρόμος, ἐτά]κ̣ησαν π̣ά̣ν̣[τ]ε[ς οἱ κ]α̣τ̣ο̣ι̣κ̣οῦν[τε]ς Χαναάν· ἐ̣π̣[ιπ]έ⟨σο⟩[ι ἐπ' - αὐτοὺς φόβος καὶ τρόμος, μεγέθει βραχίονός σου ἀπολιθωθήτωσαν, ἕως ἂν

παρέλθη ὁ λαός σου, Κύριε],
[ὃν ἐκτήσω· εἰ]σαγ[α]γ[ὼ]ν καταφέτυσεν {ἐπ' αὐτοὺς φόβος κ[αὶ τρόμος} ----]
6 [--- Κύριο]ς βασ̣[ιλ]έον̣ ἐν αἰῶνα καὶ ἔτι
? -- ?

B: *Deuteronomium* 32.1-18

[Πρόσεχε, οὐ]ρ̣α̣νέ̣, καὶ λα[λ]ήσω, κ⟨α⟩ὶ ἀκ[ο]υέτω [γῆ] ῥήματ[α] ἐ[κ στ]όμα-[τός μου· προσδοκάσθω ὡς ὑετὸς τὸ ἀπόφθεγμά μου, καὶ καταβήτω ὡς δρόσος τὰ ῥήματά μου],
8 [ὡσεὶ ὄμβρο]ς ἐπ' ἄγρωστ⟨ι⟩ν καὶ ὡσεὶ νεφετὸς ἐπὶ χόρτον· ⟨ὅτ⟩[ι ὄνομα Κυρίου ἐκάλεσα, δότε μεγαλωσύνην τῷ Θεῷ ἡμῶν· Θεός, ἀληθινὰ τὰ ἔργα αὐτοῦ, καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ κρίσεις]·
[Θεὸς πιστὸς καὶ ο]ὐκ ἔ[σ]τ̣[ιν] ἀδικία, ⟨δίκ⟩αιο⟨ς⟩ [καὶ ὅσι]ος {Κ]⟨ύρ⟩[ιος· ἡμάρτοσαν οὐκ αὐτῷ τέκνα μωμητά, γενεὰ σκολιὰ καὶ διεστραμμένη· ταῦτα Κυρίῳ ἀνταποδίδο]-
10 [τε οὕτω, λαὸς μ]ωρὸς κα[ὶ] οὐχὶ ⟨σο⟩φός; οὐκ αὐ[τὸς οὗτ]ό⟨ς⟩ σο⟨υ⟩ πα⟨τὴ⟩ρ · ⟨ἐκ⟩[τήσατό σε καὶ ἐποίησέν σε καὶ ἔκτισέν σε; μνήσθητε ἡμέρας αἰῶνος, σύνετε ἔτη γενεᾶς γενεῶν]
[ἐπερώτησο]ν [τὸ]ν π⟨ατέ⟩ρα σο[υ], καὶ ἀναγγελῖ σοι, τοὺς πρεσβυτέρους σ[ου, καὶ ἐροῦσίν σοι· ὅτε διεμέριζεν ὁ ὕψιστος ἔθνη, ὡς διέσπειρεν υἱοὺς Ἀδάμ, ἔστησεν ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων Θεοῦ],
12 [καὶ] ἐγε̣[νήθη με]⟨ρ⟩ὶς Κ[υρίου] λαὸς αὐτοῦ [Ἰ]ακώβ, σχοίν̣[ισμα κ]λη[ρο-νομίας αὐτοῦ Ἰσραήλ· αὐτάρκησεν αὐτὸν ἐν γῇ ἐρήμῳ, ἐν δίψει καύματος, ἐν ἀνύδρῳ]
ἐ̣κύκλωσ[εν αὐτὸν καὶ ἐπαίδευσεν] αὐτῶν καὶ διαφύ[λαξεν αὐτὸν ὡς κόραν ὀφ-θαλμοῦ, ὡς ἀετὸς σκεπάσαι νοσσιὰν αὐτοῦ καὶ ἐπὶ τοῖς νοσσοῖς]
14 [αὐτοῦ] ἐ̣πε̣[πόθησεν, διεὶς τὰς πτέρυγας αὐτοῦ ἐδέξατο αὐτοὺς καὶ ἀνέλαβεν αὐτοὺς ἐπὶ τῶν μεταφρένων αὐτοῦ· Κύριος μόνος ἦγεν αὐτούς],
[καὶ οὐκ] ἒν [μετ' αὐτῶν θεὸς ἀλλότριος· ἀνεβίβασεν αὐτοὺς ἐπὶ τὴν ἰσχὺν τῆς γῆς, ἐψώμισεν αὐτοὺς γενήματα ἀγρῶν· ἐθήλασαν μέλι ἐκ πέτρας, καὶ ἔλαιον ἐκ στερεᾶς πέτρας],
16 [βούτ]υρον [βοῶν καὶ γάλα π]ροβάτων [μετὰ στέατος ἀρνῶν καὶ κριῶν, υἱῶν ταύρων καὶ τράγων μετὰ στέατος νεφρῶν πυροῦ, καὶ αἷμα σταφυλῆς ἔπιον οἶνον]·
[καὶ ἔφαγεν Ἰ]ακ[ὼβ καὶ ἐνεπ]λήστη, κ[αὶ ἀπελάκτισεν ὁ ἠγαπημένος, ἐλιπάνθη, ἐπαχύνθη, ἐπλατύνθη· καὶ ἐγκατέλιπεν Θεὸν τὸν ποιήσαντα αὐτὸν καὶ]
18 [ἀπέστη ἀπὸ Θεοῦ σωτῆρος αὐτοῦ· παρώξυνάν μ]ε [ἐπ' ἀλλοτρίοις, ἐν βδελύγ-μασιν αὐτῶν ἐξεπίκρανάν με· ἔθυσαν δαιμονίοις καὶ οὐ Θεῷ, θεοῖς, οἷς οὐκ]
[ᾔδεισαν· καινοὶ πρόσφατοι ἥκασιν, οὓς οὐκ ᾔδεισαν οἱ] πα̣[τέρες αὐτῶν· Θεὸν τὸν γεννήσαντά σε ἐγκατέλιπες καὶ ἐπελάθου Θεοῦ τοῦ τρέφοντός σε]
? -- ?

[Many letters on the copy do not (exactly) correspond to those expected; all dots under letters are ours; we also add some pointed brackets (⟨ ⟩ ; to signalize major differences) and indications of ligatures to those given by F., and occasionally changed F.'s punctuation, Tybout] || A. 2. ἠν for ἐν || 3. ὀργίστεσαν for ὠργίσθησαν; ΠΙΕ, copy || 4. the repetition present in the Septuagint (ἕως ἂν παρέλθῃ ὁ λαός σου, Κύριε, ἕως ἂν παρέλθῃ ὁ λαός σου οὗτος) is omitted, F.; ΕΠ, copy || 5. καταφέτυσεν for καταφύτευσον; from ἐπ' αὐτούς on the writer repeats the words occurring in the preceding line; whether and, if so, where he corrected himself remains unclear, F. [the text in the Septuagint reads εἰσαγαγὼν καταφύτευσον αὐτοὺς εἰς ὄρος κληρονομίας σου, εἰς ἕτοιμον κατοικητήριόν σου ὃ κατηρτίσω, Κύριε, ἁγίασμα, Κύριε, ὃ ἡτοίμασαν αἱ χεῖρές σου· Κύριος βασιλεύων κτλ., Tybout] || 6. βασιλέον for βασιλεύων; the verse is abbreviated; in the Septuagint it runs Κύριος βασιλεύων τὸν αἰῶνα καὶ ἐπ' αἰῶνα καὶ ἔτι, F. || B. 7. ΚΙΑΚ, copy || 8. νεφετός for νιφετός; ΤΝ, ΤΟΝΕΙ., copy || 9. ΑΕΝΑ·ΙΟΩ, copy; the last letter visible on the copy is Ν || 10. ΧΙΩΦ, ΟϹΟΠ, copy; the last two letters visible on the copy are ΝϹ || 11. ἀναγγελῖ for ἀναγγελεῖ || 12. ΛΙϹ, copy || 13. αὐτῶν for αὐτόν; διαφύλαξεν for διεφύ[λαξεν || 14. initio ϹϹΤΕ, copy || 15. ἒν for ἦν [F. prints in fine ἐθήλασαν μέλι στερεᾶς, probably per errorem; we supply the text from the Septuagint, Tybout] || 17. ἐνεπλήστη for ἐνεπλήσθη || on 88-91 F. provides some general comments, inter alia on the role of the two quotations - which represent the final (A) and the initial (B) sections of the first two ᾠδαί in the Septuagint - in Byzantine liturgy and their prominent place in canons of the Songs. The auctoritas of the quotations from the Bible probably played a role in the legitimization of the policy of king Mercurius (early 8th cent. A.D.; see our lemma no. 2026 app.cr. ad LL. 7/9), who united the two Nubian kingdoms of Nobodia and Makouria in the late 7th/early 8th cent. A.D.

2025. Taphis. List of Christian virtues, late 7th/early 8th cent. A.D.? *CIG* 8889; Lefebvre, *Recueil* 613. G.H.R.Horsley, *New documents illustrating early Christianity* 3 (cf. *SEG* XXXIII 1597) 102 no. 87. Republished on the basis of the copy of F.C.Gau (1822) by A.E.Felle, *VChr* 40 (2003) 78-80 (dr. [See now also id., *Biblia epigrafica* (cf. our lemma no. 2024) 48/49 no. 21]), who argues that this inscription comes from the same context (southern temple) as that in our lemma no. 2024. The same may apply to *CIG* 8890, where the word χριστιανι⟨σ⟩μός is one of the few to be recognized from Gau's copy.

Πίστις, | ἐλπίς, | ἀγάπη, | δικαιοσύνη, || ε⟨ἰρ⟩ήνη, | ἀλήθεα, | μακροθυμεία, |
[ἐγκρά]τεια, | [--]ΚΡΑΑ[--] || ------

1-3. Reference to 1 *Cor*. 13.13: νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα μείζων δὲ τούτων ἡ ἀγάπη, F. || 5. ΕΝΗΝΗ, copy || 6. ἀλήθεα for ἀλήθεια.

2026. Taphis. Dedication of a church?, 710 A.D. *SB* 1594; from the southern temple of Taphis. Republished by A.E.Felle, *VChr* 40 (2003) 81-85 (ph.), on the basis of the photograph given by ed.pr. J.Maspero.

† Ἐν ὀνόμα⟨τι⟩ τοῦ Θ(εο)ῦ, τοῦ πα[τ(ρὸς)]
(καὶ) τοῦ υἱοῦ (καὶ) τοῦ ἁγί-
ου πν(εύματος)· † ἐγρ(ά)φ(η) μη(νὸς)

Χοιὰχ ιη΄, ἰνδι(κτιῶνος) θ΄,
ἠπὶ τοῦ Διοκλητιανοῦ
υκζ΄, † ἐπὶ τοῦ ιγ΄ ἔτ(ους)
τοῦ φιλ(ο)χ(ρίστου) βασιλ(έως) Μερκου-
ρίου ἐγένοιτο οὔτω
ἔργων ἀγαθὸν ἐπὶ
τοῦ ἔτου(ς) v ε΄, v ἐπὶ τοῦ
θεοφυλ(άκτου) πρ(εσβυτέρου) Ἰω-
άννους τοῦ ἁγιασ-
μοῦ τοῦ ⟨τό⟩που τούτ[ου]
ἐν μη(νὶ) Χ[οι]ὰχ ιη΄·
vacat ἀμήν †

Abbreviation marks: ʃ; horizontal strokes above letters; oblique stroke through letter at the bottom; small letter above the line (X in L. 7; cf. below ad L. 7); small H above M (LL. 3 and 14)) || 4. the month is repeated in L. 14 || 5. ἠπί for ἐπί || 5-6. year 427 (era of Diocletian) = 710 A.D. || 7. φιλ(οχρίστου), F.; φιλ(ο)χ(ρίστου), *SB* [correct since the ph. shows a small X above the line after ΦΙΑ, Tybout]; βασιλ(ίσκου), *SB*, followed by F., who for φιλόχριστος βασιλίσκος refers to *SEG* XVIII 724 (foundation of Ikhmindi by king Tokiltoeton; 6th cent. A.D.) [this inscription, however, reads φιλόχριστος βασιλεύς (LL. 8/9) and ed.pr. S.Donadoni's comments on βασιλίσκος (*PP* 14, 1959, 461) adduced by F. (83) refer to Lefebvre, *Recueil* 628, where Silko bears the latter title; since in *I.Varsovie* 101 LL.4/5 (cf. below) Mercurius is styled θεόσεπτος καὶ φιλόχριστος βασιλεύς, the reading βασιλ(έως) is to be preferred to βασιλ(ίσκου) in our inscription; in the same sense T.Hägg (cf. *SEG* XL 1591), Tybout] || 7-8. king Mercurius is on record in the *Lives of the Patriarchs of Alexandria* (ca. 770 A.D.), where he is styled 'the new Constantine', and in two inscriptions recording his foundation of the cathedral of Faras, one in Coptic and one in Greek (*I.Varsovie* 101) dated 707 A.D., F., who on 85/86 briefly comments on the quotations from the Bible in the Greek text; cf. also our lemma no. 2024 app.cr. in fine || 8. ἐγένοιτο for ἐγένετο; ⟨τ⟩ούτω, *SB* || 9. ἔργων for ἔργον; for ἔργον ἀγαθόν see below ad LL. 12/13 || 10. τοῦ ἔτους ἐπὶ τοῦ, F. [we give *SB*'s reading, which is supported by the ph.: this clearly shows E, marked as a numeral by a horizontal stroke above the letter and by its isolated position in a large vacat, Tybout] ||13. ΤΟΥΠΠΟΥ, lapis; τούπ̣π̣ου, *SB* || 12-13. τοῦ ἁγιασμοῦ τοῦ τόπου τούτου probably refers to the Christianization of the southern temple of Taphis, previously dedicated to Isis (see our lemma no. 2024) by king Mercurius, F., who points out that the Christianization of the Isis temple in Philai was also called an ἔργον ἀγαθόν (*I.Philae* 202).

KYRENAIKA

2027. Kyrenaika. Christian monuments and inscriptions. J.Reynolds edited, supplemented and updated the manuscript and notes made in the past 50 years by J.B.Ward-Perkins and R.G.Goodchild on *Christian Monuments of Cyrenaica* (London-Hertford 2003). After a general introduction on Libya, its people and Christianity, four sections follow, containing detailed descriptions of sites, monuments, mosaic floors and inscriptions in: 1) the cities of the Pentapolis

(Apollonia, Berenike, Kyrene, Ptolemaïs and Taucheira; 33-224); 2) rural sites on the Gebel Akhdar with Christian monuments visited by Ward-Perkins (225-383); 3) the same as (2) for sites not visited by W.-P. (385-426); 4) sites in the Syrtica, Marmarica, Libya Inferior (Sicca) and Western Desert (427-444).

For each site the inscriptions (engraved, painted, mosaic) are recorded, in their archaeological context, with Greek texts, translations and bibliography; most are republished: see our lemmata nos. 2030 (1-5), 2031, 2035-2037, 2040 (1 and 3-10), 2059, 2060 (1), 2061, 2062 (1-3), 2063-2067, 2069, and 2071 (1/2); for the inedita see nos. 2030 (6), 2038, 2040 (2 and 11/12), 2054, 2060 (2/3), 2062 (4/5), 2068, 2071 (3/4), and 2073. The editor and her team of collaborators deserve our greatest admiration for all the work done on the manuscript and notes of the two distinguished predecessors. Two maps show the ubiquity of churches (urban, rural) and other Christian monuments; excellent illustrations and drawings. Cf. C.Dobias-Lalou, *BE* (2004) no. 432, for a positive and sympathetic judgement.

2028. Kyrenaika. The ruler cult of the Ptolemies. C.Marquaille, *Libyan Studies* 34 (2003) 25-42, examines the manifestations of Ptolemaic power in Kyrenaika through the religious activities of the Ptolemies as a 'non-violent way to express itself' (M. 26; 321-96 B.C.). M. uses all kinds of sources, inter alia inscriptions, but her article should not be consulted without the comments and corrections of C.Dobias-Lalou, *BE* (2005) no. 620 [below, all observations between square brackets are D.-L.'s]. Royal worship in a Ptolemaic context possibly started with the cult of king Magas, which may or may not have co-existed with that of the Ptolemies: see *SEG* IX 112 (M. 27/28 [certainly rather than possibly recording a priest of Magas' cult: βασιλέ]ως Μάγα ἱαριτ[εύων is the only restoration possible]; cf. also *SEG* XVII 817: dedication of arms to Ἄρης Ἐνυάλιος and, parallel to this, of a statue of Νίκη to Magas; *SEG* XVIII 743: Magas as a priest of Ἀπόλλων). The cult of Arsinoe II Philadelphos, probably starting under Magas' reign, may be attested for Ptolemais (*SEG* IX 357; cf. also *SEG* XXXIX 1426 for her cult in Cilician Arsinoe, parallel to that of Aphrodite in Nagidos; presumably she was also worhipped in Kyrenaikan Arsinoe); Ptolemy III Euergetes and Berenike II enjoyed the first durable foundations of a royal cult: see *SEG* XVIII 734 (dedication of a statue) and, for Berenike, the inscription on a jug D.B.Thompson, *Ptolemaic Oinochoai and Portraits in Faience* (Oxford 1973) 49 and 134/135 no. 29. The fragmentary decree *SEG* XVIII 727 (Kyrene; 139-132 B.C.) records (priests of?) the royal cult (LL. 3-5 [in her discussion M. (30) should have taken into account the recent new readings established by D.-L.: see *SEG* L 1639]); on 31, M. discusses the decree *SEG* IX 5 (Kyrene; 2nd/1st cent. B.C.) testifying to the cult of the entire royal family [M. does not clearly distinghuish between this text and IX 73: 'un télescopage déforme l'enchaînement de l'exposé'; IX 5 mentions ornaments placed in the prytaneion and the porticos (LL. 19/20); IX 73 equally mentions the prytaneion, here as a banquet hall of the συναρχίαι (L. 5); the latter term, not understood by M., is a synonym of the ἀρχαί in IX 5 L. 17: both indicate 'tous les corps de magistrats'; IX 5 (LL. 1-45) is a dialectal decree concerning the organisation of the cult of the present sovereigns, their parents, ancestors and the other gods, while IX 73 is a text in koine regulating the use of vases during festivities under the patronage of 'the God', i.e., Apollo; its nature remains enigmatic; M.'s opposes the dialectal decree IX 5 to the letter and prostagma immediately following it on the same stone in koine (LL. 46ff.), but provides no further comment on IX 73]). The gymnasium in Kyrene was significantly called Πτολεμαῖον (*SEG* IX 165/166; M.

32 [however, Πτυλυμαῖον refers to an estate outside the walls named after its owner rather than to a gymnasium named after the rulers and perhaps sheltering their cult (see already *SEG* LII 1835); at the time of these inscriptions (71 B.C.) the urban gymnasium has become the Forum Caesaris or the Caesareum; the dedication to Hermes and Herakles *SEG* XX 738, equally adduced by M., does not yield the name of the gymnasium]. The Ptolemies also patronized traditional local cults, notably that of Apollo (cf. *SEG* IX 55), and possibly that of Demeter. They did not systematically promote the Egyptian cults outside Egypt.

2029. Kyrenaika. Travellers from Kyrenaika. C.Dobias-Lalou in H.Duchêne (ed.), *Voyageurs et antiquité classique* (Dijon 2003) 11-21, offers some brief reflections on the places to which the inhabitants of Kyrenaika travelled abroad, on their motives and on divine patrons protecting the travellers: Delphi (consultation of the oracle; *SEG* IX 72; L 1638); cities organizing contests (see inter alia *SEG* IX 111; *IG* II^2 2313); cities which imported Kyrenaikan grain (*SEG* IX 2; L 1637 bis) or sold grain to Kyrenaikan cities (*SEG* XXVI 1817; XXXVIII 1910; text and French translation of LL. 34-37 and 46-54; see our lemma no. 2043); centers of education (e.g. Athens); embassies (*SEG* XX 716; XXVII 1194); dedications or sacrifices to a deity by thearoi (*SEG* XX 707: five θεαροί sent to Delphi offer a dedication to Ἀπόλλων Σωτήρ). On 17-19 D.-L. mentions the discovery of a 3rd cent. B.C. stele from Kyrene inscribed on its front and lateral side (lists of names plus patronymics). She points out that *SEC* 114 belongs to this stele; in the text there is a passage about treasurers (ταμίαι) sacrificing the προθεάρια to Ἀρχαγέτας: 'sacrificies préliminaires au départ des théares'. The word seems unattested so far. The thearoi were probably sent to Delphi and the προθεάρια were offered to (Apollo) Archagetas. *SEC* 158 shows that the Ἄνεμοι were also considered protectors of travellers.

2030. Apollonia. Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 57, 76/77, 103, and 112/113, presents the following inscriptions: 1) *SEG* XVIII 760 (XXX 1782) and XXVII 1174 (a/b) (57); 2) *SEG* XVIII 762 (cf. XXVII 1125 bis, comparatio numerorum) and XXVII 1178/1179 (76/77; in 1178 R. now reads ἀ[ν]υψοῖ (optative; for ἀνυψοίη); however, the reading ἀ[ν]υψοῖς of 1178 (indicative) is to be preferred: cf. C.Dobias-Lalou, *BE* 2004, no. 436); 3) *SEG* XXVII 1176 and 1186 (103); 4) *SEG* XVII 820 (cf. XXVII 1125 bis, comparatio numerorum), XVIII 759 (XXVII 1140) and XXVII 1175 and 1177 (112/113); 5) on 112 R. mentions a lead medallion inscribed on both faces, published by D.White, *AJA* 70 (1966) 261: obverse: Ἰωάννου (above a Greek cross); reverse: Δωροθέου; 6) on 113 she mentions a Byzantine weight said to have been found in Apollonia and now in Kyrene Museum: Γ † Α (figures for three and one) [For a similar weight see our lemma no. 2040 sub (11)].

2031. Atrun. Masons' marks. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 242-245 and 254/255, presents a large number of masons' marks engraved on capitals, column shafts and small bases in the East and West church (single letters serving as assembly-guides; groups of letters: perhaps abbreviated names of craftsmen).

2032. Berenike/Euesperides (Benghazi). Epitaph of Kallous Philostratos, 104 A.D. D.M.Robinson, *AJA* 17 (1913) 190 no. 105; J.M.Reynolds in *Sidi Khrebish* I (cf. *SEG* XXVIII 1539) 250 no. 30. E.Fabbricotti, *Libyan Studies* 32 (2001) 120/121, publishes two photographs showing this stele and two anepigraphic objects, taken by Thomas Ashby in the British Viceconsulate in 1910; she also publishes a modern photo of the stone, in the depot of the Archaeological Service in Cyrene in 2001, but then bound to be transferred to the new museum in Benghazi. F. presents a text in majuscules and a transcription containing some slight errors; a correct text was provided by Reynolds: (Ἔτους) ρλδ' | Καλλοῦς | Φιλόστρα|τος (ἐτῶν) κγ' (according to Reynolds the deceased bears a double name; Robinson interpreted Καλλοῦς as the genitive of the female name Καλλώ [for the patronymic preceding the name see our lemma no. 2053 sub (5), Tybout].

2033. Berenike/Euesperides (Benghazi). Mosaic inscription, ca. 325-250 B.C. Inscription on a pebble mosaic found in a room of a house in 'Area P' during the 2003 excavation season. Ed.pr. A.Wilson, *Libyan Studies* 34 (2003) 194/195 (ph.); see also id., *CRAI* (2003) 1656 (ph.), and C.Dobias-Lalou, *BE* (2005) no. 624.

ΕΥΚ[-3-4-]Α | ΕΡΓ[--]

The large letter size and the fact that the inscription is upside down to a reader standing within the room suggests that the inscription is a threshold greeting (possibly εὐκ[αιρί]α | ἔργ[οις]) rather than a signature (ἔργ[ον] seems attractive at first sight, but Hellenistic mosaicists sign with ἐποίει or ἐποίησεν), ed.pr.; contra D.-L., who prefers considering the text a mosaicist's signature (e.g. Εὐκ[λείδ]α | ἔργ[ον]) and points that this interpretation is supported by a yet unpublished parallel from Kyrene.

2034. Berenike/Euesperides (Benghazi). Stamps on transport amphoras, undated. K.Göransson, *Libyan Studies* 34 (2003) 221, reports that two stamps (reading ΣΙ and ΑΦ, respectively) on the handles of presumably local amphoras have been found during the 2003 excavation season; G. also mentions stamps consisting of a single letter or two letters on Corinthian B handles.

2035. Bir Tarakenet. Christian inscriptions. *SEG* XX 705 (a-c); XXXVIII 1866. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 416/417. In *SEG* 705 (c) (XXXVIII 1866 B; ph.), R. suggests reading in L. 9 in fine σ̣[ε?] (*SEG*: Ε̣....).

2036. Gasr Bandes. Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 393-395 (ph.), republishes *SEG* L 1632 (395 no. 2) and 1633 (393/394 no. 1). For 1632 she presents different readings:

A: [--] βωήθη v κε[--|--] Παύλῳ [--|--] ω ΡΧΑΤΩ[--|--]ΚΙΙΠΩΚ[--||--]
ΚΟΝΤΙΑ[--|--] θεῷ καὶ [--|--]ϹΟΡΙ[.]ΑΑ[--|--]ΗΤΟ[--]
B: [--]Μ[...]ΙΟΑϹΙ[--]Α[....]ΟΚΛΕϹΙ[--]

A. 1. Perhaps [Κύριε] βωήθη (for βοήθει); alternatively, the words may have appeared in the reverse order: κε for Κ(ύρι)ε, not for καί. R.

2037. Gasr Benia. Christian invocation, undated. *SEG* L 1634. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 397: Θε(ὸς) βοηθῶς (sic)

2038. Gasr Uertig. Christian rock-cut graffiti and dipinti, 6th cent. A.D. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 402, reports on the discovery by F.A.Mohamed of a rock-cut cistern on whose walls inscriptions have been painted or incised: **1)** painted crosses; **2) a:** cross with Ἰ(ησοῦ)ς Χ(ριστό)ς in the upper two quarters; **b:** cross with Ἰ(ησοῦ)ς Χ(ριστό)ς in the upper two quarters and with νικᾷ in the two lower quarters; **c:** cross with Χάρις Θ(εο)ῦ in the upper two quarters; **d:** monogram presumably for φῶς [F.A.Mohamed - J.Reynolds refer to their publication in *L'Africa Romana* XIII (2000) 1494 for these texts, which we missed in *SEG* L].

2039. Kyrene. Agora: inscriptions found in the temple of Zeus. S.Ensoli, *Quaderni di archeologia della Libya* 18 (2003) 47-91, studies the building history of the Zeus temple and the nearby monumental arch on the southwest side of the agora. The temple was built in the 2nd cent. B.C. and reconstructed after the Jewish revolt of 115-117 A.D. E. briefly discusses two inscriptions. The dedication of the city to Hadrian and Antoninus Pius (*SEG* IX 136; 138 A.D.; excellent color ph.), thought to belong to the basement in the cella of the temple where it was found, originally belonged to the arch; the re-use in the temple dates after the earthquake of 262 A.D., when the arch was not rebuilt (E. 77/78 and 80/81). The block inscribed Ζηνίων Ζηνίωνος (*SEG* IX 726; dr. [for another Zenion son of Zenion see our lemma no. 2054]), belonging to the same basement in the temple, should equally be considered secondary in use; to be dated to the Hellenistic rather than the Hadrianic period, it cannot be considered the signature of the sculptor of Zeus' statue found in the temple; as suggested by S.Stucchi, it may come from a honorary monument built in the agora at some distance of the temple (E. 73, 75, and 81). E. adduces numerous other inscriptions in her notes (we single out a list of local artists, mainly working in the Ptolemaic period, on 81 note 66).

2040. Kyrene. Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 150-177, (re)publishes the following texts: **1)** *SEC* 264 (re-used base of Pentelic marble; ph.; 150 no. 5); **2)** yellow limestone bracket with monogram cross (☧); below the transverse bar an alpha and an omega (150 no. 4); **3)** *SEG* XVIII 748 (153 no. 17) and 754 (153 no. 14); **4)** *SEG* XVIII 747 (155/156 no. 2); **5)** *SEG* XXXI 1579 (instead of ζωήσης R., with great reservations, suggests Χ(ριστός), ζωή, φῶς; Μαρίας υἱέ 'may be right, but we should not, perhaps, rule out the possibility of χάρις, grace'; 167/168); **6)** *SEG* XXXI 1578 (a-c) (XXXVII 1702); in 1578 (a) R. discerns a Σ left of the Greek text, probably part of another text written beside text (a); 168/169); **7)** *SEG* XVIII 753 (169) and 771 (170/171; ph.); **8)** *SEG* XVIII 745 (XXX 1785 (1 e) [where a reference to *SEG* XVIII should be added]) and 746 (XXX 1785 (1 a-d and f; 2) [*idem*]; in 746 (b) Ἀλοιπῶτι is the dative of the male name Ἀλοιπῶς = Ἀλυπῶς rather than of the female name Ἀλυπώ: see C.Dobias-Lalou, *BE* 2004, no. 450; in 746 (c) Λαμπροτύχητι is the dative of the male name Λαμπροτύχης (in XXX 1785 (f) R. combined the two texts XVIII (f) and (g); now she separates the two again as in XVIII 746; 172/173) [See now also R.M.Bonocasa Carra, *Thalassa. Genti e culture del Mediterraneo antico* 2 (2005) 117-130 (ph.; deficient from an epigraphical point-of-view), who comments on the contrast between the pagan character of the title λιβυάρχης and the Christian tone of the other inscriptions, and on the concomitant ambiguity of the iconography. The terminus post quem for the construction of the house is 365 A.D. (more or less in line with the late 4th/early 5th cent. A.D. previously established on the basis of the style of the mosaics), Tybout]; **9)** *SEG* XVIII 752 (173); **10)** she adds a text published by her in *Justinianic Mosaic Pavements* (cf. *SEG* XXX 1784/1785) 150 [inadvertently omitted in *SEG* XXX]: Ἡσύχιος [--]ΙΚΟ[--] οὗτος [--]; C.Dobias-Lalou, *l.c.*, suggests that ΟΥΤΟΣ may have been the ending of a Latin name in -utus); *CIG* 9136 (*SEG* XLII 1675 A/B; 176).

11) On 156 no. 3 R. mentions a Byzantine weight said to have been found in the East church: Γ † Β (figures for three and two) [For a similar weight see our lemma no. 2030]; **12)** on 177 R. mentions an inscription on a rock-cut tomb in the south cemetery: † Κ(ύρι)ε βοεί[θει --].

2041. Kyrene. Perioikoi. F.X.Ryan, *Libyan Studies* 32 (2001) 79-85, argues that the Lindians who under the leadership of 'the sons of Pankos' (probably a noble family) participated in the foundation of Kyrene according to Xenagoras in the Lindian anagraphe (*I.Lindos* 2; *Syll.*[3] 725; *SEG* LII 994*; see our lemma no. 821; ■ XVII LL. 113-116 = *FGrH* 532 F 17) were among the περίοικοι who were assigned the first μοῖρα together with the Theraians in the reforms of Damonax (Herodotus 4.161.3). The formula κτίσαντες σὺν Βά[τ]τω[ι] does not support the current interpretation that the Lindian settlers belong to a subsidiary wave of immigrants under Battus II. From Herodotus' account it appears that the people vaguely defined as perioikoi were non-Theraians belonging to the first settlers. Consequently the Lindian founders did not belong to πάντες νησιῶται who according to Herodotus were taken together to form the third moira. The perioikoi may have included other (presumably Doric) groups or individuals.

2042. Kyrene. Royal portraits and inscriptions. In two studies on (possibly) royal portraits N.Adams uses inscriptions to support his identifications: *Libyan Studies* 33 (2002) 29-44 (on 40 discussion of *SEG* XVIII 735) and *Quaderni di Archeologia della Libya* 18 (2003) 116-128 (brief discussion of several inscriptions, notably *SEC* 132 on 120). We do not sum-

marize A.'s argument; C.Dobias-Lalou, *BE* (2005) no. 522, shows that it results from various misunderstandings.

2043. Kyrene. Honorary decree for Aleximachos, ca. 100-50 B.C. *SEG* XXVI 1817; XXXVIII 1910. C.Dobias-Lalou, *art.cit.* (cf. our lemma no. 2029) 13, offers the following text of LL. 46-54: θεωρῶν | τὰν τῶ σίτω τιμὰν ἀνατεινομέναν, | ἐχοράγη[σε τ]ὸ σιτών[ιο]ν ὥστε πραθῆμεν | κατὰ μέρος τάλα(ντα) ΤΛ ΤΛ · Ϡ · προθυμεί|μενος δὲ τα[χ]έως ἐπάξαι τὸν σῖ|τον ὑπέ[σ]τηλε π[ο]λ[υ]μερῶς τὰν τῶν |ἰδίων χρη[μά]τ[ω]ν [α]ὔξησιν, πρὸ πολ|λῶ λει[πομέν]αν ἐπὶ τῶν ὄχλων σω|τηρίαν: 'constatant que le prix du grain montait, assuma la charge de l'achat du blé, de sorte qu'il fût vendu deux talents trente mines la mesure; désireux de transporter le grain au plus vite, il réduisit de toutes les manières son propre profit financier, que depuis longtemps il négligeait en vue du salut des populations'. The reader is asked to compare the text in *SEG* XXVI and the corrections proposed by Laronde (summarized in *SEG* XXXVIII 1910).

2044-2045. Kyrene. Honorary inscriptions on statue bases, ca. 75 B.C. (?). N.Adams, *Libyan Studies* 34 (2003) 56-59 and 61 note 69, presents majuscule transcriptions of three inscriptions on marble blocks, two of which appear to be new [anticipating the official ed.pr., we correct, with due reserve, some obvious deficiencies in A.'s transcriptions, Tybout]; cf. also the critical observations and additions of C.Dobias-Lalou, *BE* (2005) no. 623: 'inscriptions hâtivement vues à Cyrène, hors de toute exploration organisée'. The inscription recorded on 58/59 no. 7 is *SEG* IX 199 (ph.; rediscovered): Ἀστυκράτης | Εὐκλείδα, whom A. considers the dedicator of a statue rather than a deceased; contra D.-L., who points out that the stone is the upper part of a funerary stele, with the formula 'name plus patronymic' typical of epitaphs.

On 57 A. comments on *SEC* 146 (now in the 'Salone di Ortostati' like the inscription in our lemma no. 2044), which he describes as a statue base bearing the names of the donors, at home in the 'Salone'; contra D.-L.: the stone is a re-used door lintel, perhaps from the temple of Apollo, with a dedication of the ὀπά ([implying the restoration τὰν ὀ[πὰν ἀνέθηκαν] in L. 4, mentioned but discarded as 'poco probabile' in *SEC*'s app.cr.]; cf. *SEG* IX 147); on 57 A. also offers the text on a moulded white marble statue base he saw in the 'Salone di Ortostati': ΓΕΛΛΕΑΥΝΚΙΙΔΑΤΩ; D.-L. points out that this is *SEC* 197, interprets it as an ephebic graffito, and provides the following reading: [(ἔτους)] ιγ´· Γλαυκία τῶ | Λεωνίδα, with the letters of the name and the patronymic interspersed ([--]ΙΓ Γλαυκία τῶ | Λεωνίδα, *SEC*).

2044: 56/57 no. 6 (ph. [inscription illegible]). **Honorary inscription for Decimus Iunius Brutus, ca. 75 B.C.** Gray-blue (Prokonessian or Thasian?) marble base for a bronze statue (feet-shaped cavities), probably part of an originally larger block; found re-used as building material in a wall of the so-called 'Salone di Orthostati' on the south side of the east-west 'Skyrota' connecting the Caesareum and agora with the akropolis.

Δέκμον Ἰούνιον Δέκμω υἱὸν Βροῦτον | vacat τὸν πάτρωνα vacat | vacat Κυραναῖοι vacat

---

The lettering is very similar to that of the marble base dedicated by the Kyrenaians to C. Cornelius Lentulus Marcellinus in 67 B.C. or shortly later (*SEG* IX 56; ph.); the honorand is probably one of the consuls of 77 B.C.; the base may reflect a trend in placating the rising power of Rome in the transitional phase of Kyrenaika's incorporation into the control of the Senate, A., who refers to the very similar base presented in our next lemma || 1. Δέκμος is not the 'Doric form of Decimus' (ed.pr. 61 note 68) but the regular Greek transcription of this praenomen, D.-L.; ΙΟΥΝΙΩΝ, A. || 2. ΠΑΡΩΝΑ, A.

2045: 61 note 69. **Honorary inscription for C. Claudius, ca. 75 B.C.?** Marble base for a bronze statue seen by ed.pr. in the depot at the Casa Parisia in Kyrene; marble and letters are similar to the base in our preceding lemma, which is probably contemporary.

Γάϊον Κλώδιον Ἀππίω υἱὸν | στραταγὸν ὕπατον Ῥωμ[αίων] | τὸν εὐεργέταν καὶ πάτρ[ωνα] | Κυραναῖοι

The honorand seems to be previously unattested, A. || 2. ΥΠΑ ΤΟΝ ΡΩΜ[ΑΙΟΙ?], A.

2046. Kyrene. List of ephebes, 2nd cent. B.C. *SEC* 241. Republished after re-examination of the stone in the museum of Shahat (Kyrene) by C.Dobias-Lalou, *Quaderni di Archeologia della Libya* 18 (2003) 218/219 (ph.).

[ἀπορυτιά]ζοντα
Χ̣άταιον Ἁγησάρχω
γυμνασιαρχέντας
Χηριάδαν Τιμώνακτος
Μναστοκλῆν Ἀριστείδα
Κλέαρχον Κλεάρχω
καὶ τῶν πρεσβυτέρων
[---]ο̣ν Φιλοξένω
[----- Ἵ]π̣π̣ιος

---

1. Not in *SEC* || 2. Χάταιος: previously unattested, derived from an adjective *χαταιος ('plein de désir'; cf. χατέω, χατίζω), D.-L.; Ἀνταῖον, *SEC* || 4. Χηριάδας; rare name; cf. Χηρίας (also rare; on record in an Archaic inscription from Thera: *IG* XII 3 Suppl. 1613), D.-L. || 6. Κλήαρχον, *SEC* || 7. and (the gymnasiarchs) of the presbyteroi || 8. the last letter of the lacuna is either X or K, D.-L.; [--]ν Φιλοξένω, *SEC* || 9. [--]ιος, *SEC*.

2047. Kyrene. List of names, late 2nd/1st cent. B.C. *SEC* 19. Republished after re-examination of the stone in the museum of Shahat (Kyrene) by C.Dobias-Lalou, *Quaderni di Archeologia della Libya* 18 (2003) 216-218 (ph.).

['O δεῖνα --]Ιαν[--]
['O δεῖνα] 'Επικ[--]
['O δεῖνα] Πραξι[--]
4 ['O δεῖνα K]αλλίπ[που]
['O δεῖνα --]λου
['O δεῖνα] Ποσει[δ--]

'Aν[--] | 'Eπικύ[δης] | Πραξ[-- | K]άλλιπ[πος || Ξ]οῦθ[ος | Π]οσει[δ--], *SEC* || list of magistrates, ephebes or subscriptors, in which the names (generally in the accusative rather than the nominative in lists of ephebes (cf. e.g. our lemma no. 2051), which may also be the case in our document) are accompanied by patronymics, D.-L. || 1. e.g. ['Aρί(μ]μαν[τος], D.-L. || 3. Πράξι[ος], Πραξι[άδου] or Πραξι[τίμου], D.-L. || 5. based on the shorter names attested in Kyrenaika, [Zωΐ]λου ['Hδύ]λου, [Eὐμή]λου, or [Σιμύ]λου, D.-L. || 6. Ποσει[δωνίου] or Ποσεί[διος], D.-L.

2048. Kyrene. Dedication of a treasure house to Apollo, ca. 350 B.C. In his article 'Kultstätten und Praxis des Kaiserkults anhand von Fallbeispielen' (cf. also our lemma no. 1384), K.Hitzl in *Die Praxis der Herrscherverehrung* -- (cf. our lemma no. 2227) 97-127, discusses the transformation of a late Classical treasure house near the southern wall of the sanctuary of Apollo into a temple of the imperial cult for Tiberius (104-111; two Latin inscriptions with identical text; L.Polacco, *Il volto di Tiberio*, Rome 1955, 49 and 51). This treasury is known as the 'strategeion' after the Greek inscriptions on three metopes recording three strategoi ('Aριστοφάνης son of Παραιβάτας, 'Aριστις son of Bάκαλ, and Aὐτόβιος son of 'Aνίοχος), and the dedication (of the treasure house) to Apollo as a tenth from war booty on the architrave below. The inscriptions have never been published except for a fragment from the dedication: ΛEMIΩ, to be restored [-- πο]λεμί[ων --] (for which cf. *SEG* IX 76; H. 105 note 40). The contents of the texts are known from six descriptions in secondary literature, which H. quotes in an Appendix on 116/117 [The inscriptions on the metopes are very probably *SEG* IX 89/90, based on a publication of G.Oliverio from 1930 (not adduced by H.); the allegedly two inscriptions (with 89 recording the first two names mentioned above) are engraved on an 'epistylium'; they are dated to the 3rd cent. B.C., but O. dates the treasure house, later assigned to the mid 4th cent. by other scholars, to the same period in his *Scavi di Cirene* (Bergamo 1931) 31/32 = H. 116 no. 1, Tybout].

2049. Kyrene. Dedication to Aphrodite, late 4th/early 3rd cent. B.C. *SEC* 123 + 176. C.Dobias-Lalou, *Quaderni di Archeologia della Libya* 18 (2003) 211-216 (ph.), points out that these fragments belong to one gray marble rectangular plaque; she presents the following text, based on re-examination of the stones in the museum of Shahat (Kyrene); cf. also A.Chaniotis, *EBGR* (2003) [2006] no. 44.

'Aναξ[- 4 -] 'Aναξέα [ca. 4 v?]
σὺμ Bα[- 4 -] Aἰγλάν[ο]ρος [συν]-
ιαριτε[ύοισα] 'Aφρ[οδ]ίται ἀν[έθηκε]
4 καὶ τ[ὰν τρά]πεζαν τὰν λ[ιθίναν]

1. 'Aναξ[ίππα] or 'Aναξ[ιλέα], both attested in Kyrene; other possibilities remain; either 'Aναξέα or 'Aναξέα[ν] (cf. also below ad L. 4 initio), D.-L. || 2. probably Bα[καλι] (though another short name like Bαῖος, Bαιέας, or Bάττος is equally possible; a Bακαλ Aἰγλάνορος is also on record on the more or less contemporary base *SEC* 59, D.-L., following G.Pugliese Carratelli (*SEC*); the identification is supported by the fact that *SEC* 59 provides the only other attestation of an 'Aναξέας in Kyrene, D.-L. || 2-3. for συνιαριτεύω cf. *SEG* IX 117, *SEC* 23 and 166, and *CIG* 5130, D.-L.; the restoration is plausible, though it should be noted that in the formula συνιαριτεύουσα ἀνέθηκεν the participle is followed by the name of the eponymous priest of Apollo, which is not the case here, C. || 4. καί: on the assumption that 'Aναξέα should be read in L. 1, '(the present object) and the stone table'; if 'Aναξέα[ν] is restored, '(the statue of) Anaxeas and the stone table', D.-L.; or λ[υγδίναν], A.Laronde apud D.-L. (to be published in *Prosopographia Cyrenaica*, forthcoming). In view of καί in L. 4, C. suggests that the priestess dedicated yet another object; as a consequence the text may have been longer, e.g. 'Aναξ[-4-] 'Aναξέα [vacat?] | σὺμ Bα[- 4 -] Aἰγλάν[ο]ρος [καὶ name] | ἰαριτε[ύοισα] 'Aφρ[οδ]ίται ἀν[έθηκε ---] | καὶ τ[ὰν τρά]πεζαν τὰν λ[ιθίναν].

2050. Kyrene. Dedication of a statue, late 4th/early 3rd cent. B.C. *SEC* 258. Republished after re-examination of the stone in the museum of Shahat (Kyrene) by C.Dobias-Lalou, *Quaderni di Archeologia della Libya* 18 (2003) 220/221 (ph.).

[Xαρ]ίτιμον Kλητο[μάχω | Kλ]ητόμ[α]χος Xαροτ[ίμω | vacat ἀνέ]θη[κε] vacat

5. [--]P[--], *SEC* || statue or portrait dedicated by a relative, probably Kleitomachos' father or son (cf. e.g. the formula in *SEC* 257); it is tempting to follow G.Morelli (*SEC*) in identifying Kλητόμαχος Xαριτίμω with one of the participants of a public subscription dating to the 290s B.C. (*SEG* XX 735 (b) Col. I L. 156), D.-L.

2051. Kyrene. Dedication (of a building?) to Apollo and Artemis, (1st half of the?) 3rd cent. B.C. *SEC* 147. Republished after re-examination of the stone in the museum of Shahat (Kyrene) by C.Dobias-Lalou, *Quaderni di Archeologia della Libya* 18 (2003) 219/220 (ph.).

[----]σσα Θαλίαρχ[ος ὁ δεῖνα]
[----]νος 'Aγησιστρά[τω τῶ δεῖνος]
['Aπόλλω]νι 'Aρτάμιτι ἀ[νέθηκαν]

[--]σσα Θαλίαρχ[ος --|--]νος 'Aγησιστρά[τω --|--]νι 'Aρταμίτια (with 'Aρτάμιτι mentioned as an alternative in the app.cr.), *SEC* || 1. perhaps [Tιμᾶ]σσα, D.-L. || 3. 'Aρταμίτια, *SEC* ('Aρτάμιτι in a note) || originally blocks must have joined at left and right; for the disposition of the text cf. e.g. 132 and 144, D.-L.

2052. Kyrene. Dedication to Methysis, Minerva, Iatros and Iaso, 2nd half of the 2nd/3rd cent. A.D. *SEG* XLIII 1191 (LL. 3-6 only). Now fully published by ed.pr. S.M.Marengo, *Quaderni di archeologia della Libya* 18 (2003) 205-210 (ph.); cf. also C.Dobias-Lalou, *BE* (2004) no. 453.

Μέθυσι, | Μινέρβι, | Ἰατρῶι, Ἰασοῖ, | θεοῖς ἐπηκόοις || Κλ(αύδιος) Λῦκος εὐχὴν | ἀνέθηκα

1. Μέθυσις: equivalent of Μέθη, represented in painting in the tholos of the Asklepieion in Epidauros (Paus. 2.27.3); their presence in healing sanctuaries (cf. below ad L. 3) should probably be connected with the use of wine for therapeutic purposes, ed.pr. [cf. also *SEG* XLVI 1485] || 2. transliteration of Minerva (first attestation for Kyrenaika); for a 'Minerva medica' see *CIL* IX 1292-1308 (sanctuary of Minerva medica memor Cabardiacensis in Val di Trebbia); dative in -ι on the analogy with Μέθυσι, ed.pr.; small dot on the stone between B and I: possibly meant as an abbreviation sign indicating the omission of the expected A for reasons of symmetrical disposition, D.-L. (who provides further details on the stone) || 3. for the cult of Iatros (a local variant of Asklepios in Balagrai) and his paredros Iaso see *SEG* XLIII 1186 (app.cr. ad LL. 16/17) and 1189-1191 (both with references).

2053. Kyrene. Epitaphs, Hellenistic-Roman Imperial period. Five fragmentary graffiti incised on the walls of the entrances of rock-cut tombs in the western nekropolis. Ed.pr. G.Paci, *Quaderni di Archeologia della Libya* 18 (2003) 173-182 (ph. except of no. 6): 1) Φίλων Καλ[- -].ω (L. 1) and Δημά[ρ]χ[ω] (L. 4) (176 no. 1; dr.; on the plaster of the wall of the entrance room; patronymic in L. 1: Καλ[--]γω or Καλ[--]τω; 'età romana altoimperiale'); 2) C[--]οκομος Στράτωνος (176-179 no. 2; left (first letter) and right of a niche for a funerary portrait, above the entrance; the first letter is unclear; the ph. suggests an E, but an E[--]οκομος is unattested for Kyrenaika; perhaps Φ[ιλ]όκομος; Φιλόκωμος is attested; Roman Imperial period; 3) a name like Ἐπαίνετος (?) (179/180 no. 3; dr.; series of five tombs; graffito of uncertain reading between the second and third entrance; another graffito above the fifth entrance is illegible; undated); 4) [--] Εὐγένευς (180/181 no. 4; on the architrave of the entrance; 'buona età ellenistica'); 5) Σωγένου Ἀρίστιος | (ἐτῶν) π' (181 no. 5; on the architrave of the entrance; Roman Imperial period [For the patronymic preceding the name see our lemma no. 2032, Tybout]).

A sixth text is engraved on a moulded base found above the front of a tomb with monumental façade: 6) Ἀφροδιτία | Ζήνωνος (181/182 no. 2; this inscription is probably *CIG* 5156; Hellenistic period).

2054. Kyrene. Epitaph of Zenion, 1st cent. B.C. Moulded funerary stele of Pentelicf marble, re-used as part of a balustrade in the East church. Ed.pr. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 153 no. 14 (ph.; translation).

Ζηνίων | Ζηνίωνlος (ἐτῶν) α' | leaf

Undated by ed.pr.; 1st cent. B.C., C.Dobias-Lalou, *BE* (2004) no. 450 || 2. abbreviation mark: horizontal strokes above the siglum for ἐτῶν (L) and above A [rather (ἔτους) since the deceased was only one year old, Martin] || [a Ζηνίων Ζηνίωνος is on record on another Kyrenaian stone: *SEG* XX 726 (Hellenistic period; see our lemma no. 2039), Pleket].

2055-2056. Kyrene. Two epitaphs on rider reliefs, late 1st cent. B.C.-early 1st cent. A.D. / 2nd cent. A.D. S.E.Kane, *Quaderni di archeologia della Libya* 18 (2003) 27-34 (ph.), publishes nine 'heroized rider' reliefs from the Wadi bel Gadir sanctuary of Demeter and Persephone; two bear inscriptions (texts in transcription only; for the Greek texts see C.Dobias-Lalou, *BE* 2004, no. 446) The dates are provided by J.Reynolds apud K. on the basis of the letter forms.

2055: 29/30 no. 2. **Epitaph of Theudoros, late 1st cent. B.C.-early 1st cent. A.D.** Relief in a recessed field: man on horseback moving to the right toward a draped woman and a child who are standing by an altar; inscription on a stele behind woman and child; a snake under the horse: Θεύδωρος | Θευδώρου | ἥρως

2056: 32/33 no. 6. **Epitaph of Alexander, 2nd cent. A.D.** Lower left corner of a relief, preserving parts of three legs of a horse and the inscribed frame below.

Ἀλέξανδρος [----]

2057. Kyrene. Funerary epigram for Stlakkie (and other epitaphs), 50-100 A.D.? *SEG* LI 2212. J.Reynolds, *Quaderni di archeologia della Libya* 18 (2003) 168-170 (ph.; translation), offers the official publication of the epigram transcribed on the basis of a previously published majuscule copy by G.J.Boter - R.A.Tybout. The photograph confirms that in verse 2 μόρος instead of μόγος should be read, and in verse 4 ὧι παστόν (ᾧ παστόν, R.) instead of ⟨μ⟩αστόν; there is no letter after καί in verse 4 [but read in verse 1 ἰκοστόν (⟨ε⟩ἰκοστόν) instead of R.'s εἰκοστόν, in 3 ἐπιγηθήσασαν (see parallel in app.cr.) instead of R.'s ἔπι γηθήσασαν, and in 5 ἀμαυροτέρη{ι} δ' ὑπὸ λύπη(ς) instead of R.'s ἀμαυροτέρῃ δ' ὑπὸ λύπῃ, which does not account for the vertical hastae clearly visible on the ph. after both H's, and leaves us with the very unusual construction of ὑπό with a dative; the latter equally applies to the reading of C.Dobias-Lalou, *BE* (2004) no. 447: ἀμαυροτέρηι δ' ὑπὸ λύπηι, Tybout]. R. considers τὴν μούνην in the last verse a reference to the tomb ('leaving with you, my husband, ?this resting place'); cf. also D.-L., *l.c.*, who suggests connecting it with λύπη [in spite of the 'loss' of μόγος and μαστός, we still prefer interpretating τὴν μούνην as 'my only daughter', entrusted by Stlakkie to her husband on her death: a reference to her death in childbirth, a most common cause of death for women up to early modern times. D.-L. (per ep.) now follows our interpretation, Tybout].

The stele is a tapered pier probably of Greek island marble; the lettering dates the text to the Roman period, perhaps to the 2nd half of the 1st cent. A.D. It belonged to 'Tomb N. 258' (on which see D.Thorn (*ibid.* 163) and J.C.Thorn (*ibid.* 166-168)), which has also an inscription on the lintel of the door to the main tomb-chamber, and on the back wall of the recess: see *SEG* XLVII 2171 (E) and 2171 (A-D), respectively [where we should have noted that these graffiti belong to another tomb (no. 258) than the one (S 388) which was the main object of C.Frigerio's study]. On 170-172, R. republishes these texts on the basis of autopsy (dr. in the context of a reconstruction of the tomb chamber). We present her texts below (A: inscription on the lintel; B: graffiti in the tomb chamber).

A: ΣΤΑΛΑΚ[ΚΙ --] | ----

B: Col. I	Col. II	Col. III
Leaf Σεμπρώνιος	Σεμπρωνία	vacat Σ[--]
Ἄπερ (ἐτῶν) ξδ' leaf	Μαρκέλλα	vacat Στα[λακκι--]
Σεμπρωνία	vacat (ἐτῶν) ε' leaf	vacat (ἐτῶν) leaf κα' leaf
4 Μαξίμα	4	vacat
vacat (ἐτῶν) ν' leaf		
vacat Σεμπρώνι[ο]ς [--]		
- - - - - - - - - - - - - -		

A. = *SEG* (E); a man or woman with an expanded form of the same Italian name as that of the subject of the epigram, R.; ΣΤΑΛΛΙΚ[--], *SEG* ‖ **B Col. I.** 1-2. = *SEG* (A) [with correct reading by H.W.Pleket in the app.cr., but read '64th year' instead of '65th year'] ‖ 3-5. = *SEG* (B); (ἐτῶν) ε', *SEG* ‖ 6. not in *SEG* ‖ **Col. II.** = *SEG* (C); no final Σ in L. 3, *SEG* [R. presents our Col. III as LL. 3-5 of Col. II, with the Σ[--] immediately following after the leaf; however, Σ[--] is clearly separated from the leaf by a vacat and, together with R.'s Col. II LL. 4/5, equally at some distance of of LL. 1-3, forms a separate 'Col. III' consisting of the beginnings of three lines, Tybout] ‖ **Col. III.** = *SEG* (D); Σ[--] | ΣΤ[--] | (ἐτῶν) leaf κα', *SEG*; in L. 2 initio ΣΤΑ or ΣΤΛ (Stalacci- or Stlacci-); the age of death (21) suggests that this was the formal memorial of the Stlakkie also commemorated in the epigram, R., who hesitatingly suggests that her full name was Sempronia Stlakkie, i.e., that she was a member of the family of Sempronii [R.'s supposition is supported by the Σ in L. 1 initio (= R.'s Col. II L. 3 in fine), which may well be the initial letter of Σεμπρωνία; cf. our additional note ad Col. II] ‖ R. comments on the two immigré families on record: one whose members bear the nomen Sempronius and a cognomen equally of Latin origin, and the Stlaccii (funerary epigram; above A and B L 4); apparently 'despite the use of the Greek language [the families] set some store by recalling an Italian origin for their ancestors by their names' (172) [For the rare name Στλάκκιος/Στλακκία/-η see now also the dedication from Koptos in our lemma no. 1981 L. 6 (and app.cr.)].

2058. Kyrene. Inscriptions on Panathenaic amphoras, late 6th-4th cent. B.C. *SEG* XXXVII 1704. After a survey of previous finds of Panathenaic prize amphoras in Kyrene and other cities in Kyrenaika [cf. now also *SEG* LI 2205], M.Luni, *Quaderni di archeologia della Libya* 18 (2003) 97-113 (ph.), republishes 11 ceramic fragments belonging to 9 Panathenaic amphoras found in the sanctuary of Demeter, where they were probably dedicated by victors after returning to their native city. Four preserve one or some letters belonging to the well-known formulas written kionedon. Three have letters belonging to τῶν Ἀθήνηθεν ἄθλον: 1) 105 no. 9; leg and foot of athlete; part of column; letter: O; late 6th/early 5th cent. B.C.); 2) 106 no. 10; part of column; letters: ONA; late 6th/early 5th cent. B.C.; 3) 107 no. 14; part of column; letters: TO; 5th cent. B.C.; 4) another fragment bears two letters (XO) of the dating formula Ἐπὶ - name - ἄρχοντος: 107 no. 15; part of column; 4th cent. B.C. (after 392/391 or 380/379 and before 312/311 B.C.).

2059. Narbek. Inscription, undated. *SEG* L 1644. In *Christian Monuments* -- (cf. our lemma no. 2027) 404, J.Reynolds refers to this text and writes that 'what survives makes no obvious sense (ΠΡΟ ΚΡ)'.

2060. Naustathmos (Ras el Hilal). Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 337-340, republishes 1) *SEG* XXX 1786 (337/338 no. 2). She presents the following new texts: **2)** (dr.; five fragments painted on wall-plaster from the church. Four (a-d) have the same lettering; 337 no.1); **a:** † ΕΝΔΗϹ[--]; **b:** [--]ʾΝΝΑΚ[--] (horizontal stroke above NA; perhaps να(όν) or να(ῶν); cf. *CIG* 8653 for NA = ναός); **c:** [--]ʾΕΙ[--]; **d:** Ͻ ΙΕΧΗ\$ (the final letter is perhaps an abbreviation mark); **e:** [--]ΑΒΡΑ[--|--]ΕΟΕ.[--] (L. 1: perhaps a reference to Ἀβραάμ); **3)** (ph.; graffiti scratched in various hands on the plaster of walls of the church; 338 no. 3); **a:** east wall of room C: L. 1: ΒΟΗΕΙ•ΙΝ[--]; L. 2: ΒΕΝΟΝΙΒΕΚΑΥΤΙΟϹ•ΜΙΝΙϹΟΝ ΒΟΑΒΒΑϹ[.]ΒΑΟ[--]; L. 3: ΔΡΕΑΝΔΟϹΑΒΡΕ[--]; L. 4: ΑΝΔΡΕΑ[--]; L. 5: [....]Χ[--]; L. 6: [....]ΔΟΕ[--] (appeals for help (βοήθει) from several supplicants; L. 2: μινισον for μνῆσον; L. 3: δός ('give'); LL. 3 and 4: Ἀνδρέας (supplicant), R.; another graffito on the east wall has [--]ΑΓΙΑ | Ἀνδρέας: either a supplicant [--]αγία or a formula like ἐν ἐκκλησίᾳ] ἁγίᾳ; **b:** west wall of room C: Πέτρος; ΑΩΑΚ[--] or ΑΝΑΙϹ; ΑΧΕΟΥ; [--]ΙΑΔΜ (misread for Ἀβ]ραάμ, R.); **c:** east wall of room D: [--]ΛΗΡΝΟ[--]; [--]ΡΙΟΝ[--]; Χ(ριστ)έ.

2061. Olbia (later: Theodorias; Gasr el Lebia). Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 281-286, presents the following texts: **1)** *SEG* XVIII 769/770 (281 sub A); **2)** *SEG* XVIII 768 (XX 761; XXX 1787 [where we inadvertently wrote that the texts were never included in *SEG*]; 281-284 sub B-D).

G.Agosti in *Des Géants à Dionysos* (cf. our lemma no. 1953) 541-564, interprets the prophetic source Κασταλία (*SEG* XVIII 768 i), associated with the four rivers of Paradise (XVIII 768 e-h) symbolizing the four gospels, as a reference to the announcement of the arrival of Christ by the oracle of Apollo, whether in Delphi or Daphne, according to an apocryphical tradition popular in this period (the mosaics were probably laid in 538/539 A.D.). Earlier interpretations considered Kastalia a symbol of baptism or of the victory over paganism [for an epigraphical version of the Apollo oracle found in Ikaria see now our lemma no. 904)].

2062. Ptolemais. Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 199/200, republishes the following inscriptions: **1)** *SEG* IX 408 (XVIII 764; 200 no. 4); **2)** *SEG* IX 410 (XVIII 764; 200 no. 5)); **3)** *SEG* XVIII 763 (199 no. 1). She publishes two new texts: **4)** ἢ φίλος Ἰ | ἢ δὲ ἐχθρός † (199 no. 2; broken limestone block found in 1977; 'you are either a friend or an enemy'; perhaps a reference to *Matthew* 12.30; late antique letters [the combination of the particles ἤ and δέ to introduce the second part of the alternative is unorthodox, Martin]); **5)** Ἀκύλας | κόμ(ης) εὐξάμεlνος τὴν εὐlχὴν ἐτelλίωσα (199/200 no. 3; re-used limestone block; 5th/6th cent. A.D.; incised Maltese crosses on either side of the text; cross placed

centrally within Ω and a palm-tree to the right of it; the content of the text was used in *PLRE* II p. 125). On 183 R. mentions a number of masons' marks on blocks of the West church: e.g. ΑΠ, ΒΕΤ, ΠΤ.

2063. Ptolemais (area of: Barke (el Merj)). Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 262-265, presents the following texts: 1) *SEG* XVIII 756 (265 no. 33; a dedicatory rather than a funerary text); 2) *SEG* XVIII 765 (XX 765; *SEC* 96; 265 no. 32); 3) *SEG* XVIII 766 (264 no. 28); 4) *SEG* XVIII 767 (XX 764; 262-264 no. 26; ph.; in L. 4 R. prints ΚΥΚΟ̣ΔΩΜΟ̣Ν[..] and wonders whether 'the intention was to convey κὲ ὑκοδόμων' (= οἰκοδόμων: 'builders'); *SEG* XVIII: κυκο̣ωμέν[ων], perhaps for κοιμωμένων; *SEG* XX: ΚΥΚΙΔΩΜΕΝ = Κ(υρίο)υ κ⟨η⟩δωμέν[ων]: 'who care for the Lord'; C.Dobias-Lalou, *BE* (2004) no. 438, confirms ΚΥΚΟΔΩΜΟΝ, after examination of a squeeze, also opts for κὲ ὑκοδόμων = καὶ οἰκοδόμων and subscribes to J. and L.Robert's view (*BE* 1961, no. 835), that we have a dedication rather than a funerary text).

2064. Sidi Bu Breyek. Inscribed block and rock-cut epitaph, undated. *SEG* L 1646/1647. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 345 nos. 1/2 (dr. of 1647).

2065. Siret Akreim. Ecclesiastical boundary stone, 6th cent. A.D. (or somewhat earlier). *SEG* L 1648. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 407/408 (ph.).

2066. Siret el Bab. Christian inscription, 6th cent. A.D. *SEG* L 1649. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 410 (ph.). Cf. C.Dobias-Lalou, *BE* (2004) no. 437, who reads in LL. 2/3 πυησάλ|ιτον (πυησάλ[ν]τον , R.).

2067. Siret el Jambi. Painted inscription, undated. *SEG* L 1650. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 411 (ph.).

2068. Siret Gasrin el Giamel. Christian mosaic inscription, late 5th-7th cent. A.D. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 413, mentions a mosaic in the wine-cellar of a 'fortified' agricultural villa, with inscriptions: Ἐμμανουήλ ('God is with us'), preceded by a circle enclosing a framed image of what could be an orans and followed by a wreath containing a monogram cross with A and Ω in its upper and ΧΜΓ (perhaps for Χριστὸν Μαρία γεννᾷ) in its lower quarters [For ΧΜΓ see *SEG* LII 1036 app.cr., with references].

2069. Soluk. Liturgical diptych, 5th-7th cent. A.D. *SEG* XX 778. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 431/432.

2070. Targunia. Dedication to Apollo, 4th cent. B.C.? F.A.Mohamed, *Quaderni di archeologia della Libya* 18 (2003) 223-227, amplifies and updates his earlier account (cf. *SEG* XLVI 2219 for inscriptions on a rock-cut tomb) of the site of Targunia (8 km west of Messa/Artamis, where in the early 1930s the first of several boundary stones concerning a restitutio agrorum was found: *SEG* IX 352; cf. LII 1837). On 223/227 he reports the find (in 1991) of two joining pieces of a limestone altar inscribed Ἀπόλλων[ι] (ph.; 4th cent. B.C.?); C.Dobias-Lalou, *BE* (2004) no. 452, prefers restoring Ἀπόλλων[ος].

2071. Taucheira. Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 218-224, presents the following texts: **1)** *SEG* XLIX 2364 (218-221) and LI 2215 (221/222 [R. has the name of two rivers (Φίσων and Εὐφρά|της), whereas in 2215 Εὐφράτης is lacking]); **2)** *CIG* 5292 (*SEG* IX 571; R.'s text (224) runs: † ἀνάθεμα ἔσ[ται] | ἀπὸ Π(ατ)ρ[ὸ]ς καὶ Υ(ἱο)ῦ κ(αὶ) Ἁ|γίου Πν(εύματο)ς ἥ τις ὅδε | θαπτείη τι[ν]ὰ̣ ξένον; D.Feissel apud C.Dobias Lalou, *BE* (2004) no. 457, suggests reading ἥ (= εἴ) τις ὅδε (= ὧδε) θάπτει ἥ (= εἴ) τι[ν]α ξένον).

On 223 R. presents two new fragments: **3)** † Ἠλήας [--] (inscribed sandstone block reused in the south wall of the Byzantine palace or late fort); **4)** † ΙϹΤΗ[.]ΜΙΟΙ[--]|ΠΙΔΟϹ vacat ΚΩΜ (left side of a sandstone block found in the late palace or fort; LL. 1/2: perhaps ἐλ]|πίδος; L. 2: κώμ[ης] (= comes), a form of κώμη or the beginning of a personal name, R.).

2072. Wadi Morgus. Fragment, undated. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 419, reports on a rock-cut inscription at the entrance of a cave in the vicinity of what presumably are the remains of a monastery; only two letters survive: ΠΑ̣[--]

UNKNOWN PROVENANCE

2073-2076. Unknown provenance. Dedications, 1st-3rd cent. A.D. Four dedicatory reliefs from the Eastern Mediterranean. Offered for sale by Gorny & Mosch, Giessen. Cf. *Auktion* 132. *Kunst der Antike. 16 . Juni 2004*, 113/114 nos. 355 and 357-359 (ph.). Texts read by A.Chaniotis, *EBGR* (2003) [2006] 363 no. 61 [with reference to *Auktion 128 – 13. Dezember 2003* per errorem], who assumes a provenance from south Asia Minor for nos. 357/358 [cf. our lemmata nos. 1653-1658; nos. 2074/2075 were offered for sale again by Gorny & Mosch: cf. *Auktion* 137. *Antike und islamische Kunst. 15. Dezember 2004*, 129 nos. 486/487, Chaniotis].

2073: 114 no. 359. **Dedication to heroes, 1st cent. A.D.** Marble relief plaque; two oxen on either side of a vase; above them rosettes and an inscription.

Ἀρτεμί|δωρος | καὶ Ἀντί|πατρος | ἥρωσι εὐ|χήν

ΑΡΤΕΜΙΙΔΩΡΟΣ | ΚΑΙ ΑΝΤΙΙΠΑΤΡΟΣ ΗΡΩΣ ΙΕΙΧΗΝ, *Auktion*.

2074: 114 no. 357. **Dedication to Kakasbos, 1st/2nd cent. A.D.** Limestone relief plaque with arched top; rider with a club in his right hand; inscription under the relief panel.

Ἡρακλέων Ἀρτεί|μου Κακάσζβῳ | εὐχήν

ΗΡΑΚΛΕΩΝ ΑΡΤΕΙΙΜΟΥ ΚΑΚΑΣ ΖΣ | ΙΕΥΧΗΝ, *Auktion*; the dedicant seems to be a relative (the son?) of Arteimas in our next lemma, C.

2075: 114 no. 358. **Dedication to Kakasbos, 1st/2nd cent. A.D.** Limestone relief plaque with arched top; rider with a club in his right hand; inscription under the relief panel.

Ἀρτείμας Ἑρμαίου | Κακαζσβεῖ εὐχήν

ΑΡΤΕΙΜΑΣ ΕΡΜΑΙΟΥ | ΚΑΚΑΣ ΖΒΕ ΙΕΥΧΗΝ, *Auktion*.

2076: 113 no. 355. **Dedication to Hekate, 2nd/3rd cent. A.D.** Marble relief representing Hekate with three bodies offering sacrifices; inscription on the base.

Βαλέ(ριος) Βάλης, δεκουρίων, | εὐχὴν ἀνέθηκεν

1. ΒΑΛΕ ΒΑΛΗΣ ΔΕΚΟΥΡΕΩΝ, *Auktion*.

2077. Unknown provenance. Dedication, 2nd/3rd cent. A.D. Marble female statuette with base; the head is missing; inscription on the base. Offered for sale by Gorny & Mosch, Giessen. Cf. *Auktion* 124. *Kunst der Antike. 27 Mai 2003*, 96 no. 367 (ph.). Cf. A.Chaniotis, *EBGR* (2003) [2006] 363 no. 60.

[Ἐπ]αφρᾶς κατ' | εὐχήν

Restored by C.; ΑΦΡΑΤΚΑΠ ΕΥΧΗΝ, *Auktion*.

2078. Unknown provenance. Tripod for the cult of Asklepios and Hygieia, Roman Imperial period. Bronze tripod; snakes twisted around the feet; inscription with relief letters on the body; allegedly from the eastern Mediterranean. Offered for sale by Gorny & Mosch, Giessen. Cf. *Auktion* 124. *Kunst der Antike. 27 Mai 2003*, 112 no. 442 (ph.); cf. A.Chaniotis, *EBGR* (2003) [2006] 363 no. 60: Ὑγίας, Ἀσκληπιοῦ

2079. Unknown provenance (Asia Minor?). Invocation of the Tyche of Kaisareia (Cappadocia), Roman Imperial period. Bronze bust of the Tyche of Kaisareia on a round shield; on her head the city wall and a figure that crowns Mount Argaios; inscription on the shield. Offered for sale by Gorny & Mosch, Giessen. Cf. *Auktion* 124. *Kunst der Antike. 27 Mai 2003*, 48 no. 91 (ph.). Cf. A.Chaniotis, *EBGR* 2003 [2006] 363 no. 60.

Ἀγ|αθ|ῇ Τ|ύχῃ | Κ[...]Ω | Καισ|αρ|ίας | ΚΑ|ΑΙ|[..]Σ|ΘΟ|ΔΑ|ΟΣ|ΗΝ|Μ

2080. Unknown provenance. Dedication to Asklepios, undated. In *BCH* 127 (2003) 688, N.Kaltsas briefly reports that the National Museum in Athens has acquired a marble statue base, inv. no. BE 6.1/97, with the following inscription.

Θεῷ Ἀσκληπίῳ | Ὀρεντὶς εὐχαριστήριον

[Ὀρεντίς not in Pape-Benseler; Bechtel, *HPN*; or *LGPN*; for Ὀρεντής at Athens, see *LGPN*, s.v. Ὀρεντής 1–5, Stroud].

2081. Unknown provenance (Attica?). Epitaph of Philippa, ca. 250 B.C. *SEG* XXVI 350. Twice offered for sale: see the auction catalogues *Art of the Ancient World* (Royal Athena Gallery, New York 1992) no. 2 (non vidimus), and *Antiquities. Wednesday 12 June 2002* (Christie's, New York) no. 71 (ph): Διόδωρος Φιλίππᾳ

[Date: early 3rd cent. B.C., catalogue; ca. 250 B.C., *SEG* (both dates are compatible with the letter forms) || Διόδωρος Φιλίππα, *SEG*; rather Διόδωρος Φιλίππᾳ in view of the relief showing a single seated woman (the deceased) and a servant; for Φιλίππα cf. e.g. *SEG* XXXVIII 666 (Pydna), Tybout].

2082. Unknown provenance. Epitaph of Euphraios, 2nd/1st cent. B.C. Rectangular marble stele (upper and left part cut off); in a recessed field a worn relief representing the farewell scene of a standing man and a seated woman; probably a small servant at right. Offered for sale by Christie's, London; cf. auction catalogue *Antiquities. Tuesday 14 May 2002*, 196 no. 445. We read the inscription from the ph.: Εὐφραῖος | Ἀλεξιμάχου

[Date: ca. 1st cent. B.C.; 2nd/1st cent. B.C. on the basis of the letter forms || 1. The last letter is not perfectly legible; looking like an E ('ΕΥ ΡΑΙΟΕ ΑLΕΧΙΜΑΧΟΥ', catalogue; however, ΕΥΦΡΑΙΟΕ does not yield a regular vocative) or a square sigma (on the assumption that the middle horizontal 'bar' is a crack on the stone; a letter form chronologically hardly compatible with the small O's hanging above the line), the most probable reading seems to be a Σ with some damage to the slanting hastae, Tybout] || this catalogue includes four other epitaphs; we do not present 179 no. 410, and 196 no. 449, of which the texts are insufficiently legible; for the other three see also our lemmata nos. 1340 bis, 2095, and 2097 [Aur. Diophantos; Lydia (north) or Phrygia (north-west), Tybout].

2083-2088. Unknown provenance (southern Asia Minor). Epitaphs, 1st cent. B.C.-1st cent. A.D. Circular altars. Edd.pr. T.Korkut–R.Tekoglu, *ZPE* 143 (2003) 106-110 nos. 2-4 and 10/11 (ph.; German translations); cf. C.Brixhe, *BE* (2004) no. 326.

2083: 110 no. 11. **Epitaph of Hermokrates, 50-1 B.C.** In the Fethiye Museum.

Διονύσιος Διονυσοφάνου | Ἑρμοκράτῃ Φιλα[ργ]ύρου τῷ | ἑατοῦ φίλῳ μνή-[μη]ς ἕνεκεν

[3. ἑατοῦ for ἑαυτοῦ; cf. Brixhe, *Essai* 81, Corsten].

2084: 107 no. 4. **Epitaph of Pleistarchos, 25-1 B.C.** In the Antalya Museum.

Ἀρτεμὼ Μηνάτος | Πλειστάρχῳ Νεάρχου | τῷ ἑατῆς ἀνδρὶ καὶ | Νέαρχος καὶ Πλείσταρχος || οἱ Πλειστάρχου τῷ ἑατῶν | πατρὶ ἥρωι

3 and 5. ἑατῆς and ἑαυτῆς: see our lemma no. 2083.

2085: 106 no. 3. **Epitaph of Arsasis, 1-25 A.D.** In the Antalya Museum.

Παραψυχὴ | Ἀρσασει τῇ Κυρτᾷ μνή|μης ἕνεκεν

1. The name Παραψυχή is new, B. || 2. Κυρτᾶς may be connected with κυρτός ('bulging'), B. [possibly a misread τῇ κυρίᾳ, Chaniotis].

2086: 106 no. 2. **Epitaph of Teuidarma, early 1st cent. A.D.** In the Antalya Museum.

Ἀλίνης Αδιου καὶ Σωφρόνη | Ἑρμαφίλου Τευιδαρμᾳ | Πλειστάρχου τῇ ἑατῶν συνι̣τρόφῳ μνήμης ἕνεκεν

[he names Ἀλίνης, Αδιας/-ος, and Τευιδαρμα are new; for Ἀλίνης B. refers to the Lycian island Ἄλινα, mentioned in Steph. Byz. s.v. Κρύα, and compares the name Ἀλίνη in *TAM* II 370 (Zgusta, *KP* 54 § 51); he also considers a connection with ἅλινος ('of salt') or ἀλῖνος ('without net') || [3. ἑατῶν for ἑαυτῶν: see our lemma no. 2083 app.cr.].

2087: 110 no. 12. **Epitaph of Alexandros, 25-50 A.D.** In the Fethiye Museum.

Ἀλέξανδρος Δωρο|θέου ἀφιέρωσε αὐτοῦ | ἥρωα

[No translation is given of this peculiar text; the reading cannot be checked on the photograph, Corsten] || 3. perhaps rather ἡρῷα?, B.

2088: 109/110 no. 10. **Epitaph of Parthenis, 50-100 A.D.** In the Fethiye Museum.

Ἐπαφρόδιτος | Διοφάνου Τελμησεὺς | Παρθενίδα Ἑρμαγόρου τοῦ | Πωειγέ-νου Τελμησίδα || τὴν ἑαυτοῦ γυναῖκα, μνήμης | χάριν

4. Read Ποιγένου (nominative Ποιγένης), edd.pr.; B. points to the fact that this is a Doric name (only attested at Lokroi Epizephyrioi so far; cf. *LGPN* III.A s.v.) which would be out of place here.

2089. Unknown provenance (northwest Asia Minor?). Epitaph of Aristainetos, 1st cent. A.D. Lower part of a rectangular marble stele with tenon; in a recessed niche a relief representing a man (tunic; cloak) ploughing with a pair of oxen; inscription below. Ed.pr. S.Schmidt, *Grabreliefs* -- (cf. our lemma no. 1935) 155 no. 179 (ph.).

Ἀριστένετος leaf | Πολυαίνου ζή|σας κοσμίως | ἔτη πε'

The object must have been imported to Alexandria in modern times; stelai from northwestern Asia Minor offer the most convincing parallels (e.g. Pfuhl-Möbius nos. 1143 and 1145; 1st cent. A.D.), ed.pr. || [1. Ἀριστένετος for Ἀρισταίνετος || for another stele in the Museum of Alexandria yet possibly from Asia Minor see our lemma no. 1937, Tybout].

2090. Unknown provenance (eastern Mediterranean). Epitaph of Likinnia, ca. 2nd cent. A.D. *SEG* XXXIX 1731. Now offered for sale by Christie's London; cf. auction catalogue *Antiquities. Wednesday 29 October 2003*, 65 no. 130 (ph.).

2091-2093. Unknown provenance (southern Asia Minor). Epitaphs, 100-250 A.D. Republished by T.Korkut–R.Tekoglu, *ZPE* 143 (2003) 113/114 nos. 19/20 and 22 (ph.; German translations) [These texts were never included in *SEG*; Korkut = T.Korkut, *op.cit.* (cf. our lemmata nos. 1638/1639)].

2091: 113 no. 19. **Epitaph, 100-150** A.D. Korkut no. 150. Square ostotheke with garland, inscription across a door; in the Burdur Museum: [--] μν(ήμη)ς χάριν

The deceased's name is not preserved, edd.pr. [presumably on the lost lid, Corsten.]

2092: 114 no. 20. **Epitaph of Nous, 225-250** A.D. Korkut no. 42. Square ostotheke with garland; in the Alanya Museum: Νοῦς

For the name cf. Bechtel, *HPN* 555 and *LGPN* II s.v., K.-T. [two more examples in J.Nollé, *EA* 12 (1988) 131 no. c with notes 4/5, Corsten].

2093: 114 no. 22. **Epitaph of Lounis, 175-200** A.D. Korkut no. 207. Lid on an ostotheke (lid and ostotheke do not belong together; the lid is Korkut no. 15); in the Adana Museum: Λούνις δὶς | Ἰανβίου Λαιμώτης

1. B. tentatively suggests Λούνις = Λούνιος and refers to the 'Cilician' name Λουνηιος (Zgusta, *KP* 274 § 828) and, alternatively, to Hesych. λουνόν· λαμπρόν || 2-3. Λαμώτης: ethnikon of the Lamotis, the region around the city of Lamos in Cilicia, K.-T.

2094. Unknown provenance. Funerary epigram, 2nd/3rd cent. A.D. In *BCH* 127 (2003) 690, it is briefly noted that the Epigraphical Museum in Athens has recently acquired a funerary altar of 'Pentelic' marble carrying a metrical inscription of 15 lines, EM 13511, confiscated by the police. 'Le défunt évoque à la première personne les circonstances de sa vie et de sa mort. ... cette inscription ... apporte une contribution importante à la connaissance des attitudes philosophiques de l'époque à l'égard de la mort.'

2095. Unknown provenance. Epitaph of Maron, 2nd/3rd cent. A.D.? Rectangular marble stele with the relief bust of a young man clad in chiton and himation and holding a scroll (?) in his right hand in an arched niche; inscription under the niche. Offered for sale by Christie's, London; cf. auction catalogue *Antiquities. Tuesday 14 May 2002*, 181 no. 412. We read the inscription from the ph.: Μάρω[ν] χρηστέ, | ἄωρε· χαῖρε v v v

'Property from an Asian collection', catalogue [the formula χρηστέ, | ἄωρε rather points to the Syro-Palestinian region or to Egypt, Tybout].

2096. Unknown provenance (Macedonia or Thrace?). Epitaph of Aurelius Torquatus, 3rd cent. A.D. Marble stele; on the upper panel a relief representing the 'Thracian rider', a tree, and the bust of a woman; on the lower panel busts of two men and two women; inscription below; confiscated from a private collection and now in the National Museum in Athens. Ed.pr. N.Kaltsas, *AD* 54 B 1 (1999) [2005] 12 (ph.).

Αὐρ(ήλιος) Τορκουᾶτος Αὐρ(ηλίῳ) Τορκουάτῳ τῷ τέκνῳ μνεί|ας χάριν καὶ αὐτοῖς ζῶσιν

[The iconography suggests a provenance from Macedonia or Thrace, Chaniotis || 2. in fine we read from the ph. ΚΑΙΑΙΑΥΤΟΙΣ, Stroud].

2097. Unknown provenance (Asia Minor: Lydia, Phrygia or Pisidia?). Epitaph of Aurelius Diophantos, 3rd cent. A.D. Rectangular sandstone stele with a triangular pediment and akroteria; large disk in the tympanon; in a recessed field a relief representing the busts of a bearded husband and his wife both clad in chiton and himation; inscription under the relief. Offered for sale by Christie's, London; cf. auction catalogue *Antiquities. Tuesday 14 May 2002*, 196 no. 446. We read the inscription from the ph.

Αὐρηλία Λουκία Αὐρηλίῳ | Διοφάντῳ Μήνιδος | ἀγρείτῃ ἰδίῳ ἀνδρὶ | μετὰ τῶν τέκνων || μνείας χάριν vacat

[Date: 3rd cent. A.D.: Αὐρήλιος and letter forms (Ⲁ, Δ, Є, λ, Ⲙ, C, ω); ca. 2nd cent. A.D., catalogue || 2. Μῆνις: 'très répandu aux confins de la Phrygie et de la Pisidie, comme en Kibyratide et en Lycie du Nord', T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1980) 1984 note 270 || 3. ἀγρείτῃ: read independently by H.W.Pleket and G.Petzl, who refers to *LSJ* s.v. ἀγρίτης ('countryman'), mentioned by Steph. Byz. s.v. ἀγρός; I have not found epigraphic parallels, Pleket].

2098. Unknown provenance. Epitaph of Lucius Heuretos, 4th/5th cent. A.D. McLean, *Konya Museum* 223; *SEG* LII 1867. M.Sève, *An.Ép.* (2003) [2006] no. 1722, doubts that a line above the preserved text is missing and reads initio A [Εὕ]ρετος (A. = Αὖλος?); the shape of the delta resembles that of a Latin minuscule.

2099. Unknown provenance (Smyrna?). Epitaph of the rhetor Dionysios, Roman Imperial period. B.Puech, *Orateurs* -- (cf. *SEG* LII 1991) 233 no. 101. On the basis of an

inaccessible periodical (U.Rafaelli, *Gazzetta di Zara* 27, 1844, 138/139, with Italian translation) C.Franco, *Iasos di Caria* 9 (2003) 18/19, republishes the inscription, unnoticed so far (except for Puech). The stone was found in Risano (in modern Montenegro); it may have come from Asia Minor; F. opts for Smyrna (as does Puech) since this city was known in the Roman Imperial period as a school of orators (cf. *I.Smyrna* 439-441). Rafaelli gave only a transcription in Latin capitals (repeated by F.; below left), from which we try to establish the Greek text (right; cf. Puech).

DIONISIOS		Διονίσιος
EIRENAIOU IA-		Εἰρηναίου Ἰα-
SEUS RHETOR		σεὺς ῥήτωρ,
EUDAIMONESAS ETELEU-	4	εὐδαιμονέσας ἐτελεύ-
TA ETON X ... E		τα ἐτῶν ξ[.]΄· ἐ-
POIEI EPIKTESIS APELEU-		ποίει Ἐπίκτησις ἀπελευ-
THERA		θέρα

[1. One would expect Διονύσιος; iotacism or wrongly copied by R.?, Corsten] || 4. εὐδαιμονήσας, P., [which is the correct form and may have been on the stone, but misread by the copyist, Corsten].

2100. Unknown provenance. Christian epitaph. McLean, *Konya Museum* 222; *SEG* LII 1866. M.Sève, *An.Ép.* (2003) [2006] no. 1721, tentatively suggests dating this text to the 5th/6th cent. A.D. (McLean: 'Constantinian or later').

2101. Unknown provenance. Inscriptions on gems and rings in a private collection, late 6th cent. B.C.-3rd cent. A.D. C.Wagner - J.Boardman, *A Collection of Classical and Eastern Intaglios, Rings and Cameos* (Oxford 2003) (ph.; texts in majuscules), publish 967 intaglios, rings and cameos from a large private collection; another selection was previously published by J.Boardman, *Intaglios and Rings* (London 1975): almost all of the stones presented in the latter monograph are now in the J.Paul Getty Museum in Malibu. The stones from the present selection are unpublished with very few exceptions (inter alia nos. 4/5 below). From the inscribed pieces (index on 135/136), we present the 49 identified as Greek by W.-B., omitting the stones which they consider 18th/19th cent. imitations. As usual on gems and other seals, inscriptions are normally in mirror script [In our descriptions, 'left and right' refer to the stones themselves, not to the images appearing in their impressions. Unfortunately W.-B's treatment of the inscriptions is deficient: transcriptions in Latin letters and flaws in reading and interpretation detract from the quality of this otherwise valuable catalogue. Our Greek texts are based on the photographs, which, however, do not always yield reliable readings; especially some texts on magical gems (nos. 38 and 44) will be liable to corrections by specialists. We retain the geographical (and at the same time roughly chronological) arrangement by W.-B., who point to the problems of assigning precise dates to intaglios etc. (where no dates are indicated, they are not provided by W.-B.); in their large 'Roman' section (nos. 191-585, including objects from the 2nd/1st cent. B.C.) the gems are arranged by subject; one of these collects the 'Magic gems' (nos. 568-580); below we present the inscribed magical gems under a separate heading, adding one text presented by W.-B. in their section 'Gods' (no. 263; our no. 36).

Comments between square brackets are mine except for the references to parallels in A.Delatte-P.Derchain, *Les intailles magiques gréco-égyptiennes* (Paris 1964), henceforth abbreviated D.-D., which are Martin's, Tybout].

Gems (names, labels, *vel sim.*)

Greek

Archaic Greek (late 6th/early 5th cent. B.C.; probably from the eastern Greek world): 1) Ἀετο(ῦ) (5 no. 2; rolling horse; inscription above: owner's name; probably a cut scaraboid set in a gilt bronze ring of Roman period; gray chalcedony); **2)** EϝOI (5 no. 5; leaping horse; inscription above: 'a cry of triumph like the Dionysiac *euoi*?'; scarab; brown cornelian); **3)** νικõ (6 no. 8; cock standing before a double axe; inscription above; probably an abbreviated name, W.-B. [rather 'I win', the cock speaking, Tybout]; scaraboid; cornelian).

Greco-Persian (450-350 B.C.): 4) Παναϝίδος (8/9 no. 31; running stag; PANAWIDOS, W.-B.; inscription above: owner's name; probably from Asia Minor, 'although the long *sigma*, at this date, suggests Laconia, and the gem is allegedly from nearby Elis'; scaraboid; blue chalcedony; cf. J.Boardman, *Greek Gems and Finger Rings*, London 1970, Plate 562).

Hellenistic to Augustan: 5) Διοσκουρίδο(υ) (15 no. 84; bust of Amazon; inscription at left; ringstone; green glass; cf. G.M.A.Richter, *Engraved Gems of the Romans* (London 1971) Plate 673, who considered the stone a creation by the famous 1st cent. B.C. engraver Dioskourides [cf. *SEG* XL 1658 and XLIX 2426]).

Roman

6) ΦΑ (35 no. 197; Apollo playing the lyre; APH, W.-B.; inscription at right; ringstone; cornelian; 2nd/1st cent. B.C.); **7)** ΑΚϹΠ (36 no. 205; Asklepios with snake; inscription right (AK) and left (CΠ); abbreviation of Ἀσκληπιός? [deity as emblem of the anthroponym Ἀσκληπιός?]; ringstone; red jasper; 1st cent. B.C.); **8)** AB (37 no. 213; Eros holding a butterfly; 'inscribed A+B ligature', W.-B. [the unclear ph. does not support this reading]; inscription at left; ringstone; garnet; 1st cent. B.C./1st cent. A.D.); **9)** δικαίως (38 no. 219; Eros bound to a column surmounted by a griffin with a wheel (Nemesis); inscription at left; 'justly', refers to the subject of Eros suffering just chastisement; ringstone set in a gold ring; green jasper; 1st cent. B.C.); **10)** ΜωΛΛ (38 no. 220; Eros wearing a large helmet (cf. the subject of Eros playing with Ares' armory); inscription below; ringstone; cornelian; 1st cent. B.C./1st cent. A.D.); **11)** Φιλισ|τίωνος (40 no. 240; obverse: naked man (Hermes?) with winged sandals seated on rocks; bird on the ground; reverse: inscription: owner's name; ringstone set in a silver ring; amethyst; 1st cent. B.C./1st cent. A.D.); **12)** OPE[..]OY (41 no. 252; Men wearing Phrygian cap, short dress and cloak, and boots, holding a spear and a cup (?); crescent moon; inscription at right (OPE[..]) and left (OY) [the damaged letters in the lacuna seem to be N and I (I heavily apicated like P, E, and N)]; ringstone; cornelian; 2nd/1st cent. B.C.); **13)** Πανθία (42 no. 257; Zeus Serapis flanked by Nikai with wreaths; eagle below; inscription at left (ΠΑΝ) and right (ΘΙΑ) [owner's name]; ringstone; cornelian; 1st cent. B.C./1st cent. A.D.); **14)** EN (42 no. 258; head of Zeus Serapis; inscription left (E) and right (N) [the (unclear) ph. does not support the N, rather showing an H]; ringstone; burnt agate, opaque bluish below; 1st cent. B.C.); **15)** Κῶμος (45 no. 287; bust of Athena wearing a Corinthian helmet; inscription at left [owner's name; cf. e.g. *SEG* XXXIII 1339]; ringstone, cornelian; 1st cent. B.C.); **16)** ΑΘΕ ΚΑΡ (45

no. 289; Athena wearing a helmet and peplos and carrying spear and shield; inscription right (ΑΘΕ) and left (ΚΑΡ); ringstone; green dark transparent; 1st cent. A.D.); **17)** ΜΥΛ ΥΕΣ (45 no. 290; Athena wearing a Corinthian helmet and a peplos and holding a spear and a sprig (olive?); shield and snake in front; inscription left (ΜΥΛ) and right (ΥΕΣ); ringstone; cornelian; 1st cent. A.D.); **18)** Χαρά (48 no. 317; two goddesses (Tychai), each holding a cornucopia, gaze at each other over clasped hands; above them two radiate heads; inscription between them [owner's name, above an unidentified object not mentioned by W.-B.]; ringstone; cornelian; 1st cent. A.D.); **19)** ΡΑΙΔΙ ΩΚ ΩΛ Χ (48 no. 318; goddess clad in himation and shouldering cornstalks (?); she is flanked by Eros and Aphrodite; inscriptions below (ΡΑΙΔΙ), and left of Aphrodite (ΩΚ), 'goddess' (ΩΛ [or ωΑ?]) and Eros (Χ); respectively; ringstone; cornelian; 1st/2nd cent. A.D.); **20)** Α (52 no. 350; Herakles naked, stumbling, pissing, with his club over his shoulder and lion's skin; letter behind him at left [not clearly visible on the ph.]; ringstone; cornelian; 1st cent. B.C.-1st cent. A.D.); **21)** Λολυκίου (56 no. 385; obverse: bearded head or mask with ram's head: satyr or Pan?; reverse: inscription; 'LOAKIOU (meant for Loukiou?'), W.-B. [owner's name; all letters are clearly visible on the ph.; to be read 'boustrophedon', with L. 1 and 3 sinistrorsum (dextrorsum in the impression) and the Y in L. 2 initio top down, Tybout]; ringstone; green jasper); **22)** Παπηρίλου (56 no. 387; bearded Pan holding a lagobolon and a bunch of grapes; inscription below; tabloid ringstone; cornelian; 3rd cent. A.D.); **23)** Δοχ (57 no. 393; youth in short dress holding a staff; inscription at right; ringstone; onyx; 1st/2nd cent. A.D.); **24)** ΛΟΥΚΤΕΙ (63 no. 450; head of bearded man; inscription below (running from bottom to top) [abbreviated name: Λούκ(ιος) Τει(--)?]; ringstone; rock crystal; 1st cent. B.C.); **25)** Πλοκάμου (65 no. 466; head of a baby; inscription in a semi-circle at right: 'braid of hair', W.-B. [owner's name; cf. e.g. *SEG* XXXIX 534]; ringstone; black jasper); **26)** Μετίλου (65 no. 475; cow suckling a calf; inscription above (ΜΕΤΙ) and below (ΟΥ) [owner's name: Μετίου for Μεττίου]; ringstone; onyx); **27)** Κόττος (66 no. 483; horse pawing the ground; inscription above; KOTTOU, W.-B. [owner's name?; the ph. shows a square sigma in fine; Κόττος for Κόττιος?]; ringstone; cornelian); **28)** Θεόδωρος (66 no. 487; two leaping goats flanking a krater; inscription above [owner's name]; ringstone; garnet); **29)** Ἰάσο|νος (68 no. 501; parrot before a bunch of grapes; inscription above (L. 1) and below (L. 2) [owner's name]; ringstone; red jasper); **30)** ΠΕΙΛΕΜ (?) (68 no. 505; peacock; inscription above (ΠΕΙΛΕ) and below (single last letter) [reading uncertain; W.-B. give PEILEM (?); the ph. shows L (inverted Π with small vertical hasta at right), Η, Ι, Γ or Λ, Ε, and Μ or Σ]; ringstone; cornelian); **31)** Ὀλυμπίου Φ (69 no. 518; obverse: shrimp; inscription above [owner's name] and below (isolated Φ); obverse: naked man carrying a sheep over his shoulders; ringstone; green jasper); **32)** Μιθρι|δάτου (73 no. 563; inscription over a small trident [owner's name]; ringstone; red jasper; 1st cent. B.C.); **33)** ΛΡΛΛΥΕ | ΛΧΑΝ (73 no. 564; snake wound around a club; inscription above (L. 1) and below (L. 2) [each Λ may be A]; ARAAUE ACHAN, W.-B.; ringstone; banded brown/white agate); **34)** ἐμνῆσθη | Λονγεῖνο|ς Ἑρμίππ|ου (73 no. 565; inscription only; EMNESTHE DONGPHNOS.ERMIPPOU, W.-B. [all letters are clearly visible on the ph.; Λ in L. 2 initio has the shape of Δ]; ringstone; cornelian; 2nd/3rd cent. A.D.); **35)** νίκη | καλή (74 no. 566; no image; ringstone; red jasper).

Gems/amulets (magical inscriptions; 2nd-4th cent. A.D.)

36) σῴζε με, | Ιαω (42 no. 263; obverse: Zeus seated on a stool holding a sceptre and Nike on his hand; eagle before him; reverse: inscription; ringstone set in a gold pendant; 2nd/3rd cent. A.D.); **37)** Αταρκισαρ (?) (74 no. 568; snake on a torch flanked by a dog and a horse; inscription above; ATARKISAP, W.-H. [The ph. of the stone seems to confirm ΑΤΑΡΚΙCΑ--; the ph. of the impression shows --ΑΡΚΙCΑΠΙ(or Τ?)Α]; ringstone; cornelian); **38)** **A:** Μα Χνουμις; **B:** γιγαντορεκτα Ρ[1-2]ΝΦ(or Ψ?)ΙCΤΑ σεμεισυλανψ χο (74 no. 570; obverse: Chnoubis; inscriptions left (A) and running anti-clockwise along the rim (B) [A and B may well belong to one continuous text]; GIGANTOREKPSAKAREPHISTASEME?OULANPSCHO, W.-B. [for γιγαντορεκτα cf. e.g. *SEG* XL 1659 (3); for σεμεσ(ε)ιλαμ/-αψ (vel sim.) see *SEG* L 1746 and no. 45 below; KAREPHISTA: possibly βαροφαιτα, associated with γιγαντορεκτα (or variants) in D.D. 63/64 nos. 70-74]; reverse: Chnoubis-sign repeated three times; ringstone; light green chalcedony); **39)** Χνου|βις (74 no. 571; obverse: Chnoubis-sign; reverse: inscription; ringstone; rock crystal); **40)** **A:** Α Δ Μ Ι; **B:** κανσε|θουλε (74 no. 572; obverse: lizard before a crescent; Δ [or Α?] and Μ [or Σ?] above, Α [or Δ?] and Ι below [κανθε σουλε appears in association with a lizard in D.-D. 259/260 nos. 365/366]; reverse: inscription (B); ringstone; green jasper); **41)** ΑΙ ΑΝΗ Α (or Δ or Λ?) Λ ΡΙ Λ Α Λ ΝΙ ΕΗ Ε ΛΑ ΕΗ Λ (75 no. 574; horse-headed demon holding a sword and a snake; (groups of) letters around [we present them clockwise beginning at top]; ringstone; cornelian); **42)** Ιαω (75 no. 575; obverse: naked Horus holding flail sitting in a blossom (?); reverse: inscription; ringstone; green jasper); **43)** Θοῆρις (75 no. 576; Athena [rather Thoeris] striding with a double axe lifted high with both hands to attack a snake; two small sitting crowned figures behind; inscription left (ΘΟ) and right (ΗΡΙΣ) [for the Egyptian goddess Thoeris cf. *SEG* XL 1573]; ringstone; red jasper); **44)** **A:** (outer circle): ΣΜ(or Ω ?)[...]ΙΝΗΙ ΣΟΛ(or Υ?)ΙΗ ΘΥ Ν(or Η ?)ΟΙΡΟΧΟΥΛΙΘΟΗΔΙΟ; (inner circle): ΘΕΝΕΙΓΝΣΕΡΟΕΝΕ ΚΥΟΗΗΗΙ ΑΠΟΡΙ; **B:** Κάστωρ ὁ καλ|ούμενος Ἀγρί|ππας ὃν ἔτεκε | Καλλίκλεια || καὶ μετὰ (?) ΤΟΥΝΟ | Νικαροπλη[ξ] (75 no. 577; obverse: woman reclining on kline; inscription (A) running clockwise around the image in two lines; SM...INEISOLIE THU?EOIROCHOLITHOEDI; THENEIGNSEROENE KUOEEEEIAPORI, W.-B. [our reading is tentative; for ὃν ἔτεκε cf. D.-D. 153 no. 199: 'on notera que la filiation est donnée par rapport à la mère, en des termes rappelant la formule égyptienne'; for νειχαροπληξ cf. e.g. D.-D. 235/236 no. 323]; some more letters perhaps continuing ΑΠΟΡΙ in a short third line directly above the figure: [.?]ΓΑ(or Λ?)ΕΙ; reverse (last line on bevelled side): inscription (B); LL. 5/6: KAIMGETATOUN?-NIKAROP?LE?, W.-B.; ringstone; haematite); **45)** Σαλαμ[ξα] | Θαμεα[ζ]α | Ἀμοραχθ(ε)ι | σεμεσιλαψ (75 no. 578; inscription surrounded by ouroboros; SALAL...THAMEA ALLORACHTHI SELLESILAPS, W.-B. [for the whole sequence in the same order see *SEG* XLIII 1209; for σεμεσιλαψ see no. 38 above] || [Ἀμοραχθ(ε)ι is associated with Σαλαμαξα in D.-D. 321/322 no. 472; ; the forms Θαμεαζα and Βαμεαζα appear in a similar series in D.-D. 324 no. 479]; ringstone; cornelian); **46)** Ορωριουθ (75 no. 580; obverse: uterus with key locking it; reverse: inscription; ringstone; haematite [cf. D.-D. 246 nos. 337/338]).

Gold rings (5th cent. B.C.-1st cent. A.D.)

47) Σαχεύς (80 no. 595; bull, head lowered, pawing the ground; inscription above [owner's name]; the gem *SEG* XXXV 1010 from Herbessos (Montagna di Marzo) in Sicily is a precise replica; our bezel might be cast from it, unless the original, said to be of white stone, is in fact glass; late 5th cent. B.C.); **48)** Σōτēρ (81 no. 604; wire hoop with thin inscribed bezel; undated [probably 5th cent. B.C. in view of the alphabet and letter forms: Σ with diverging hastae; R; Ο and Ε for Ω and Η, respectively]); **49)** Κα(λ)ιε|ίδης (81 no. 609; inscription on the bezel [owner's name; ΚΑΔΙΕΙΔΗC,

ring; however, A, Δ and Λ are often confused on rings and gems; Καλ(λ)ιείδης (unattested?; cf. Καλ(λ)ίμορφος) seems more probable than Καδιείδης]; 1st cent. B.C./1st cent. A.D.).

2102. Unknown provenance. Inscriptions on sling bullets, 3rd cent. B.C.? Cluster of seven lead sling bullets, still attached to the central channel; now in the National Museum of Denmark, Copenhagen (unpublished). Mentioned by D.M.Robinson, *Excavations at Olynthus* X. *Metal and Minor Miscellaneous Finds* (Baltimore 1941) 419 note 148. C.Brélaz - P.Ducrey, *art.cit.* (cf. our lemma no. 928) 101 no. 6, associate these bullets with a similar group found in Piraeus, *SEG* XXXI 267 (4) [cf. also XXXI 1614/1615; Διονύ(σιος) should be corrected to Διονυ(σίου); cf. our lemmata nos. 840 and 910, Chaniotis].

2103. Unknown provenance (western Asia Minor). Manufacturers' graffiti on moulds for Megarian bowls, late 2nd/early 1st cent. B.C. Complex of 114 clay moulds for relief bowls acquired by several German musea in the late 1960s/early 1970s (notably the Römisch-Germanische Zentralmuseum in Mainz and the Archäologische Staatssammlung in München, with 76 and 31 moulds and fragments, respectively); all pieces come from a single workshop which on the basis of parallels and of reported provenances can be localized in western Asia Minor; 25 bear inscriptions (22 on the exterior (walls or bottom), 3 on the interior) either incised by Κρα(--) mostly when the clay was still soft (A) or by Ἀρτεμῆς, who always signed when it had the consistency of leather or had already been fired (B); two vases have a single A incised between the petals of the 'Blattkranz' (C; interior). Ed.pr. S.Künzl, *Ein Komplex von Formschüsseln für megarische Becher. Die "Mainzer Werkstatt"* (Mainz 2002) 11/12 and catalogue entries (see below); cf. also M.Sève, *BE* (2005) no. 118.

A: 1) ΧΚ (33 nos. 1 and 4; 35 nos. 22/23; 37 no. 33)
2) ΧΚΡΑ (33 no. 2; 35 no. 19; 37 no. 37)
3) ΚΡΑ (33 no. 6 (plus ΚΡ); 34 nos. 8-10; 37 no. 38; 38 no. 39 (twice); 39 no. 47)
4) Κ (35/36 no. 24)
B: Ἀρτεμέους (33 no. 3 (with a Δ in L. 2); 36 no. 25; 38 nos. 43-46; 40 nos. 58 and 61)
C: Α (34 no.9; 38 no. 40)

The signatures are those of owners or users of the moulds rather than of workshop owners; they serve the purpose of distinguishing moulds within the workshop and are not intended for merchants or consumers, ed.pr. || A. probably Χ(ειρὶ) Κρα(τέρου), vel sim., S. || C. either Artemes or, preferably, a third person, since the letter forms differ from that in Artemes' signatures, ed.pr.

2104. Unknown provenance. Inscription on a silver ring, 1st cent. B.C./1st cent. A.D. Small silver ring with dexiosis scene; inscription on the bezel; now in the National Museum at Athens. Briefly noted by N.Prokopiou - E.Stasinopoulou, *AD* 54 (1999) B 1 [2005] 16 (ph.).

Χαῖρε

2105. Unknown provenance. Name on a gem, ca. 1st cent. A.D. Chalcedony intaglio representing Zeus enthroned, a mantle around his waist and legs, holding a sceptre and a figure of Victory; eagle by his feet; inscription running top down behind Zeus' back at left. Offered for sale by Christie's London; cf. auction catalogue *Antiquities. Wednesday 29 October 2003*, 173 no. 316. We read the inscription from the ph.: Λούκις [Owner's name: Λούκις = Λούκιος, Tybout].

2106. Unknown provenance. Signature of a gem cutter, ca. 1st/2nd cent. A.D. Fragment of a sardonyx intaglio with the lower half of a warrior; known since the 18th cent.; cf. most recently G.M.A.Richter, *Engraved Gems of the Romans* (London 1971) 145 no. 681. Now ffered for sale by Christie's, London; cf. auction catalogue *Antiquities. Wednesday 29 October 2003*, 163 no. 299: [Κο]ίντος | Ἀλέξα(νδρος) | ἐποίει

'Although published by Richter and others as being in the Museo Archeologico, Florence, this gem never actually found a home there and its history is still clouded in some mystery', catalogue, with some further comment.

2107. Unknown provenance. Inscription accompanying a phallos, 1st/2nd cent. A.D. Rectangular gray marble relief representing a phallos with two large wings, with a smaller phallos between its bird-legs, a tail in a phallic shape and a non-phallic, wavy tail rising upward; inscription above. Offered for sale by Christie's, New York; cf. auction catalogue *Antiquities. Wednesday 11 June* 2003, 155 no. 178. We read the inscription from the ph.: φιλογείτων

[Date: ca. 1st cent. A.D., catalogue; 1st/2nd cent. A.D. on the basis of the letter forms || apotropaic inscription: 'friendly neighbor', catalogue; rather 'loving its neighbourhood', i.e., working good for the area where it was erected; cf. the famous phallos relief from Pompeii inscribed Hic habitat | felicitas (*CIL* IV 1454; above the furnace of the bakery next to the House of Pansa, VI.6.18); the word is very rare; its only attestation so far is found in a series of laudatory epithets in the epitaph of a Jewish woman from Leontopolis (*SEG* I 574 = *SB* 6651 = *CIJ*² 1514 = *JIGRE* 84; 27 B.C.); φιλογίτων); as a name Φιλογείτων occurs in Attica (*IG* II² 1576 B Col. I L. 18; 6341; I³ 298 L. 3; 299 L. 2; 300 L. 2; 323 L. 3; 324 L. 2; 350 L. 80), Euboia (*IG* XII.9 191, 246 B Col. I L. 30) and in Boiotia (*IG* VII 1740 L. 5; Thespiai; Φιλογίτων), Tybout].

2108. Unknown provenance. Inscriptions on lead miniature amphoras, 2nd-8th cent. A.D. Thirteen lead miniature amphoras (probably) bought in the antiquities market at Jerusalem. Ed.pr. L.Y.Rahmani, *art.cit.* (cf. our lemma no. 2145) 43/44 nos. 11-13, 46/47 nos. 16-19, and 48/49 no. 21 (ph.); the objects in our nos. 1-8 belong to 'type A', dated 2nd-4th cent. A.D., those in nos. 9-12 to 'type B' (5th-8th cent. A.D.), while that in no. 13 is atypical (undated); nos. 1, 6, and 8-12 are now in the Collections Leonard A.Wolfe and the Wolfe Family in Jerusalem; nos.

2-4 in the Collection C.Schmidt in Munich; no. 5 in the Musée Sainte-Anne of the Pères Blancs in Jerusalem; no. 7 in the Museum für Spätantike und Byzantinische Kunst in Berlin; no. 13 in the Israel Museum in Jerusalem.

1) ΕΡΜΑΦC (43 no. 11: Ἑρμάφ(ιλο)ς, R.); 2) partly effaced; recognizable letters: ΒΟΡΕ (44 no. 12; sinistrorsum; perhaps representing the name Ἑορταῖος or Ἑορτίος, probably in the genitive, C.Schmidt apud R.); 3) Γολα|σίου (44 no. 13; dr. [genitive of the previously unattested (?) name Γολάσιος rather than Γολάσος or Γολάσης; the latter two names are mentioned by R., 'slightly amending C.Schmidt's reading' (58 note 59)]); 4) ΟΥ[-]Υ[-?]ΙΟΛ (46 no. 16; the letters are written topside down; probably a pseudo-inscription, R.); 5) [Ἱερω?]νύμου (46 no. 17); 6) [Ἱε]ρωνύμο[υ] (47 no. 18; dr.); 7) Εὐθηρίου (47 no. 19; dr.; for the name cf. our lemma no. 1761); 8) [- -]ΕΙ|ΝΟΥ (48/49 no. 21; name in genitive, R.); **9-12)** Δρακοντίου (52/53 nos. 29-32; dr. of no. 30; four identical amphoras made in the same mould, all with the inscriptions partly effaced; the most complete example is no. 30: [Δ]ρακοντίου); **13)** ΑΛΙVΟΙ (55 no. 38; on both sides a four-columned gabled building on the neck; on one side a fish on the body; inscription on the opposite side; the fourth letter may be considered an abbreviated M, the sixth may be an error for Y; on these assumptions, Αλιμου may be read; for the Semitic name Αλιμος R. refers to a Semitic inscription from Emesa [or perhaps, with cursive N, either ἀλινοί, explained as ἐπαφρόδιτοι in Hesychius, or ἅλινοι (referring to the content: either aphrodisiacs or some salted liquid), Tybout].

2109-2116. Unknown provenance (Alexandria?). Inscriptions on gems, 2nd/3rd cent. A.D. The exhibition catalogue S.Michel, *Bunte Steine - Dunkle Bilder: "Magische Gemmen". Ein Katalog* (Munich 2001; non vidimus) features 150 gems from the Museum für Kunst und Gewerbe in Hamburg, the Staatliche Museen at Kassel and the collection of the Hamburgian goldsmith Wolfgang Skoluda; most of them are said to come from Alexandria. Several bear inscriptions (texts in Latin majuscules; ph.). We present eight texts: seven inscriptions republished by G.Nachtergael, *Aegyptus* 83 (2003) [2006] 183-187 (French translations); two of these were republished independently both by A.Mastrocinque, *Thetis* 10 (2003) [2004] 89-92 (Italian translations), and C.A.Faraone, *ZPE* 160 (2007) 158/159 (translations); M. also republishes another text (Italian translation) [we give N.'s, M.'s and/or F.'s texts, which supersede those in the catalogue; the two gems in Kassel (the other five belong to the collection Skoluda) have already been published in P.Zazoff (ed.), *Antike Gemmen in deutschen Sammlungen* III (Wiesbaden 1970) nos. 178/179 = our lemmata nos. 2111/2112, respectively; for no. 178 see also *SEG* LI 2251. For another inscribed gem in Michel's catalogue see our lemma no. 2238 sub (1), Tybout].

2109: no. 23; N. 183/184; M. 89 (ph.); F. 158 no. 3. **Amulet against respiratory problems.** Oval hematite; obverse: Horus falcon and inscriptions (ΙΩΦΡΗ above; ΙΑ[--] at right; charakteres below); reverse: inscription.

[Ἀ]ραθ Αωρ | [..]ριε, παῦσο|[ν] τ̣ὴν δύσ|[π]νοιαν τ|[ῆς] | φορούσ|[η]ς ἢ τοῦ φο|[ρ]οῦντες

1-2. [Ἀ]ραθ Αωρ | [..]ριε: the divine beings Arath (angel) and Aor are on record in magical papyri; the third one cannot be identified; possibly just [κύ]ριε, referring to Arath-Aor combined into a single theonym, M.; [.]ΡΑΘΑΩΡΙ[.]ΡΙΕ: name(s) of the deity (Horus?) in the vocative, N.; ραθαωρ ('Lord Rathaōr'), F. || 3-4. first prophylactery against respiratory problems, M.; δύσπνοια is known from medical treatises and a papyrus, N. || 6-7. φοροῦντες for φοροῦντος || the inscription accompanying the falcon contains the theonym Phre, i.e., Re (Ra), preceded either by the article or the exclamation ἰώ; IA is perhaps the abbreviation Iah for the name of YHWH, M.

2110: no. 30; N. 183/184. **Amulet with owner's name.** Oval green-yellowish jasper; obverse: divine attributes ('Panthée'); left and right signs and vowels; reverse: reclining mummy with lion above; below an inscription on the bevelled edge.

Παλαμοῦνις

Name attested in papyri from the Fayum, N.

2111: no. 31; N. 185. Zazoff, *op.cit.* no. 178; *SEG* LI 2251. **Owner's name?** N. presents this text as an ineditum, interpreting Ξύστος Ἐπίκτητος as a double name (with omission of ὁ καὶ, vel sim.) [See *SEG* LI for G.Bevilacqua's alternative interpretation].

2112: no. 32; N. 185. Zazoff, *op.cit.* no. 179 (same deficient reading as in M.'s catalogue). **Owner's name.** Oval cornelian; obverse: Sarapis on a throne; inscription left and right: Σευ|ήρου

2113: no. 43; M. 89-91 (B) (ph.). **Magical gem.** Oval red jasper; obverse: Persephone wearing a kalathos on her head and holding a torch in her right, and two corn-ears and a poppy in her left hand; below a bull's head, a serpent and a dog's head; inscription above, left and right of the figure; reverse: head of Medusa in the center; around it inscriptions [for which M. provides no transcription].

Ψαμιαθου | Εὔα | Φορ|βα || Βορφο|ρβα· | σὺ ὀκοχρυσο|π(ο)ύσια Πυραθ Θω|βαρραχει || Ρωταωω|θ Παχμ|ουθ | Ἐβωπα | Παχιχι

2. Εὔα: probably Eva, possibly identified with Kore-Persephone, M. || 3-6. these voces (vel similia) accompany Hekate on magical gems and leaves or Typhon in defixiones, M., with comment on the etymology || 7-8. 'Tu, dal piede aureo veloce': a previously unattested epithet of Hekate-Persephone; Πυραθ: extension of πῦρ (cf. the torch as attribute), M. || 8. ΠΥC, gem || 8-9. Θωβαρραχει (= Θωβαρραβαυ): Hebrew composite term meaning 'il deposito è buono', M.

2114: no. 83; N. 186. **Amulet.** Oval red jasper; obverse: stooped nude woman holding a jug in her right hand and bringing her right hand to her genitals; reverse: foor-footed animal (donkey?) with phallus erect. Inscriptions on the obverse (A) and reverse (B).

A: Ὀμφάλη B: IACIZAPZIAC

2115: no. 135; N. 186. **Wish of good luck.** Oval yellow jasper; obverse: standing nude man (probably an athlete); inscription on the edge: Εὐτυχῶς Δομετιανῷ

2116: no. 146; N. 186/187; M. 91/92 (C) (ph.); F. 159 no. 4. **Magical gem with warning against theft.** Rectangular hematite plaque (possibly modern according to M.); obverse: in an ouroboros a lion's, bull's and horse's head, a crocodile and a bust of Helios; below inscription in two frames (A; LL. 1-4 in the left, LL. 5-7 in the right frame); reverse: magic inscription (B) [N. presents no text; F. presents (A) only].

A: Δῖξον | ἣ τὴν | κλέπ|τραν || ἣ τὸν κλέ|πτην
B: Μειχαήλ, | Βἰσραήλ, | Ῥαφαήλ, | Σουριήλ, || Βαλιχ, Ῥα|φαήλ, Δωμ

Form and decoration are without parallel: perhaps a modern forgery?, Michel; this supposition is unlikely in view of the inscription, N., F. || A. 1. Δῖξον for δεῖξον, N.; δί(κα)⟨σ⟩ον ('Fai giustizia'), M. [on the erroneous assumption that the gem has ΔΙΖΟΝ] || 3-4. κλέπτρ(ι)αν: rare word, N., F. (with references); ΤΡΑΝ, gem; κλέπτραν, M. [κλέπτρα should be retained; cf. modern Greek κλέφτρα, Chaniotis] || B. names of seven angels, with Raphael probably written twice per errorem; Dom is either a complete name or the beginning of a name, M.

2117. Unknown provenance. Magic gem, 3rd cent. A.D. Hematite gem; on the obverse Abrasax with inscription (A), on the reverse inscription. Offered for sale by Gorny & Mosch, Giessen. Cf. *Auktion* 124. *Kunst der Antike. 27 Mai 2003*, 71 no. 229 (ph.). Cf. A.Chaniotis, *EBGR* (2003) [2006] 363 no. 60.

A: ΑΩ | Ιαω | Σαβαι|ω B: Σαβαι|ωθ, Ἀ|δωνάϊ Ε | Ἀβρα|χας

A. read by C.; A above the head of Abrasax, Ω on left, Ιαω in Abrasax' shield, Σαβαω below.

2118. Unknown provenance. Label on a mosaic, 3rd cent. A.D.? Rectangular mosaic panel with a double perspective meander enclosing a central emblem representing the bust of the fluvial deity Arethousa (hair wreathed in foliage); inscription above. Offered for sale by Christie's, London; cf. auction catalogue *Antiquities. Thursday 11 December 2003*, 179 no. 253. We read the inscription from the ph.: Ἀρέθουσα

[For Ἀρέθουσα on mosaics cf. inter alia *IGLS* 1122 (d) (Syrian Antiochia) and *SEG* LI 2178, both in combination with Ἀλφ(ε)ιός, Tybout'].

2119. Unknown provenance. Mosaic inscriptions: wishes / personifications of well-being, ca. 3rd cent. A.D. Square mosaic panel with a complex geometrical decoration consisting of four meander patterns alternating with and linked to four lozenge patterns; inscriptions on all four sides enclosed in a double frame. Offered for sale at Sotheby's, New York: cf. auction catalogue *Antiquities, December 7, 2001*, 119 no. 134. Read from the photograph by R.A.Tybout.

A: Ἀγαθὴ Τύχη B: Ἐλπίς C: Ὁμόνυα D: Ζοή, Ὑγία

[Apicated letters; A with broken cross-bar; curved E and C; M with slanting sides; the date suggested in the catalogue (ca. 3rd cent. A.D.) may be correct || A-D. clockwise, with A and C (at opposite sides; A below, C above) to be viewed from one privileged direction, presumably from an entrance or from the main couch in the back of a dining room; B and D (also opposed to each other) should be viewed from two opposite directions, viz. from the left and right side (as compared to the privileged direction), respectively || C. Ὁμόνυα for Ὁμόνοια || D. Ζοή for Ζωή, Tybout].

2120-2124. Unknown provenance (North shore of the Black Sea?). Signatures and other indications on silver vases, 321 A.D. Various inscriptions on four cups and one bowl belonging to the so-called 'Münchner Hort' (total of nine pieces); acquired on the antiquities market (said to come from the Black Sea region) by the Bayerische Hypothekenbank and now on loan to the Archäologische Staatssammlung in Munich. Ed.pr. B.Overbeck, *Argentum Romanum. Ein Schatzfund von spätrömischem Prunkgeschirr* (Munich 1973; ph.); M.Guggisberg in *Der spätrömische Silberschatz von Kaiseraugst* (cf. our lemmata nos. 1157-1161) 69 (cf. also 89, 271, and 343/344), adduces these objects, imperial donativa of Licinius in 321 A.D., as parallels for the objects in the Kaiseraugst silver treasure which serve a similar purpose (see the introduction of our lemmata nos. 1157-1161). We present these inscriptions, which were never included in *SEG*, below; see now also R.Haensch, *An.Ép.* (2003) [2006] nos. 2049-2053. For ed.pr.'s no. 4 (in Latin), found in Naissos, see *I.Mésie Sup.* IV 130.

2120: 23 no. 1. **Inscriptions on a cup.** Central medallion with bearded bust of Licinius; inscription (legend; A) around the portrait; circular stamp under the rim (exterior; B).

A: Licinius Aug(ustus) ob d(iem) V Licini fili(i) sui
B: Ν̣ι̣κ̣ο(μηδείας) | Αἰδ(ήσιος?) | α´ Νικο(μηδείας)

A. V = quinquennalium, yielding 322/321 A.D., ed.pr.; the quinquennalia of Licinius Jr. were celebrated on March 21, 321 A.D., H. || B. 1. place of manufacture, ed.pr. || 2. the official responsible for the mint, ed.pr. || 3. the first officina of Nikomedia, ed.pr. || weight: 323.3 g.

2121: 23/29 no. 2. **Inscriptions on a cup.** Similar in form to the cup in our lemma no. 2020; central medallion with unbearded bust of Licinius Jr.; inscription (legend; A) around the portrait; circular stamp under the rim (exterior; B).

A: Licinius Caes(ar) ob d(iem) V suorum
B: Ν̣ι̣κ̣ο(μηδείας) | Εὐτ[--] | ν(ομισμάτων?) ἐ(ργαστήριον?) β´

A. V: see the preceding lemma app.cr. ad A || B. 1. place of manufacture, ed.pr. || 2. the official responsible for the mint, ed.pr. || 3. the second officina, probably of Nikomedia, ed.pr. || weight: 321.74 g.

2122: 29 no. 3. **Inscriptions on a cup.** Similar to the cup in our lemma no. 2121 in form, medallion, and disposition of the inscriptions.

A: Licinius Caes(ar) ob d(iem) V suorum
B: Ἀντ(ιοχείας) | Εὐστό(χιος) | α´

A. V: see our lemma no. 2120 app.cr. ad A || B. 1. place of manufacture, ed.pr. || 2. the official responsible for the mint, ed.pr. || 3. the first officina of Antiochia (cf. the two preceding lemmata), ed.pr. || weight: 315.11 g.

2123: 39 no. 5. **Inscriptions on a cup.** Damaged; form similar to that of the cups in our lemmata nos. 2120-2122, but without decoration; inscription between two double bands on the bottom (exterior) in a circle along the rim (A); stamped inscription on the exterior.

A: Votis X Caesaris nostri
B: [Ἀντιο]χ(ε)ίας

A. X = decennalibus, ed.pr. || weight: 421.09 g (but originally somewhat larger).

2124: 39/40 no. 8. **Inscription on a bowl.** Bowl with foot on a ring; inscription stamped on the foot (exterior) along the rim.

Ὀγ(γίαι) ς´ γρ(άμματα) γ´ ὅ(λως) κ(αθαροῦ ἀργυρίου)

Initio: ΓΟ, bowl || the weight indicated (eight ounces and three scruples) is very near to the actual weight of 162.24 g, ed.pr.

2125. Unknown provenance. Inscriptions on glass pendants and other glass objects, 4th-7th cent. A.D. D.Whitehouse, *Roman Glass in the Corning Museum of Glass* III (Corning, NY 2003), is the last volume in the series [for vols. 1/2 see *SEG* XLVII 2275 and LI 2228-2243]. We give concise descriptions of the objects with Greek inscriptions (inedita except for the bowl presented below sub no. 12; ed.pr. offers majuscule texts only; ph.); we do not present some disks with monograms for which W. gives no readings (33-35 nos. 928-934 and 36 nos. 936-938).

Pendants (disks with suspension loop): 1) Εὐτύχ[ι] (ΕΥΤΥΧ[Η], vel sim., W. [Εὐτύχ[(ε)ι] rather than an non-existent εὐτύχ[η]: cf. nos. 14/15 and 25 below, Tybout]; 13/14 no. 869; light yellowish green; inscription left and right of a bust; 4th/5th cent. A.D.); **2)** Ζοή [cf. nos. 18/19 and 22 (23/24 and 30) below] (17 no. 879; greenish yellow; two busts facing each other [male and female: married couple (?) as in no. 22?]; inscription above; 350-450 A.D.); **3-5)** Εἷς Θεός [cf. nos. 22 and 28 below] (21/22 nos. 891-893; three yellowish brown pendants; lion; inscription sinistrorsum above; 350-450 A.D.); **6)** Α, Π, Ρ (25 no. 903; dark blue; obverse: head of bearded male; reverse: two cones surmounted by crosses above Greek letters, all inside circle; 350-early 5th cent. A.D.); **7)** Α Ω [cf. no. 16 below] (26 no. 905; yellowish green; chi-rho monogram with Α and Ω on either side; 350-early 5th cent. A.D.). **Disks without loop: 8)** Χ(ριστός?) (32 no. 925; greenish yellow; seated man, perhaps identified as Christ by the letter X at left; perhaps 4th-7th cent. A.D.); **9)** † Νη|κηφό|ρου (32/33 no. 926; green; inscription; L. 1: N sinistrorsum; LL. 2/3 sinistrorsum; perhaps 4th-7th cent. A.D.); **10)** † Ἐπάρχου πόλεως (33 no. 927; bright blue; weight or token of the governor of Constantinople; inscription around an undeciphered monogram concealing his name; perhaps 4th-7th cent. A.D.); **11)** ΟΥ̣, Ρ, Η, Γ (35/36 no. 935; yellowish green; monogram: cross with letters at extremities (here given clockwise beginning from the top [Γρηγορίου?, Tybout]; 5th-7th cent. A.D.). **Bowl: 12)** Πίε ζήσῃς (159/160 no. 1171; *Glass from the Ancient World. The Ray Winfield Smith Collection*, Corning, NY 1957, 187 no. 380; yellowish green; standing man; inscription above; 4th cent. A.D.).

The volume includes two Greek inscriptions forged in the 19th/20th cent.: the Christian inscriptions and the fish on the (probably authentic) Roman glass fragment *Glass from the Ancient World* (cf. above sub no. 12) 221 no. 445 (W. 107/108 no. 1065; Θεοῦ Υἱὸς Σωτήρ) and a forged beaker inscribed ΠΡΙΣΟΥ (W. 115 no. 1079).

Ed.pr. D.P.Barag, 'Stamped pendants', in M.Spaer, *Ancient Glass in the Israel Museum. Beads and Other Small Objects* (Jerusalem 2001) 173-176 and 179-185, includes the following **pendants (disks with suspension loop)** with Greek inscriptions (schematic dr.; majuscule texts): **13)** Νίκη [cf. no. 26 below] (179 no. 356; light yellowish brown; bust of woman (personification); inscription left and right; 350-450 A.D.); **14/15)** Εὐτύχι [cf. nos. 1 above and 25 below] (179 nos. 357 a/b; two similar light brown pendants; Herakles (club at left) combating the Nemean lion and crowned by a small Victory at right; inscription sinistrorsum under the Victory and to the left of Herakles' head; 350-450 A.D.); **16)** Α Ω [cf. no. 7 above] (181 no. 374; light purple; chi-rho monogram with Α and Ω on either side; 350-early 5th cent. A.D.); **17)** Συ̣μ̣ε̣ών (181 no. 376; deep blue; standing St. Symeon Stylites; small crosses left and right of his head; inscription left and right; 5th/6th cent. A.D.); **18/19)** Ζοή [cf. no. 2 above (and nos. 23/24 and 30 below)] (182 nos. 380 a/b; two similar light yellowish brown pendants; male and female bust facing each other: married couple? [cf. no. 2]; inscription above; Z sinistrorsum; 350-450 A.D.); **20/21)** Ιαω [cf. no. 29 below] (182 nos. 381/382; no dr. of no. 382: [Ια]ω; two similar pendants; light yellowish brown; lion with its left paw over the head of a bull [for this iconographical motif see our lemma no. 2239]; inscription sinistrorsum above; 350-450 A.D.); **22)** [Εἷς] Θεός [cf. nos. 3-5 above and 28 below] (182 no. 383; brown; lion; inscription sinistrorsum above; 350-450 A.D.); **23/24)** Ζοή [or Ζοήν?; cf. no. 30 below (and nos. 2 and 18/19 above)] (183/184 nos. 397/398 [ed.pr. reports 'faint traces of ZOH' for no. 397 and 'traces of Z[OH]' for no. 398 (no dr.); the schematic dr. of no. 397 seems to show H (or N?) + O (?) N

(or Z?): probably Ζοήν (sinistrorsum?), for which cf. no. 30 below, Tybout]; light yellowish brown and deep blue; frog; inscription at left; 5th cent. A.D.).

Ed.pr. D.P.Barag, 'Stamped pendants', in R.Steven Bianchi (ed.), *Reflections on Ancient Glass from the Borowski Collection. Bible Lands Museum Jerusalem* (Mainz 2002) 305-328, includes the following **pendants (disks with suspension loop)** with Greek inscriptions (ph.; majuscule texts): **25)** Εὐτύχι [cf. nos. 1 and 14/15 above] (311 no. LA-6; light brown; Herakles (club at left) combating the Nemean lion and crowned by a small Victory at right; inscription sinistrorsum under the Victory and to the left of Herakles' head; 350-450 A.D.); **26)** Νίκη [cf. no. 13 above] (314 no. LA-17; light brownish green; bust of woman (personification); inscription left and right; perhaps 400-450 A.D.); **27)** † Ἰησοῦ̣ς (314/315 no. LA-19; light brownish green; Christ enthroned and two groups of six apostles; inscription sinistrorsum on either side of Christ's head; we give the reading of M.Sève, *BE* 2003, no. 174; IHC OC, ed.pr.; 5th cent. A.D.); **28)** Εἷς Θεός [cf. nos. 3-5 and 22 above] (317/318 no. LA-27; light brown; lion; inscription sinistrorsum above; 350-450 A.D); **29)** Ιαω [cf. nos. 20/21 above] (318 no. LA-28; light olive green; lion with its left paw over the head of a bull; inscription sinistrorsum above; 350-450 A.D.). **Bead (disk with a vertical perforation for suspension): 30)** Ζοήν [cf. nos. 23/24 (and 2 and 18/19) above] (321/322 no. LA-41; brownish bead; frog; inscription on either side; probably 5th cent. A.D.).

Ed.pr. Y.Israeli, *Ancient Glass in the Israel Museum. The Eliahu Dobkin Collection and Other Gifts* (Jerusalem 2003), publishes four glass objects with Greek inscriptions (texts in majuscules unless stated otherwise). **Handle: 31)** Ἀρτᾶς ⁞ Σειδώ(νιος) (121 no. 119; ph.; no text; blue thumb-piece; no. 119 also includes a Latin thumb-piece reading Artas | Sidon(ius); for both cf. *SEG* XLVII 2275 (2); possibly from Italy; 1st cent. A.D.). **Flask: 32)** Ὑγιένων πίε ζήσῃς (170 no. 185; dr.; blue greenish blown flask; inscription between two parallel foliate lines around the body; a branch separates beginning and end; eastern mediterranean; 5th/6th cent. A.D.). **Bowl: 33)** [Εἰρή?]νη πᾶσιν (301 no. 404; dr.; fragment of a colorless blown shallow bowl; inscription on the outside above a menorah; possibly from Alexandria; 4th cent. A.D.). **Base: 34)** Pie zesis elares (304 no. 407; ph.; from Rome; colorless gold glass base; in the upper register an Holy Ark with scrolls flanked by two lions; in the lower register two menorahs flanked by two amphoras, in the center lulav flanked by etrog and shofar; Greek inscription in Latin letters above in the upper part of the frame [= Πίε ζήσῃς (cf. e.g. above nos. 12 and 31h) and a corrupt transliteration of ἱλαρός; cf. *SEG* LI 1196: Ἵλαρε (= Latin hilare) ζήσῃς ἐν Θεῷ, Tybout]; 'Drink and Live, Elares', ed.pr.; from Rome; 4th cent. A.D.).

2126. Unknown provenance (Palaestina?). Name on a bronze stamp, 4th-7th cent. A.D. Rectangular bronze stamp with a ring handle at the back; inscription in mirror script. Cf. D.M.Friedenberg, *art. cit.* (cf. our lemma no. 1815) fig. 10 (non vidimus). Offered for sale by Christie's, New York; cf. auction catalogue *Antiquities. Thursday 12 December 2002*, 192 no. 328. We read the inscription from the ph.: Αλαφ(--)

[Probably the abbreviation of the Greek transcription of the Semitic name Halaf (vel sim.): cf. Αλαφεος (*SEG* XXXVII 1494; XLVI 1995; cf. also 1996), Αλαφα (gen.; *SEG* XXXVII 1555), Αλαφαλ(λος?) (*SEG* XXXVIII 1627 B); cf. also Αλαφιρ in *SEG* XLVII 2054 (*SB* 7020) and, for other related names, *SEG* XLVI 1984. Since all these inscriptions come from Palaestina, this stamp has probably the same provenance, Tybout].

2127. Unknown provenance. Building inscription: renewal of the pronaos of a synagogue, 5th/6th cent. A.D. Square marble (?) block; under the Greek text in the center a menorah, flanked by two lines of Hebrew; immediately left of the menorah a lulab and an ethrog, immediately right a shofar; from the collection J. and M.Steinhart, now on loan to the Metropolitan Museum in New York. Ed.pr. W.Ameling, *SCI* 22 (2003) 241-255 (ph.; German translation; copious commentary on all terms/concepts).

[Θε]οῦ προνοίᾳ Ε[...|..]Σ π̣ρ̣εσβύ(τερος) κὲ ἔποικος | μετ̣ὰ̣ τ̣ῆ̣ς συβίου κὲ τέκν|ων μου ἀνενέωσα τὸ || π̣ρ̣όναον τοῦ ἁγιάσ|ματος ἐκ τῶν δωρε|ῶν τοῦ θεοῦ | Hebrew text + symbols

Date: based on the letter forms (one cursive form: d for Δ) and the presence of Hebrew, which appears late in diaspora inscriptions outside Rome: provenance: possibly from southern Italy, Sicily, Asia Minor or Syria, ed.pr. || 1. πρόνοια and ἐκ τῶν δωρεῶν τοῦ θεοῦ (LL. 6/7), both also known from other synagogue inscriptions, underline the responsibility of God for the reconstruction of the sanctuary: 'Bescheidenheitsgestus' (244), ed.pr. || 1-2. the name of the founder begins with Ε or, less probably, Θ; e.g. Ε[ἰσάκι]ς, ed.pr. || 2. πρεσβύτερος: very frequent in Jewish inscriptions; abbreviation (small stroke crossing the upper right hasta of Υ) is unusual; ἔποικος is previously unattested in Jewish inscriptions: supervisor ('Aufseher') of an οἶκος, i.e., a synagogue, apparently involved in the reconstruction and certainly also in the financing of this operation, ed.pr. || 4. ἀνανεόω refers to repair, renovation or the construction of annexes, ed.pr. || 5. πρόναον: also attested for some other synagogues, ed.pr., who on 250/251 also discusses other parts of synagogues recorded in inscriptions (notably περίβολος and ὕπαιθρον) || 5-6. ἁγίασμα: previously not attested in the sense of synagogue (mostly called οἶκος or (ἅγιος) τόπος); synagogues are modelled after the temple in Jerusalem, indicated as ἁγίασμα in the Septuagint, ed.pr. || 8-9. Hebrew text: 'N.N. stiftete das Gebetshaus. Frieden', ed.pr.

2128-2129. Unknown provenance. Inscriptions on Christian bronze lamps, 5th/6th cent. A.D. Two bronze lamps. Offered for sale by Gorny & Mosch, Giessen. Cf. *Auktion* 124. *Kunst der Antike. 27 Mai 2003*, 108 nos. 418 and 420 (ph.). Read by A.Chaniotis.

2128: 418. **Invocation of a Saint, 6th cent. A.D.** Bronze lamp with candelabrum; allegedly from the eastern Mediterranean: Ἅγηος ἁγνὸς Κυιανός

2129: 420. **Invocation of St. Menas, 5th cent. A.D.** Double lamp with a cross serving as a handle; inscription on the cross: Ὁ (Ἅγιος) Μηνᾶς

2130. Unknown provenance. (Near East). Mosaic inscription from an ecclesiastical building, 5th-7th cent. A.D. Rectangular mosaic panel depicting a lion attacking a stag; inscription above and below. Offered for sale by Christie's, New York; cf. auction catalogue *Antiquities. Wednesday 12 June 2002*, no. 252; 'provenance: Earl Kiefer'. We read the inscription from the ph.: [---]θ̣ιβος διάκονος | [---]τ̣ιου̣

[Date: ca. 4th cent . A.D., catalogue; rather 5th-7th cent. A.D.: the period when most mosaics of this kind were manufactured in the Syria/Palaestina/Arabia, Tybout].

2131. Unknown provenance. Dedication on a Byzantine incense burner, 6th/7th cent. A.D. Bronze incense burner. Offered for sale by Gorny & Mosch, Giessen. Cf. *Auktion* 124. *Kunst der Antike. 27 Mai 2003*, 115 no. 538 (ph.). Read by A.Chaniotis.

Ὑ[π]ὲ̣ρ [ε]ὐχ[ῆ]ς | Σ[...]ΒΙΑ[...]Α

2132. Unknown provenance. Byzantine seals, 6th-8th cent. A.D. Lead seals offered for sale in auctions (1991-1996) and mentioned in catalogues that were not accessible to us are presented in *SBS* 6 (1999) 115-159. We present the first part of the texts that fall within the chronological limits of *SEG*, postponing the second part to *SEG* LIV. The texts nos. 70/71 were read by W.Seibt, *BZ* 89 (1996) 322.

Classical Numismatic Group, Mail Bid Sale (9-10 September 1994), Auction 31 (ph.): **1)** (bust of Virgin, medallion of Christ; obverse) Θεοδώρου (monogram; reverse) (1861; 6th cent. A.D.); **2)** Ἰωάννου (obverse) Ioannou (reverse) (1862; 6th cent. A.D.); **3)** (invocative monogram) τῷ δούλῳ σου (obverse) Λέοντος (reverse) (1863; 7th cent. A.D.); **4)** (invocative monogram; eagle; obverse) Σωτηρίχῳ βασιλικῷ στρ(ατηγῷ) or στρ(άτορι) (reverse) (1864; 7th cent. A.D.); **5)** Παναγία Θεοτόκε σ[κέπε?] (Virgin and Christ; obverse) βοήθει τῷ δούλῳ σου Ταρασίῳ ὑπάτῳ (reverse) (1865; 8th cent. A.D.)

Classical Numismatic Group, Mail Bid Sale (15 March 1995), Auction 33 (ph.): **6)** Πλάτωνος μητροπολίτου (cross and branch; obverse) Ταρσοῦ· Ὁ ἅγιος Παῦλος (bust of St. Paul; reverse) (1898; 7th cent. A.D.); **7)** (eagle; invocative monogram; obverse) τῷ δούλῳ σου Ἰωάννῃ (reverse) (1899; 7th cent. A.D.); **8)** Μαρίνου κανδιδάτου (obverse) καὶ βασιλικοῦ σπαθαρίου (reverse) (1900; 7th cent. A.D.)

Classical Numismatic Group, Mail Bid Sale (20 March 1996), Auction 37 (ph.): **9)** (monogram; eagle; obverse) Γεοργίῳ βασιλικῷ σπαθαρίῳ (reverse) (2664; 7th cent. A.D.); **10)** (monogram; obverse) ΘΛΒΤΡΠΝΚ (monogram; reverse) (2665; 7th cent. A.D.), **11)** (bust of St. George; obverse) Κ(ύρι)ε β(οή)θ(ει) Γεωργί(ῳ) τῷ Μαν[ι]άκῃ (reverse) (2666; 7th/8th cent. A.D.)

Classical Numismatic Group, Mail Bid Sale (18 September 1996), Auction 39 (ph.): **12)** (invocative monogram; obverse) ΠΑΡCΧΜΩ (monogram; reverse) (2552; ca. 550-650 A.D.); **13)** (invocative monogram) Κοσμᾶ̣ (obverse) ἀπὸ ἐπάρχω(ν), μ(ε)γ(άλῳ) ἀποκρισιαρήῳ (reverse) (2554; ca. 550-650 A.D.)

Gorny, Sale 62 (22 April 1993) (ph.): **14)** Θεοτόκε βοήθει (monogram; eagle; obverse) Ἀνθίμῳ ἀπὸ ὑπάτων (reverse) (724; early 8th cent. A.D.); **15)** Θεοτόκε βοήθει τῷ σῷ δούλῳ (monogram; obverse) Ἀναστασίῳ ἀπὸ ἐπάρχων (reverse) (725; ca. 700-750 A.D.)

Gorny, Sale 79 (14 October 1996) (ph.): **16)** Ὁ Ἅγιος Ἰωάννης (bust of St. John the Theologician; obverse) Θεοτόκε βοήθει Παύλῳ ἐπισκόπῳ Εἰρηνουπόλεως (reverse) (795; 7th/8th cent. A.D.)

Gorny, Sale 82 (29 April 1997) (ph.): **17)** Θεοτόκε βοήθει τῷ δούλῳ σου (monogram; obverse) Λέοντι πατρικίῳ καὶ στρατηγῷ (reverse) (419; 6th/7th cent. A.D.)

Hirsch, Sale 175 (23-26 September 1992) (ph.): **18)** Θεοτόκε βοήθει (monogram; obverse) Μιχαὴλ δούλῳ Χριστοῦ (reverse) (1569; 7th/8th cent. A.D.); **19)** Θεοτόκε βοήθει Γεωργίῳ (monogram; obverse) πατρικίῳ καὶ μαγίστρῳ (reverse) (1570; ca. 700-750 A.D.)

Hirsch, Sale 176 (19-20 November 1992) (ph.); **20)** (bust of the Virgin and the Child; obverse) Ἰωάννου ἐλαχίστου (reverse) (977; 7th cent. A.D.)

Hirsch, Sale 178 (12-14 May 1993) (ph.); **21)** Θεοτόκε βοήθει (monogram; obverse) Γεωργίου (monogram; reverse) (1238; ca. 650-700 A.D.); **22)** Θεοτόκε βοήθει (monogram; obverse) Θεοδώρῳ ἐπάρχῳ (or ἄρχοντι, *SBS*) (reverse) (1239; 7th/8th cent. A.D.); **23)** Θεοτόκε βοήθει (monogram; obverse) Εὐστρατίῳ στράτορι (or Στρατηγίῳ ὑπάτῳ, *SBS*) (reverse) (1240; early 8th cent. A.D.); **24)** Μαρίνου κανδιδάτου (obverse) καὶ βασιλικοῦ σπαθαρίου (reverse) (1241; ca. 650-700 A.D.)

Hirsch, Sale 180 (24-26 November 1993) (ph.): **25)** Θεοτόκε βοήθει (eagle; monogram; obverse) Ῥαξίν(α̣) or Ῥαζίν(α̣) ὑπάτῳ καὶ δρουγγαρίῳ (reverse) (1087; early 8th cent. A.D.)

Hirsch, Sale 181 (22-25 February 1994) (ph.): **26)** Ἡ ἁγία Εἰρήνη (St. Eirene standing; monogram; obverse) Σισιννίου ἐπισκόπου? (monogram; reverse) (1034b; ca. 650-700 A.D.); **27)** Εἰρηνουπόλεως? (bust of bishop; obverse) Παύλου ἐπισκόπου? (reverse) (1034e; ca. 692 A.D.); **28)** (St. Konon; obverse) Στεφάνου ἐπισκόπου (reverse) (1034f; ca. 670-710 A.D.); **29)** Θεοτόκε βοήθει (monogram; obverse) Στεφάνου ἐπισκόπου (reverse) (1034g; ca. 670-710 A.D.); **30)** Θεοτόκε βοήθει (Theotokos Hodegetria; monogram; obverse) Σεργίῳ μητροπολίτῃ Καρίας (reverse) (1034h; ca. 710-730 A.D.); **31)** Θεοτόκε βοήθει τῷ σῷ δούλῳ (monogram; obverse) Ταρασίῳ? πατρικίῳ· ἀμήν (reverse) (1034h; ca. 695-710 A.D.); **32)** Θ (obverse) Ζ (reverse) (; cent. A.D.)

Hirsch Sale 182 (4-6 May 1994) (ph.): **33)** Θεοτόκε βοήθει (monogram; obverse) Θεοδοσίου ἀπὸ ὑπάτων (reverse) (1112; ca. 660-680 A.D.); **34)** (bust of Virgin and Child, obverse) Θεοδοσίου ἀπὸ ὑπάτων (reverse) (1113; ca. 660-680 A.D.); **35)** Θεοτόκε βοήθει τῷ δούλῳ σου Ἀρταυάσδῳ (monogram, obverse) πατρικίῳ, κουροπαλάτῃ καὶ κόμιτι τοῦ θεοφυλάκτου βασιλικοῦ ὀψικίου (reverse) (1114; ca. 719-739 A.D.); **36)** Θεοτόκε βοήθει τῷ σῷ δούλῳ (monogram; obverse) Χριστοφόρῳ β(ασιλικῷ) σπαθαρίῳ καὶ τουρμάρχῃ τῶν Ἀνατολικῶν (reverse) (1115; ca. 785-850 A.D.)

Hirsch Sale 183 (20-24 September 1994) (ph.): **37)** Θεοτόκε βοήθει (monogram; obverse) Σισιννίου κόμητος (*Hirsch*) or Συνεσίου Βόνου/Βονοσοῦ? (*SBS*) (reverse) (1774; ca. 680-750 A.D.); **38)** Βησήρ (monogram) ἐξελοῦ με, Κύριε, ἐξ ἀνθρώπου πονηροῦ· (obverse) πατρικίου καὶ στρατηγοῦ· ἀπὸ ἀνδρὸς ἀδίκου καὶ δολίου ῥῦσαί με (reverse) (1175; early 8th cent. A.D.)

Hirsch Sale 185 (15-18 February 1995) (ph.): **39)** (bust olf a saint; obverse) Οὐαλεντινιανοῦ? (monogram; reverse) (1493; ca. 550-650 A.D.); **40)** Θεοδώρου (monogram; obverse) μειζοτέρου

(reverse) (1494; ca. 550-630 A.D.); **41)** Δομνιζιόλου (*SBS*; Δομεντζιόλου, *Hirsch*) (monogram; obverse) πατρικίου (monogram, reverse) (1495; ca. 602-610 A.D.); **42)** Θεοτόκε, βοήθει Ἀρχελάῳ (obverse) ἀπὸ ἐπάρχων (reverse) (1496; ca. 650-700 A.D.); **43)** Πέτρου καὶ Γεωργίου (obverse) ἀπὸ ἐπάρχων (reverse) (1497; ca. 680-720 A.D.); **44)** Θεοτόκε βοήθει (Virgin between monograms; obverse) Θεοδώρῳ ἀπὸ ἐπάρχων (reverse) (1498; ca. 690-710 A.D.); **45)** Θεοτόκε βοήθει (monogram; obverse) Φλώρου ὑπάτου (reverse) (1499; late 7th/early 8th cent. A.D.); **46)** Θεοτόκε βοήθει (monogram; obverse) τῷ σῷ δούλῳ Θεοφάνει (reverse) (1500; ca. 700-750 A.D.); **47)** Παναγία Θεοτόκε (obverse) βοήθει Λέοντος· ἀμήν (reverse) (1501; ca. 710-750 A.D.); **48)** Θ (obverse) Ζ (reverse) (; cent. A.D.)

Hirsch Sale 186 (10-12 May 1995) (ph.): **49)** Θεοτόκε βοήθει (monogram; obverse) Ἰωάννου σιλεντιαρίου (reverse) (1629; ca. 670-710 A.D.); **50)** Θεοτόκε βοήθει (monogram; obverse) Ὀλβίου ἀπὸ ἐπάρχων (reverse) (1630; ca. 690-710 A.D.); **51)** Θεοτόκε βοήθει Θεοφάνει (monogram; obverse) βασιλικῷ σπαθαρίῳ (reverse) (1631; ca. 700-715 A.D.); **52)** Θεοτόκε βοήθει Θεοδώρῳ (monogram; obverse) ἀπὸ ἐπάρχων, υἱῷ Ἰωάννου (reverse) (1632; ca. 710-740 A.D.); **53)** Κύριε βοήθει τῷ σῷ δούλῳ (monogram; obverse) Νικήτᾳ πρωτονοταρίῳ (reverse) (1634; ca. 780-820 A.D.)

Hirsch Sale 187 (19-23 September 1995) (ph.): **54)** Κομιτᾶ (obverse) μητροπολίτου Σάρδεων (reverse) (1796; 7th cent. A.D.)

Hirsch Sale 191 (24-28 September 1996) (ph.): **55)** Ταρσοῦ (bust of St. Paul; obverse) Θεοδώρου μητροπολίτου (reverse) (652; ca. 681 A.D.)

Hirsch Sale 192 (27-29 November 1996) (ph.): **56)** Θεοτόκε βοήθει τῷ δούλῳ σου (monogram; obverse) Ὑπατιανῷ? (monogram; ev.) (773; ca. 700-750 A.D.); **57)** Θεοτόκε βοήθει Στεφάνῳ (monogram; obverse) ὑπάτῳ, β(ασιλικῷ) σπαθαροκανδιδάτῳ καὶ πρωτοστράτορι (reverse) (776; 8th cent. A.D.); **58)** Θεοτόκε βοήθει (monogram, eagle; obverse) τῷ σῷ δούλῳ Σισιννίῳ ὑπάτῳ (reverse) (778; early 8th cent. A.D.)

Kölner Münzkabinett, Sale 56 (16-17 November 1992) (ph.): **59)** Θεοτόκε βοήθει (monogram; obverse) Νεστορίῳ or Ἱέρωνος (monogram; reverse) (541; 7th/8th cent. A.D.); **60)** Θεοτόκε βοήθει (monogram; obverse) Γεωργίῳ ὑπάτῳ (reverse) (542; early 8th cent. A.D.); **61)** Θεοτόκε βοήθει (obverse) Ἰωάννου ἐπάρχου (reverse) (543; ca. 650-700 A.D.; read by *SBS*)

Künker, Sale 25 (29 September-1 October 1993) (ph.): **62)** Παύλου (monogram; obverse) Σεργίου (or Γεσίου or Σεγετίου, *SBS*) (monogram; reverse) (526; ca. 550-650 A.D.); **63)** Ὀρεσίου or Εὐρεσίου (monogram; bust of Virgin; obverse) ἀρχιεπισκόπου (reverse) (531; 6th/7th cent. A.D.); **64)** (military saint; obverse) Κωνσταντίνου (monogram; reverse) (532; 7th cent. A.D.); **65)** (Virgin with Child; obverse) Μαριανοῦ (or Μαρία, *SBS*) (monogram; reverse) (535; 6th/7th cent. A.D.); **66)** (St. Thekla between lions; obverse) Πρόβου ἀπὸ ὑπάρχων? (*SBS*; Προκοπίου χαρτουλαρίου, *Künker*) (monogram; reverse) (537; 7th cent. A.D.); **67)** Θεοτόκε βοήθει (obverse) Ἰωάννου ἀπὸ ὑπάτων (reverse) (538; 7th cent. A.D.); **68)** Θεοτόκε βοήθει (monogram, obverse) Γεωργίου (monogram; reverse) (540; 7th cent. A.D.); **69)** Θεοτόκε βοήθει (obverse) Πέτρου ἐπάρχου (*Künker*; or Ἰωάννου ἐπάρχου/ἀπὸ ἐπάρχων, *SBS*) (monogram; reverse) (541; 7th cent. A.D.); **70)** Εὐλαμπίου ἀπὸ ὑπάτων, πατρικίου (obverse) ἐπάρχου Ῥώμης τὸ δεύτερον (reverse) (544; ca. 650-700 A.D.); **71)** Θεοτόκε βοήθει (monogram; obverse) Γεωργίῳ πρωτονοταρίῳ καὶ ξενοδόχῳ τοῦ Σαμψών (reverse) (545; 7th/8th cent. A.D.); **72)** Θεοτόκε βοήθει Θεοδ[--]? (obverse) ὑπάτῳ καὶ β(ασιλικῷ) σπαθαρίῳ (reverse) (546; 8th cent. A.D.); **73)** Ἰωάννου

(monogram; obverse) Ἀρεοβίνδου (*SBS*; διακόνου, *Künker*) (monogram; reverse) (547; 7th cent. A.D.); **74)** Θεοτόκε βοήθει (obverse) Ἰωάννου στρατηλάτου (reverse) (548; ca. 650-700 A.D.); **75)** Θεοτόκε βοήθει (monogram; obverse) Κωνσταντίνου χαρτουλαρίου? (monogram; reverse) (549; 7th/8th cent. A.D.); **76)** Θεοτόκε βοήθει (eagle; monogram; obverse) Θεοπέμπτου? (monogram, eagle; reverse) (550; 7th/8th cent. A.D.); **77)** Ἄζδρᾳ (or Ῥαζίδ, *SBS*; Ζαχαρίᾳ, *Künker*) (Κύριος φωτισμός) μου καὶ σωτήρ) (obverse) πατρικίου· καὶ ὑπερασπι(στὴς τῆς) ζωῆς (reverse) (552; 8th cent. A.D.); **78)** Κύριε βοήθει τῷ σῷ δούλῳ (monogram; obverse) Δρόσῳ πρωτονοταρίῳ (reverse) (556; ca. 750-850 A.D.); **79)** Θεοτόκε βοήθει τῷ σῷ δούλῳ (monogram; obverse) Νικηφόρῳ β(ασιλικῷ) σπαθαρίῳ? καὶ χαρτουλαρίῳ τοῦ Ὀψικίου (reverse) (557; 8th/9th cent. A.D.); **80)** Θεοτόκε βοήθει τῷ σῷ δούλῳ (monogram; obverse) Βασιλείῳ ὑπάτῳ καὶ χαρτουλαρίῳ (reverse) (561; ca. 700-750 A.D.)

Lanz Munich, Sale 62 (26 November 1992) (ph.): **81)** Θεοτόκε βοήθει (bust of Virgin and Christ; obverse) Θεοφανίῳ ἀναξίῳ ἐπισκόπῳ πόλεως Ὑπαίπων (reverse) (read by *SBS*; 968; early 8th cent. A.D.); **82)** Ὁ ἅγιος Θεόδωρος (St. Theodore; obverse) Σισιννίου στρατηλάτου (reverse) (970; ca. 650-700 A.D.); **83)** (St. Thekla between lions; obverse) Ἰωάννου (monogram; reverse) (972; 7th cent. A.D.); **84)** Ἰουλιανοῦ?· Κύριε βοήθει (monogram; obverse) δομεστίκου (monogram; reverse) (975; ca. 650-700 A.D.); **85)** Θεοτόκε βοήθει [---] ἐν οὐρανοῖς εὐλογι[---] (monogram, eagle; obverse) τῶ σῷ δούλῳ Μιχαήλ, ὑπάτῳ· ἀμήν (monograms; reverse) (977; ca. 700-730 A.D.); **86)** Θεοτόκε βοήθει (monogram; obverse) (978; ca. 650-700 A.D.); **87)** Σεργίου (monogram; obverse) σχολαστικοῦ (reverse) (979; 6th/7th cent. A.D.); **88)** Θεοτόκε βοήθει (monogram; obverse) [.]αν[.]ωνος ἀπὸ ἐπάρχων ([Μ]άν[ζ]ωνος?, *SBS*) (reverse) (980; late 7th cent. A.D.); **89)** Θεοτόκε βοήθει (monogram; obverse) Μιχαήλ? (monogram; reverse) (981; ca. 650-700 A.D.); **90)** Κόνωνος (cypress; obverse) τουρμάρχου (cypress; reverse) (984; late 7th cent. A.D.); **91)** Θεοτόκε βοήθει (obverse) Γεωργίῳ ἀπὸ ὑπάτων (reverse) (985; ca. 700-750 A.D.).

2133-2135. Unknown provenance. Byzantine seals of bishops, 7th/8th cent. A.D. Lead seals in the private collection of D.Theodoridis (Munich). Ed.pr. A.-K.Wassiliou, *SBS* 8 (2003) 113-122 (ph.). We present three seals that fall within the chronological limits of *SEG*.

2133: 113/114 no. 1. **Seal of a bishop of Mytilene, 691/692** A.D.

A: † Σι|σιννί|ου † B: ἐ̣π̣ι̣σ̣κόπου Μι|τυλίν|ης

For Sisinnios see (Various authors), *Prosopographie der mittelbyzantinischen Zeit* IV (Berlin-New York 2001) 6719 and VI (Berlin-New York 2002) 6710, ed.pr.

2134: 114/115 no. 2. **Seal of an archbishop of Ephesos, ca. 700** A.D. Bust of the evangelist John on the obverse.

A: † Ἐφέ̣|σου B: † Φιλ|ουμέν̣|ου ἀρχιε|πισκόπ̣|ου

B. First attestation of a Philoumenos on a Byzantine seal; this bishop is otherwise unattested; the title ἀρχιεπίσκοπος alludes to the foundation of the church of Ephesos by the evangelist, ed.pr.

2135: 115/116 no. 3. **Seal of a bishop of Kerasous or Kerassai, ca. 700 A.D.**

A: monogram: (Θεοτόκε βοήθει) B: † Ἰωάν|νη ἐπι|σκώπου | (Κε)ρασ(--)

B. The confusion between genitive and dative is common, ed.pr. || 4. initio: abbreviation sign ϛ (frequently used for καί/κέ, here representing ΚΕ): Κερασ(οῦντος) or Κεράσ(σων), 'from Kerasa/Kerassai' (in Lydia), ed.pr.

2136. Unknown provenance. Inscription on a gem, Roman Imperial period. H.B.Walters, *Catalogue of the Engraved Gems and Cameos, Greek, Etruscan and Roman, in the British Museum* (London 1926) 198 no. 1865; cf. L. and F.Villard, *LIMC* V 1 (1990) 549 no. 48. G.Grimm, *AW* 34 (2003) 503 (ph.), argues that the diskobolos accompanied by the inscription Ὑάκιν|θος represents Apollo rather than Hyakinthos; the inscription alludes to their love episode, perhaps also to the name of the ring's owner.

2137-2141. Unknown provenance. Inscribed instrumenta, Roman Imperial/Christian period. Various inscribed instrumenta. Offered for sale by Gorny & Mosch, Giessen. Cf. *Auktion* 124. *Kunst der Antike. 27 Mai 2003.*

2137: 116 no. 456 (ph.). **Owner's inscription on a make-up set (?), Roman Imperial period.** Set consisting of a stone rub plate, a bronze pyxis, and two bronze make-up (or medical) instruments with their container; graffito on the plate.

Χρυσι[...] | Δι[οδ]ώρου | ΤΟΥΠΥΠΟ

2. ΔΙ[..]ΩΡΟΥ, *Auktion* || 3. a misread τοῦ Γρύπου or sim.?, Chaniotis].

2138: 118 no. 471 (ph.). **Inscription on a plate, Roman Imperial period.** Clay plate (resembling in shape a bronze weight) with a Tyche bust and an animal (ram?) in relief; inscription in relief.

Ἐπὶ Κουαδράτου | ΕΤΕΡ.

[Perhaps a form or composite of ἕτερος, Chaniotis].

2139: 120 no. 479 (ph.). **Situla with benediction, 4th/5th cent. A.D.** Bronze situla.

Ὑγιένουσα χροῦ, κύρα, ἐν πολλοῖς σε χρόνοις

'Benutze diese (situla) viele Male zu deinem Wohl, Herrin'; vgl. *Auktion Sternberg* XXIII no. 1898, *Auktion* ['Lady, use this situla for many years, remaining healthy,' C.].

2140: 124 no. 4597 (ph.). **Bread seal, ca. 5th-7th cent. A.D.** Bread seal (no indication of material); inscription sinistrorsum; text in majuscules (German translation).

Κ(ύρι)ε β(οήθει) | τῷ σῷ δού(λῳ) Μιχαὴλ (πρωτο)|νοταρ(ίῳ)

3-4. ΜΙΧΑΗΕΑ ΑΙΝΟΤΑΡ; 'Herr, hilf deinem Diener Michael, dem Protonotarios', *Auktion.*

2141: 111 no. 439 (ph.). **Christian prayer, early Byzantine period.** Silver oval pyxis; holes in form of a cross on top; inscription with punched letters.

† Ὁ Μακάριος ΚΟΥΤΟΥΝΙΚΑΙΩ † ὑπὲρ εὐχῆς

2142. Unknown provenance. Ring of Sisinios with Christian prayer, early Byzantine period. Upper part of a ring (no indication of material). Offered for sale by Gorny & Mosch, Giessen. Cf. *Auktion* 124. *Kunst der Antike. 27 Mai 2003*, 71 no. 230 (ph.). Read by A.Chaniotis: † Ἀρχ|άγγελε, | βοήθει | Σισιν|ίου

2143. Unknown provenance. Inscriptions on magical gems in the British Museum, undated. S.Michel, *Die magischen Gemmen im Britischen Museum* (London 2001; non vidimus), contains 649 gems, many of which bear Greek texts. We present those discussed and corrected by R.W.Daniel, *ZPE* 142 (2003) 139-142 (translations). We present D.'s texts which supersede those in the catalogue: **1)** no. 68: εἴλεως ἔσο αἱμοί, Προσερίῳ, εἰς ὃ | δὰν ἐπιβάλ|λομαι ποιῆσαι, κὲ αἴσο μοι ἐπιτευκτικόν (139/140; dr.; εἴλεως for ἵλεως; αἱμοί for ἐμοί; δάν with the function of ἄν; ἐπιβάλλομαι for ἐπιβάλλωμαι; αἴσο for ἔσ(σ)ο (imperative); 'Be favorable to me, Proserius, with respect to whatever I undertake to do, and be for me a promotor of success', D.; inscription on the back around a nude figure (L. 1; presumably Apollo, leaning against an object and holding in his right hand a staff or sceptre) and continuing on the edge (L. 2); on the front a six-armed Hekate holding two whips, two torches and two swords); **2)** no. 159: δόται χάριν Ἡρωνίλλᾳ πρὸς πάντας (140; δόται for δότε; on the front a composite 'Pantheos'-figure; inscription on the back, introduced by the Ιαεω-palindrome); **3)** no. 160: ΧΑΒΡΑΧ ΦΙΝΕϹΧΗΡ ΦΙ- | ἰσχυρέ, δὸς χάριν Ἀκύ- | ΧΡΟΦΝΥ || λᾳ ΡΜϹΠΟΙΩΕΔΩΚ (141; dr.; LL. 1/2 and 4 contain a well-known logos which in its standard form, χαβραχ φνεσχηρ φιχρο φνυρω φωχω βωχ, when read as numerals adds up to 9999; L. 5 continues L. 3 to yield Ἀκύ|λᾳ; what follows in L. 5 is the end of the logos, ΡΩΦΩΧΩΒΩΧ, in a corrupt form); **4)** no. 216: Ιαωθ (common divine name) rather than Ιαω θ(εός); **5)** no. 304: the vox

magica ΑΛΑΜΒΗΤΩΡ has a parallel in a papyrus; 6) no. 546: ΕΠΑΦΙΟΔΘΙΤΟC should be understood as an error for Ἐπαφρόδειτος (M. postulates the unattested name Ἀφιοδότος).

VARIA

2143 bis. Administration. The creation of conventus in the province of Asia. On the basis of literary and epigraphic evidence (in particular the SC de agro Pergameno: *I.Smyrna* 589; *EA* 6, 1975, 70/71), D.Campanile in *Gli stati territoriali* -- (cf. our lemma no. 1197 bis) 271-288, supports the view that the conventus were created shortly after the organization of the province, perhaps modelled on the conventus of Sicily. See also our lemma no. 1197 bis.

2144. Agriculture. Stock-breeding. C.Chandezon, *L'élevage en Grèce (fin Ve-fin Ier s. a.C.). L'apport des sources épigraphiques* (Paris-Bordeaux 2003), presents a Corpus of 65 inscriptions bearing upon stock-breeding in Greece, the Aegean islands, Italy, Sicily and Asia Minor (17-274; texts; translations; commentaries). On 275-418 he deals in five chapters with the following themes: 1) Stock-breeding and agriculture on private and sacred estates (ch. 1; 275-307; with emphasis on sheep and goats ('l'essentiel des cheptels' (306)) and on the integration of stock-breeding and agriculture: 'modèle d'intégration agro-pastorale' (307); for livestock in sanctuaries see also our lemma no. 2236); 2) Cattle and taxation in Greek cities and Hellenistic kingdoms (ch. 2; 309-330; custom dues on animals passing a frontier; ἐννόμιον: tax on the use of public pasture; direct taxes on cattle-as-property: πεντηκοστή, ὀγδόη; δεκάτη; ἐμφόρβια, τά; urban and royal taxes; φόρος and συντάξεις); 3) Cattle and flocks in international relations, especially during boundary disputes in the so-called ἐσχατιαί (ch. 3; 331-349); 4) The grant of ἐπινομία in proxeny-decrees and treaties (ch. 4; 351-389; on 352-359 a list of 137 inscriptions mentioning ἐπινομία; on 359-362 text and translation of and commentary on no. 133 from the list: *Gonnoi* no. 41; on 363-369 the same for no. 83: proxeny-decree of Arcadian Orchomenos for a citizen of Alea (A.Plassart - G.Blum, *BCH* 38, 1914, 466/467 no. 9); on 386 a map showing the cities of the honorands who received ἐπινομία); 5) Transhumance (ch. 5; 391-397). Concordance; thematic index; index of Greek words; detailed bibliography. We give a comparatio numerorum for C.'s Corpus. For C.'s no. 52 (*SEG* XXXIII 1034) see our lemma no. 1363; for nos. 57 (*Milet* I.3 139; *SEG* LI 1608) and 58 (*Milet* I.3 150) see our lemmata nos. 1198 and 1269, respectively.

For a review see G.Waldherr, *Gnomon* 78 (2006) 518-521.

IG	**C. no.:**
I² 326	1
I³ 426	1
II²	
1196	3

IG II²	**C. no.:**
2498	2
IG IV 927	5
IG IV 1² 75	5
IG V 2 3	6
IG VII 3171	7

IG IX 2	**C. no.**
521	18
1109	19
IG IX 1² 748	15
IG XI 2 287A	29
IG XII 1 677	41
IG XII 5	
1	33
2A	32
IG XII 7	
62	34
509	35
IG XII 9 90	42
IG XII Suppl. 126	36
IG XIV 645	64
SEG II 579	53
SEG III 356	8
SEG IV 267	62
SEG X 238	1
SEG XI 377	5
SEG XIII	
17	1
521	49
SEG XVII 829	65
SEG XXII	
432	9
508	38 A-C
SEG XXIII 305	15
SEG XXV 155	4
SEG XXX 1360	55
SEG XXXI 328	5
SEG XXXIII	
870	61
1034	52
SEG XXXVII 859	59
SEG XXXVIII 1209	58
SEG XXXIX	
605	21
606	20
1337	50
SEG XLI	
640	5
994	55
SEG XLIII 311	16
SEG XLVI 372	5
SEG XLVII 1026	23
SEG XLVIII 1037	31
SEG L 1040	64

SEG LI	**C. no.**
1608	57
F.Delphes III 1 68	11
F.Delphes III 4	
77	14
282	13
352	15
CID IV	
108	12
119 G	13
Helly, *Gonnoi* 93	17
I.Délos	
104-10	25
104-11 B	26
104-12	27
353 A	30 A
356bis A	30 B
368	30 C
395	30 D
396 A	30 E
399 A	30 F
442 A	30 G
503	24
1416 B	28
Maiuri, *Nuova Silloge* 17	40
I.Cret. I VIII 5	43
I.Cret. III	
III 4	45
IV 1	44
IV 9	46
TAM II 1	63
I.Ilion 42	48
I.Labraunda 46	61
I.Magnesia	
5	46
93	56
Milet I.3	
149	57

Milet I.3	C. no.	*Syll.*³	C. no.
150	58	963	34
		965	2
Milet VI.1		986	37
pp. 184/185	57	1000	39
pp. 185-189	58	1157	19
		OGIS	
I.Mylasa		55	63
205/206	60 C (a/b)	215	55
		345	14
206	60 D	483	49
216	60 A	748	47
217	60 B		
I.Priene		Maier, *Gr. Mauerbauinschr.* 70	54
18	55		
531	56	L.Migeotte, *L'emprunt public* 87	54
I.Stratonikeia 2	62		
		Welles, *RC*	
KP I pp. 97/98	51	47	50
		62	48
*Syll.*³			
98	1	Meiggs-Lewis, *GHI* 79B	1
338	41		
407	11	*GIBM*	
636	12	158	7
679	56	349	41
685	46	415	55
826 G	13		
914	3	*Staatsverträge* III 456	51

2145. Amphoras. Lead miniature amphoras. L.Y.Rahmani, *Israel Museum Studies in Archaeology* 2 (2003) 33-62 (ph.), studies a group of ca. 70 small lead amphoras (height of ca. 3.5 to 5 cm; two atypical specimens of ca. 7.5 cm) neglected in previous research, mostly of unknown provenance but also from controlled excavations (Delos and Rheneia, Gaul, Italy, Cyprus, Syria, Palaestina, and Egypt). R. distinguishes two main types: (A) and (B), assigned to the 2nd-4th and the 5th-8th cent. A.D., respectively, each on the basis of one dated example. The amphoras were usually decorated with simple geometrical patterns, and about half of them bear Greek (or occasionally Latin) inscriptions on a flat fascia around the body (shoulder or neck). The objects were probably worn on a string around the neck and contained a perfume or a liquid with medico-magical efficacy; the inscriptions are names, probably of the perfumers or druggists. R. (re)publishes a 'representative selection' (33) of 38 objects, 19 of which bear Greek inscriptions: see our lemmata nos. 640, 1761, 1833, and 2108.

Several of these amphoras have been on show in recent exhibitions of early Christian antiquities: cf. J.Witt in L.Wamser - G.Zahlhaas, *Rom und Byzanz. Archäologische Kostbarkeiten aus Bayern* (Prähistorische Staatssammlung München 1998) 106 nos. 107 (a-e), and *Cradle of Christianity* (cf. *SEG* L 1464) 207, featuring R.'s nos. 12, 16/17, 35, and 37/38 (for nos. 12, 16/17, and 38, see our lemma no. 2108 (1) (4/5), and (13), respectively).

2146. Amphoras. Stamps and dipinti. S.J.Monachov in *The Cauldron of Ariantas* 247-259, studies a group of amphoras from unidentified centers in the Northern Aegean that are often found in the Black Sea region. Some of them carry stamps and dipinti. A stamped handle (the letter E) from an amphora of the first series (late 6th/early 5th cent. B.C.) is in the Museum in Nicosia (247) [cf. *SEG* XXXVI 1493 (pp. 515-533)]. Amphoras of the third series (late 6th/early 5th cent. B.C.), found in various sites (Berezan, Chersonesos, Hermonassa, Olbia, Rigi), have stamped handles with the letters Ε and Σ (250; dr.) [on the dr. of an amphora from Staraja Bogdanovka (252) one also sees a large dipinto: XX, Chaniotis]. The amphoras of the fourth series (ca. 500-470 B.C.), known from Berezan, Myrmekion, Odessa, Olbia, and Porthmion, often carry painted marks. The letter Θ is common [on the dr. of two amphoras from Olbia (252) one sees the dipinti ΠΙ and ΚΙ, Chaniotis].

2147. Amphoras. Stamps: the 'Parmeniskos Group'. T.Stoyanov, *Archaeologia Bulgarica* 7, 1 (2003) 35-43, distinguishes three production sites of the amphoras of the 'Parmeniskos Group': Pella, Mesambria Pontica, and the Troad. See also our lemmata nos. 524, 672 bis, and 929. On 36 he presents a list of the personal names attested in amphora stamps of this group. We only record the names which are not attested in the amphoras found in Pella (*SEG* L 613): Ἀλκάνωρ, Ἀντίφιλος, Ἀρίσταρχος, Ἀριστόδικος, Δαμοσθένης, Δημορο., Δίφιλος, Εὔδωρος, Ἡρακλείδης, Θεόδωρος, Κλεώνυμος, Ματρόβιος, Μελσέων, Νικοκλῆς, Παρμενίτος, Σωκράτης, Φορμίων [For the amphoras of the group found in Totone (p. 35) see now *SEG* LII 648, Chaniotis].

2148. Archives in the Greek world. Cf. *SEG* XLIV 248; L 1687. J.K.Davies, in *Ancient archives* -- (cf. our lemma no. 1779) 323-343, presents an overview of some central aspects of Greek record-keeping. He carefully distinguishes the publication of records on stone (an 'archive' for the historian) from the creation of a public archive or public record office. In Athens there was a public archive in the Metroon ca. 300 B.C. at the latest (see also our lemma no. 7). Both public and private documents (debt and manumission records; loans) were deposited in public archives. Brief discussion of *Syll.*³ 684 (Dyme), *SEG* XXXIII 679 (Paros) and 1177 (Myra). Other themes discussed by D. are 'the creation of dossiers' (i.e., selection of documents from the archives which concerned a particular theme, and juxtaposing them for display: e.g. *IG* I³ 61; *I.Mylasa* 1-3; *I.Priene*: 'archive wall'; *I.Pessinus* 1-7), 'monumentalization' (creation of 'a document which was also a monument': Athenian tribute lists; *IG* I³ 259-272 (lists of war casualties); *IG* II² 1553-1578; *CID* II 31/32; *Aphrodisias and Rome* 6-21), location (agora;

temple), relation between setting up public documents and democracy, and the symbolic role of public documents.

L.Boffo, 'Per una storia dell'archiviazione pubblica nel mondo greco', *Dike* 6 (2003) 5-85, presents an invaluable study on the development of record-keeping in the Greek cities from the Archaic to the Hellenistic period. In an overview of the various procedures and measures taken for the safe keeping of documents, B. discusses the relevant terms (βιβλίον, γραμματεῖον, γραφεύς/γροφεύς, δέλτος, δημόσια γράμματα, ζύγαστρον, καταγράφω, καταχωρίζω, κιβωτός, λεύκωμα, μνήμονες, νομοφύλακειον, πίναξ, ποινικαστάς, σανίς, χρεωφυλάκιον, χρηματιστήριον). It is not possible to list here all the inscriptions adduced by B.; we single out *IG* I^3 27 (19), 165 (20); *IG* II^2 1237 (41); *IG* XII.7, 515 (51); *SEG* XXVII 631(12/13); XLIII 707 (59); *IPArk* 9 (42); *Tit.Cam.* 110 (66); *TAM* II 548; *I.Erythrai* 1/2 (24); *I.Kalchedon* 10 (67); *I.Perge* 12 (64); *I.Priene* 112 (68); *I.Smyrna* 573 (52); *Milet* VI.1.149 (52).

2149. Army. The classis Syriaca. H.Konen, *Laverna* 14 (2003) 26 and 44/45, infers from *IG* II^2 8358 (a) (Μαίωρ Φιλίππι στρατειώτης ληκτὸς κλάσιης Συριακῆς, γένει Ἀἱράδιος), *IG* XII 5 988 (Tenos; Λούκι(ο)ς Κάσιο[ς] | Λονγῖνος | στρατιώτης | στόλου Συρι[α]κιλοῦ) and *I.Eph.* 2274 (*ILS* 2913; epitaph of C. Iulius Hilarus, trierarchus classis Syriacae), that the classis Syriaca was deployed in the Aegean. Athens and Ephesos were important relay-stations on the route to Syria and the eastern front.

2150. Army. Commemoration of fallen soldiers. M.-T.Couilloud-Le Dinahet in *L'Orient méditerranéen* 74-78, collects and briefly discusses a number of epitaphs and epigrams in honor of fallen soldiers, both mercenaries and members of citizen militias, from Asia Minor and Syria (especially the stelai from Sidon).

2151. Army. 'Stone-workers' in the Roman army. Under the somewhat misleading title 'Bildhauer im römischen Provinzialheer' M.Donderer, *Laverna* 14 (2003) 98-121, collects, after presenting a survey of craftsmen in the Roman army in general, the mainly epigraphical testimonia for a variety of 'stone-workers' (lapidarii) belonging to the Roman provincial army (all texts concern legions, not auxiliary troops): road-workers, masons (both of architectural blocks and of inscriptions), and sculptors of reliefs and statues. A catalogue (111-121) offers one Greek and nine Latin inscriptions; the Greek text is *I.Portes* 91 (Koptos; 316 A.D.; D. 119/120 no. 10; German translation): a dedication which Βάσος ἔγραψε, 'der Name des Bildhauers, der den Text geschrieben hat' (108); Bas(s)os should probably be assigned a military status on account of the context. On 108, D. also mentions the dedication presented in our lemma no. 1907, recording two soldiers who made a votive niche in Petra; their joint effort in creating such a modest monument is surprising. In Latin inscriptions, the expression scripsit et sculpsit probably distinguishes between the drawing/line division and the cutting of the letters; *IG* V 1 1315 L. 30 (ἔγρα[ψε] καὶ ἐχάραξε Δαμονικίδας) offers a Greek parallel (cf. *SEG* XLVIII 2127; D. 105).

2152. Artisans. Social status. On the basis of the building accounts from Athens (Erechtheion; Eleusis), Delos, Delphi and Epidauros, C.Feyel in *Les Élites* 293-305, tries to establish a hierarchy among the builders on record in those five dossiers. Foreigners regularly sign the most important and rewarding contracts (see the map on 303). Most artisans do not specialize but are polyvalent, except in the realm of metallurgy. Most contracts are small fry (less than 100 dr. up to 800/900 dr.); it is only a small number of artisans, especially sculptors, who make more than 800 /900 dr. Day-laborers execute simple tasks and earn little. Contracts concern pluriform operations and in general generate a higher price than piece-work. Occasionally, piece-workers manage to sign a contract; the inverse also occurs. On the whole foreigners, who specialize and sign one or more contracts, are the most important artisans. Do these entrepreneurs really constitute an elite? Most entrepreneurs have no political influence; they heavily depend on the building-commissions, which issue the contract, are liable to heavy competition and often have to accept unfavorable conditions of payment. As a result they do not belong to the urban elite [See now also C.Feyel, *Les artisans dans les sanctuaires grecs aux époques classique et hellénistique à travers la documentation financière en Grèce* (Paris 2006), Pleket]. See also our lemma no. 809.

2153. Asia Minor. Translations of and comment on inscriptions. In his discussion of developments in the countryside in Hellenistic Asia Minor (agricultural products (e.g. wine, honey) and their marketing, the settlements (κῶμαι) and farmsteads (ἐπαύλεις; αὐλαί); landed estates, their size and manpower used; intensification of agriculture) C.Chandezon in *L'Orient méditerranéen* 193-217, presents a French translation of *I.Mylasa* 206/207 and 212; J.Ma, *ibidem* 243-259, examines the relations between Antiochos III and the Greek cities in Asia Minor and presents English translations of *I.Priene* 1; *SEG* XXXVII 859 and 1010; *I.Iasos* 4; *RC* 38; J. and L.Robert, *La Carie* II no. 166 || P.Debord, *ibidem* 281-308, examines the ruler cult under the Seleukids (civic cults; state cult) and presents a discussion and a French translation of *SEG* XL 1003 (Antiochos III and Teos); on 294-300 discussion of *SEG* XXXII 1237, XXXVII 1010 and XLVI 1519/1520. On 302-304 comment on the cult of Ζεὺς Γενέθλιος on record in *SEG* XXXIX 1284 || I.Savalli-Lestrade, *ibidem* 37-39, gives a French translation of *SEG* XXXIX 1426 (LII 1462*) and XLVII 1745.

2154. Associations. See also our lemmata nos. 2167, 2211, 2225, and 2253.

2155. Associations. P.A.Harland, *Associations, Synagogues, and Congregations. Claiming a Place in Ancient Mediterranean Society* (Minneapolis 2003), argues that associations in Asia Minor, including some synagogues and congregations, could and in fact did participate within certain areas of life in the polis, involving in imperial honors and connections and thus claiming a place within that polis rather than being subversive groups in constant tension with and separation from society.

On 25-112 H. outlines the epigraphic evidence for associations in Asia Minor, provides a typology of these groups and a general outline of their internal activities and purposes (honoring

gods; conviviality; funerary role; economic advantages), and considers the civic framework within which they operate. He distinguishes five kinds of associations: household communities (οἶκος; digression on the use of the language of familial affection: ἀδελφός denoting fellow-members; πάτηρ and μητήρ denoting leaders [cf. φρατρία as designation of a cult association in Mylasa: M.Carbon, *EA* 38 (2005) 2/3, Chaniotis]); ethnic or geographical groups; neighbourhood associations (γειτνίασις; γειτοσύνη), occupational and cultic associations.

On 115-173 H. focuses on associations and imperial aspects of society and culture in Asia Minor: associations and emperor cult (115-136, partly overlapping with H.'s article in *AHB* summarized below); associations and their interaction with imperial officials, the emperors themselves and local dignitaries in the emperor cult (both urban and provincial). Special discussion of the association of Demeter worshippers in Ephesos (*I.Eph.* 213, 4337; 116-118) and of the association of βαφεῖς from Thyateira and their relations with benefactor families (*TAM* V.2 935, 945, 965, 972, 978, 980, 989, 991, 1029, and 1081; 143-147); associations and civic disturbances.

On 177-264 H. compares different socio-religious groups and examines the positive and negative interaction between Jewish and Christian groups and the polis, with special reference to their attitude towards imperial honors, the negative picture of the emperor cult in John's *Apocalypse* and the extent to which it is representative of the actual position and behaviour of Jews and Christians in the polis. On 200-210 discussion of epigraphic evidence for the position of Jews and their synagogues in cities in Asia Minor (Sardis; Hierapolis; comment on *I.Smyrna* 697 (οἱ πότε Ἰουδαῖοι) and *SEG* XLVI 1656 (XLIX 1836)); on 224-228 *IGR* I 1024 (*SEG* XXXVII 1663; Berenike) and *MAMA* VI 264 (*CIJ* 766; Akmonia) are dealt with.

H. does not favor the view that the emperor cult is more a matter of showing political loyalty than of 'real', authentic religion. He rejects the imposition of modern, anachronistic criteria onto the ancient evidence and the resulting tendency to differentiate between public (and ritual) and private (and emotional) religion. He offers also some reflections on the social composition of some associations: they were heterogeneous in terms of social composition.

Id., *'Imperial cults within local cultural life: associations in Roman Asia'*, *AHB* 17, 1-2 (2003) 85-107, examines the role of associations in imperial cult activities in Asia Minor. His main thesis is that the imperial cult does not have merely a political dimension but is as genuinely religious as the cult of the traditional deities (cf. A.Chaniotis in *art.cit.* in our lemma no. 2227). 'Cultic honours for the imperial gods (Sebastoi) could be a significant component in the internal life of numerous associations' (93).

Associations of hymnodoi participated in imperial cult celebrations (see, e.g., *I.Eph.* 645, 742, 921, 3247, and 3801; *I.Smyrna* 595, 644, 697, and 758; *IGBulg* II 666-668; *I.Pergamon* 374 (translation of part of it)). Names of associations suggest that members of the imperial household were recipients of cultic honors (*I.Smyrna* 331 (Φιλαγρῖππαι); *I.Didyma* 50 1 a 65 (Τιβε(ι)ρεῖοι); *IGR* IV 1348 (Καισαριασταί)). Sacrifices to the imperial gods (and not 'on behalf of' the emperors) took place in associations (e.g., *IGR* IV 603; *I.Eph.* 1506; *I.Mylasa* 403; *I.Eph.* 213 (translation on 91)). Associations celebrate imperial mysteries (*I.Pergamon* 374) [See also A.Gutsfeld - D.A.Koch (edd.), *Vereine, Synagogen und Gemeinden im kaiserzeitlichen Kleinasien* (Tübingen 2006), Pleket].

2156. Associations and the elite. On the basis of inscriptions, O.van Nijf, in *Les élites* 307-321, studies the role of the civic elites as patrons of professional associations in the Roman East. The reason for honorary inscriptions being set up by associations for members of the elite is the latters' benefactions on behalf of the former, especially by providing means for constructing club houses and for banquets (or by allowing to be bribed). On the other hand, the associations in this way indicated their place within the civic hierarchy, which was even clearer when they erected honorary inscriptions together with civic institutions. He quotes (parts of) the following inscriptions: *SEG* XXVII 947; *CIG* 3422; *IG* V.2 268, 933, and 991; *TAM* III 114; *IGR* IV 791 [not 1632]; *I.Erythrai* 74.

2157. Asylia. G.Thür, in M.Dreher (ed.), *Das antike Asyl. Kultische Grundlagen, rechtliche Ausgestaltung und politische Funktion* (Cologne-Weimar-Vienna 2003) 23-35, reviews the evidence collected by A.Chaniotis (cf. *SEG* XLVI 2263) concerning efforts to limit the right of convicts or prosecuted persons to find asylia in sanctuaries, rightly observing that a judicial procedure concerning the termination or limitation of asylia is attested only in connection with suppliant slaves (*IG* XII.6, 156 and 169; *IG* V.1.1390) [the references to *IG* XII.4/1 should be corrected to *IG* XII.6, Chaniotis]. To the Athenian evidence (cf. *IG* I^3 104) he adds the evidence for the ἀπαγωγή procedure. He doubts on whether the inscription concerning the conviction of persons for murders committed in the sanctuary of Alea in Mantineia (*IG* V.2.262 = *IPArk* 8) and their expulsion for all time from this sanctuary can be interpreted as denying them the right of asylia in this sanctuary; he prefers to interpret this as exclusion of the convicts from the community ('Ausschluß der Verurteilten aus der Sakralgemeinschaft') [if Mantineia wanted to exclude the convicts from the 'Sakralgemeinschaft', it would have denied them access to *every* sanctuary in Mantineia, not only to *this* sanctuary; this is why I suspect that the verdict, confirmed through oracle, aimed at terminating the asylia of the convicts), Chaniotis].

K.Buraselis, *ibid.* 143-160, stresses the important political implications of the asylia of sanctuaries and cities in the Hellenistic period, in particular as an instrument of protection from raids. E.g., the support given by Seleukos II to the asylia of the sanctuary of Aphrodite Stratonikis in Smyrna (Rigsby, *Asylia* 7) is connected with the close political relations between king and city (*OGIS* 229). An analysis of documents concerning the asylia of Tenos (*Asylia* 53-61), Anaphe (*Asylia* 175), Magnesia on the Maeander (*Asylia* 66-69, 78, 96/97, 118), Teos (*Asylia* 132-135, 153, 157/158; cf. *SEG* XLIV 949), and Alabanda (*Asylia* 163) shows that the motivation of these communities was their protection for raids, in particular those of Cretan pirates; cf. the discussion between K.J.Rigsby and K.Buraselis, *ibid.* 159/160. K.Buraselis, in K.Höghammar (ed.), *The Hellenistic Polis of Kos. State, Economy, and Culture* (Uppsala 2004) 15-20, continues this study by examining the asylia of Kos (*Asylia* 8-52; cf. our lemmata nos. 841, 849-855). The efforts of the Koans to have the asylia of the Asklepieion recognized cannot be explained exclusively with religious motifs; it is also connected with the fact that in the mid-3rd cent. B.C. the Koans could no longer rely exclusively on the Ptolemies for adequate protection.

2158. Athletics. Ἐπινείκια. On the basis of Ephesian coins inscribed 'Ῥωμαίων Νείκη Ἐφεσίων θεά (' "Victoria Romanorum" is an Ephesian deity') J.Nollé, *Chiron* 33 (2003) 463-465, argues that the Ephesians founded Ἐπινείκια in honor of that new deity. He admits that Epineikia often were celebrated only once on the occasion of a specific victory of a given emperor but suggests that the Ephesians organized such games in a pentaeteric cycle (the μεγάλα Ἐπινείκια) in honor of Ῥωμαίων Νείκη. N. briefly adduces *I.Eph.* 671, 721 (see our lemma no. 1276), 1087 (a), 1605 (*IAG* 73), and 1371; L.Moretti, *IAG* 76 [most scholars tend to connect the (μεγάλα) Ἐπινείκια on record in these texts with specific victories/triumphs of Roman emperors in, inter alia, 166 A.D. and 233 A.D.; see now also J.-Y.Strasser, *Nikephoros* 17 (2004) 194, for Ἀντωνεινιανὰ Ὀλύμπια Ἐπινείκια on record on a coin from Cilician Anazarbos. Str. argues that pre-existing Ἐπινείκια Σεουήρεια, celebrated in honor of victories of Septimius Severus, were transformed into an agon for Caracalla, in honor of his victory over Macrinus; for other Ἐπινείκια see our lemma no. 2159, Pleket].

2159. Athletics. The pankratiast M. Αὐρήλιος Δημόστρατος Δαμᾶς. J.-Y.Strasser, *BCH* 127 (2003) 251-299, collects and discusses the inscriptions which record his achievements, and reconstructs his impressive career. Damas was a renowned sports star, held important functions in the international association of athletes (ἱερὰ ξυστικὴ σύνοδος) which had its headquarters in Rome, and was also director of the Imperial Baths in that city. From 180 A.D. onwards a new star, the pankratiast M.Aurelius Asclepiades, emerged; he won the Kapitolia in Rome in 182 A.D. Damas' last victory in that contest probably took place in 174 A.D., his first victory in 162 A.D.; he probably was enfranchised by Marcus Aurelius as a reward for his victories. Marcus Aurelius and Commodus probably gave him citizenship of Alexandria in the beginning of 176 A.D. The victory in the Ἐπινείκια (*I.Sardis* 79 A LL. 21-24) may have been celebrated at the end of 176 A.D. or in 178 A.D. [for Ἐπινείκια see also our lemma no. 2158]. They were celebrated on the occasion of the triumph over the Sarmatians and the Germani. Damas started his career at the end of Antoninus Pius' rule and went on for ca. 20 years.

Brief discussion of *IGUR* 243, *P.Lond.* 1178 LL. 51-54 and 97/98 (= P.Frisch, *Zehn agonistische Papyri*, Opladen 1986, no. 6; the well-known 'Faustkämpfer Diplom' of Herminos); *BCH* 68/69 (1944/1945) 125/126 no. 37 and *F.Delphes* III.1 556. For other texts concerning this athlete see our lemmata nos. 1279 and 1355.

2160. Athletics. Status and self-representation of urban Greek elites. O.van Nijf, *'Athletics, andreia and the askêsis- culture'*, in R.M.Rosen - I.Sluiter (edd.), *Andreia. Studies in manliness and courage in classical antiquity* (Leiden 2003) 263-286, explores the 'link between athletic achievement and elite status, and the importance of athletic competence for the construction of ideals of masculinity'. He focuses on ἀνδρεία and physical prowess and athletic training as 'key attribute(s) in the self-representation of members of the urban elites in the Roman East'. Brief discussion of *IvO* 55 (*Syll.*³ 1073 I); *I.Smyrna* 657; *TAM* III 1 388 (Termessos; for the importance of athletics in that city see *SEG* L 1335); *SEG* XLIV 1169, 1194-1196 and *IGR* III 500 (V) (Oinoanda); *SEG* XXXI 903/904 (*SEG* XXXIV 1045; C.Roueché, *Performers and partisans at Aphrodisias in the Roman and late Roman periods*, London 1993, 202-206 no. 72); *MAMA* VIII 417 (L.Robert, *Hellenica* XIII 134-147; Roueché, *op.cit.* no. 89; Aphrodisias). On 278/279 brief critical discussion of M.Dickie's theory that in Roman times Greek elites left athletics more and more to professionals and instead turned to 'callisthenics' (dance, music) [See in the same sense *SEG* XLIII 1215]. Conclusion: '... athletics were an integral part of traditional Greek *paideia*'.

2161. Brigands. C.Wolff, *Les brigands en Orient sous le Haut-Empire romain* (Rome 2003), analyses the evidence (literary, epigraphical) for brigands in the Balkan peninsula, the Anatolian provinces, Syria/Palaestina/Arabia and Egypt. She examines the role of the cities and their relevant functionaries and of the Roman army in the fight against brigands. In an 'Annexe' (235-239) a geographically arranged list of bibliographical references to inscriptions recording εἰρήναρχοι (cf. also εἰρήνης ἄρξας [see also P.Sänger, 'Die Eirenarchen im römischen und byzantinischen Ägypten', *Tyche* 20 (2005) 143-204, and C.Homoth-Kuhs, *Phylakes und Phylakon-Steuer im griechisch-römischen Ägypten. Ein Beitrag zur Geschichte des antiken Sicherheitswesens* (München-Leipzig 2005), Pleket]), παραφύλακες (cf. also ἀρχιφύλακες and παραφυλακῖται) and στρατηγοὶ διὰ νυκτός [For a review cf. B.D.Shaw, *JRS* 95 (2005) 270/271, who refers to two other studies on brigands/bandits: T.Grünewald, *Bandits in the Roman Empire: Myth and Reality* (London 2004) and W.Riess, *Apuleius und die Räuber: ein Beitrag zur historischen Kriminalitätsforschung* (Stuttgart 2001). See also N.Yannakopoulos, 'Functionaries: preserving the *Pax Romana*: the peace functionaries in the Roman East', *Mediterraneo antico* 6 (2003) 825-905 (criticized by Brélaz (see below) 10-12) and C.Brélaz, *La sécurité publique en Asie Mineure sous le Principat (Ier-IIIème s. ap. J.-C.). Institutions municipales et institutions impériales dans l'Orient romain* (Basel 2005), with on 345-431 'Appendices épigraphiques', with texts, bibliography and translations of inscriptions concerning the night-strategoi, eirenarchs, paraphylakes, διωγμῖται, ὀροφύλακες (ὁροφύλακες), μαστιγοφόροι, ἀρχιφύλακες and ὑποφύλακες, Pleket].

2162. Calendar. The diffusion of the Corinthian calendar in Epeiros, Illyria, Korkyra, and Syracuse. P.Cabanes, *REA* 105 (2003) 83-102, collects the month names attested in Epidamnos, Apollonia, Korkyra, Bouthrotos, the Koinon of the Balaitai, Dodona, Ambrakia, Charadros, Gitane, Kerkyra Melaina, and Syracuse. This evidence supports the assumption that these cities had adopted the Corinthian calendar, for which C. proposes the following sequence of months: Ἀρτεμίτιος, Ψυδρεύς, Ἀγριάνιος, Φοινικαῖος, Ἁλιοτρόπιος, Δατύιος, Κρανεῖος, Πάναμος, Ἀπελλαῖος, Γαμήλιος, Μαχανεύς, Εὔκλειος. C. discusses the relation of these month names to the cult of gods and to festivals.

2163. Cameos. E.Kosmetatou, *ZPE* 142 (2003) 35-42, argues that an epigram attributed to Poseidippos (*epigr.* 8 AB) describes a large cornelian cameo and discusses the question of whether large cameos were already produced in the early Hellenistic period. It is not clear if the royal portraits on priestly crowns mentioned in *RC* 36 LL. 13/14 (letter of Antiochos III; 193 B.C.) were cameo portraits or forehead-pieces (προμετωπίδια) adorned with metal medallions (39/40). There are references to intaglios in inventories (σφραγίς, σφραγίδιον, τύπος) bearing

incised images (ἐπίσημον, σημεῖον; *IG* II^{2} 1388 B LL. 86-89; *IG* XI.2 203 B LL. 73/74; *I.Délos* 1444 Aa L. 34) as well as references to small votives in relief not associated with jewellery (ἀπότυπον, ἔκτυπον; *IG* XI.2 203 B LL. 83/84; *I.Délos* 101 LL. 13/14). Given the undeterminable meaning of such terms, it cannot be excluded that τύπος refers to cameos (cf. τύπογ μητρωϊκὸν χρυσοῦν ἐγ ξυλωματίωι ἄστατον in *IG* XI.2.164 A L. 74 and *I.Délos* 1409 Ba L. 100 refers to a relief representation of Meter in gold against a wooden background, but *I.Délos* 1444 Aa L. 34 and 314 B L. 131 seem to refer to signet rings; 40/41).

Ead., *ZPE* 146 (2004) 81-84, associates the references to ὄνυξ μέγας in the Athenian inventories with early cameos (*IG* II^{2} 1338 B LL. 60-63; 1400 L. 57; 1401 d L. 45; 1407 L. 30; 1415 L. 20; 1421 col. IV L. 101; 1424a col. III L. 294; 1425 A col. II L. 209; 1428 col. II L. 136; 1443 col. III L. 205; 1455 col. III L. 8; 1460 LL. 23/24).

2164. City. See also our lemma no. 2201/2202, 2204, and 2262.

2165. City. The role of civic beauty in the Imperial period. On the basis of literary, epigraphic, numismatic, and archaeological evidence, I.Maupai, *Die Macht der Schönheit. Untersuchungen zu einem Aspekt des Selbstverständnisses und der Selbstdarstellung griechischer Städte in der Römischen Kaiserzeit* (Bonn 2003), points to the importance beauty had for the self-esteem and self-identification of a Greek city in the Roman Imperial period. She subdivides 'beauty' into several categories, to each of which a separate chapter is devoted: the natural setting of the city (15-72), buildings (73-202), beauty from the past (203-239), civic virtues (241-269), staged beauty (i.e., education and rhetoric; 271-305), provocative beauty (307-327), destroyed beauty (329-346), and criticized beauty (347-367). The sources use several key words to designate different aspects of beauty, e.g. κάλλος, λαμπρότης, χάρις, κόσμος, τάξις, συμμετρία, μέγεθος, πολυανθρωπία, ἀξία, εὐνομία, καλοκἀγαθία, εὐεργεσία, ἀρετή, εὐσέβεια. M. concludes that during the Second Sophistic the discussion about beauty, going back to Plato, is being revived and used towards the embellishment of cities. This in combination with the desire of the upper classes for reputation led to an emphasis on external appearance rather than usefulness, and to criticism by competing elite-members or from the lower classes. M. sees in the cities' inability to overcome inner disunion a reason for the ultimate rise of Christianity.

2166. Damnatio memoriae. C.Hoët-van Cauwenberghe, *CCG* 14 (2003) 263-280, collects the evidence for damnatio memoriae suffered by female members of the Julio-Claudian dynasty in Roman Achaia. The damnatio memoriae was carried out either because these women were involved in a conspiracy (Agrippina the Younger) or due to the damnatio of a male relative (e.g., Messalina). H. discusses in detail the following inscriptions: *SEG* XLVII 221 (Eleusis; damnatio of Agrippina; 275); W.Peek, *Abhandlungen der Sächsischen Akademie der Wissenschaften* 63, 5 (1972) 42 no. 76 (Epidauros; Agrippina; 271; dr.); *IG* IV^{2} 605 (Epidauros; Agrippina, not Poppaea; L. 2: ['Αγριππῖνα]ν γυναῖκα; 273/284); *IG* VII 2713 (Akraiphia; Statilia Messalina, not Poppaea; 265-269). The erasure in *IG* IV^{2} 603 (Epidauros) is due to the reuse of the block (271/272, 274/275; dr.).

2167. Death. M.-T.Couilloud-Le Dinahet, *art.cit.* (see our lemma no. 2150) 78-85, briefly discusses various types of funerary monuments (rock-cut tombs with architectural facades; funerary chambers with columns; funerary altars), and ceremonies (ἐκφορά of important citizens; public burial intra muros; cult of living (Diodoros Pasparos) and deceased citizens). On 85-92 the role of associations in providing a burial place for their members (especially in Rhodes) and the heroization of the deceased in a family context are dealt with. Many inscriptions are briefly adduced.

2168. Economy. Taxation in the Greek world. On the basis of literary and epigraphic sources, L.Migeotte in *Symposion 1999* (cf. our lemma no. 1314 bis) 297-313, attempts to place different types of cities in relation to their different types of direct taxation. To this end, he examines especially the following inscriptions: *SEG* XXVI 1306 (Teos), XXXVII 859 (Herakleia under Latmos), XXXVIII 380 (Chaironeia), XLIV 402 (Boiotia), XLVIII 96 (Athens); Chaniotis, *Verträge* 69 (Gortyn); *TAM* II 1 (cf. *SEG* LII 1753); *Milet* I.3.149 (*SEG* LI 1608); *I.Priene* 2, 12, 18; *I.Smyrna* 573; Rigsby, *Asylia* 7 (Smyrna). He concludes that indirect taxation prevailed in the Greek world: whereas all cities levied also taxes on immovable possessions and possessions connected to them, taxes on production are most frequently encountered.

2169. Emperor. See our lemmata nos. 2155, 2158, 2182, 2207, 2214, 2227/2227 bis, 2230, and 2255.

2170. Epigrams. The address to the passer-by in funerary epigrams. Funerary epigrams, usually located near a street (cf. *IG* IX^{2}.1.214 = *CEG* 142; *GV* 97 = *CEG* 167) directly address the passer-by. T.Alfieri Tonini, *Acme* 56, 1 (2003) 62-71, collects such examples (*IG* I^{3} 1208 = *CEG* 34; *IG* I^{3} 1277 = *CEG* 13; *IG* I^{3} 1219 = *CEG* 51; *IG* IX.2.255 = *SEG* XV 369 = *CEG* 117; *IG* XII.9.285 + Suppl. = *CEG* 108; *SEG* XXXVI 52; XLI 540; *GV* 1960a = *CEG* 174; *CEG* 148), in some cases presenting the Greek text and Italian translation (*IG* I^{3} 1194 bis = *CEG* 13; *IG* I^{3} 1240 = *CEG* 27; *IG* I^{3} 1204 = *CEG* 28; *IG* I^{3} 1143 = *CEG* 131; *GVI* 1831 = *CEG* 120; *CEG* 162) and briefly discussing common themes (e.g., biographical information, the tomb as point of orientation, continual lament, burial abroad). See also our lemmata nos. 906 ter and 1760 bis.

2171. Epigrams. The concept of death and afterlife in funerary epigrams. R.A.Tybout, *Hermeneus* 75 (2003) 113-124 (in Dutch), examines Greek funerary epigrams of the Hellenistic and Roman periods and concludes that the ideas about death and afterlife were not consistent but

rather contradictory, sometimes even in one and the same epigram. They were usually expressed through topoi, often taken from anthologies, but the choice of motifs was individual and depended on the experience in life (contra, e.g., *SEG* L 1750; LI 2291). For T.'s article in *Lampas* 36 (2003) 329-377 (in Dutch with English summary) see *SEG* L 1750 and LI 2291 in fine; see also our lemmata nos. 1306, 1368, and 1422. For conceptions of death see also our lemma no. 2223.

2172. Epigrams. Corpus: Merkelbach-Stauber, *SGO* IV and V. P.-L.Gatier, *An.Ép.* (2003) [2006] no. 1776, offers some critical observations on the geographical classification of regions in the Near East in Merkelbach-Stauber, *SGO* IV: 1) all cities of the Dekapolis (sections 21/21-24) are assigned to Palaestina (to which some cities, like Gerasa and Philadelphia, never belonged); 2) the division of section 22 (Nabataea-Arabia) into the areas Nabataea (22/01-49) and Arabia (22/51-91) is strange, with Petra (capital of the Nabataean kingdom) in Arabia (22/71) and Bostra (capital of the province of Arabia) in Nabataea (22/42); 3) some villages are presented in their own right, but others are unduly mixed up with cities: the five inscriptions from I'gaz (not presented as an ensemble: nos. 20/05/05-07 and 20/05/97-98) should not have been included among the texts from Apameia (the village is situated far to the east of that city); on the other hand, Dana with a single inscription (20/20/01, to which the reference *IGLS* 493 should be added) has an entry of its own, though it belongs to the Antiochene; 4) some indications of provenance are erroneous: 20/01/99 (*SEG* XLV 1922) was found in the monastery of St. Symeon the Stylite on the 'Mont Admirable', between Antiochia and Seleukeia Pieria, not in Seleukeia; 20/17/03 from Tafas (80 km south of Damascus) should be assigned to Dion in the Dekapolis and not to Damascus; the epigram 21/24/02 from Rajib does not belong to the tomb illustrated by a photograph on p. 367.

For an epigram from Byblos to be added to *SGO* IV see our lemma no. 1805.

C.Brixhe, *BE*(2005) no. 391, offers some critical reflections on *SGO* V, containing the indices, concordances, and addenda and corrigenda (see *SEG* LII 1918); from following epigrams (re)-published in this volume, B. offers observations affecting the interpretation: nos. 02/09/33 (Aphrodisias), 05/01/10 (Smyrna), and especially 14/06/24 (Laodikeia Katakekaumene; *SGO*'s German translation is not in accordance with the syntax) and 14/09/04 (Savatra; προσευχή: 'prayer' rather than 'church').

2173. Epigraphy. History: Henry P. Borrell (1795–1851). In *PRIA* 99C (1999) 73–113, D.Whitehead presents the results of his study of an anonymous notebook of some 180 pages, which he attributes to the above antiquarian, resident as a merchant in Smyrna in the 1820s and 1830s and a prolific collector of ancient Greek coins. The notebook contains majuscule transcriptions of 212 ancient inscriptions: 5 Latin, 5 Lycian, 1 bilingual Greek-Lycian, 1 bilingual Greek-Phoenician, 1 bilingual Greek-Latin, 10 Nabataean Aramaic, and the rest Greek. Most come from the islands of the southern Aegean, Ionia, Caria, and Lycia, and Borrell claims to have owned at least 8 of these stones. Others he seems to have copied from the notebooks of other people. The notebook was later heavily annotated by 'a classical scholar of very considerable erudition,' who added minuscule versions of some of the texts, some Latin commentaries, and citations of *CIG*.

W. identifies him as J.Kennedy Bailie. In *CIG* II, Boeckh cites Borrell as one of his sources for the texts of 2811, 2933, and 2935. After tracing the complex history of the notebook from Smyrna to its present owner, James Glendinning of Stewartstown, County Tyrone, in Northern Ireland (83-100), W. provides a full catalogue of the inscriptions, with appropriate publication references (101-113). For the 5 inscriptions from the notebook that are apparently otherwise unpublished, see *SEG* XLIX 827 (Thessalonika), 1074 (Lindos), 1121/1122 (Kos), and 1432 (Knidos).

2174. Epigraphy. History: William Sherard. M.Crawford, *RN* 159 (2003) 83-107, analyses the epigraphic manuscripts of William Sherard in the British Library and gives an account of Sherard's method of work in the context of epigraphic research in the 17th and 18th centuries. He argues that the accepted relationship between different copies of the same texts has to be revised in many cases, which has consequences for the establishment of inscriptions that are lost today.

2175. Epigraphy. Inscriptions in teaching. T.F.Winters, *CJ* 98 (2002/2003) 289-294, demonstrates the possibilities of using inscriptions in the teaching of elementary Greek. The focus is on Attic dedications, inter alia *IG* I^2 583 and *SEG* XXIX 43.

2176. Epigraphy. Museum collection: Warsaw. A.Łajtar - A.Twardecki, *Catalogue des inscriptions grecques du Musée National de Varsovie* (Warsaw 2003) [henceforth: *I.Varsovie*], contains 125 inscriptions of various provenances presented in the following geographical order (and according to categories of inscriptions within in each section): Attica (17-20 nos. 1/2), Thrace (21-46 nos. 3-12; see also our lemma no. 1825), Aegean islands (47-60 nos. 13-15), Asia Minor (61-101 nos. 16-29), Syria/Phoenicia/Palaestina (102-115 nos. 30-41), Egypt/Nubia (116-321 nos. 42-119: the bulk of the inscriptions in this volume; dedications and epitaphs for the greater part), and Italy (322-329 nos. 120-124; for no. 124 see our lemma no. 1097); the single text published under unknown provenance (330/331 no. 125) should be assigned to Egypt: see our lemma no. 2010. The detailed lemmata include French translations, app.cr., bibliography and (often copious) commentary; each inscription is illustrated by a (mostly excellent) photograph. An introduction informs on the history of the collection (3-14 [for this subject see also *SEG* XLIX 2446 and LI 2297]). An Appendix (333-336) contains brief descriptions, dates and bibliography (no texts) of eight inscriptions formerly belonging to the collection of the Lyceum Hosianum in Braunsberg (Braniewo) but now lost: 1) *I.Kyzikos* 27 c (333 no. A 1); 2) *CMRDM* 90 (333/334 no. A 2); 3) T.Wiegand, *MDAI(A)* 33 (1908) 156/157 no. 16 (334 no. A 3); 4) *I.Sardis* 100 (334/335 no. A 4); 5) *I.Fayoum* 208 (335 no. A 5); 6) *I.Fayoum* 119 (*SB* 5022; 335 no. A 6); 7) *I.Fayoum* 216 (336 no. A 7); 8) *SEG* XLIII 1114 (*SB* 7303; 336 no. A 8; see our lemma no. 1968). An elaborate concordance (339-353) and full indices (355-400) conclude the volume.

Among the inedita we mention those dated prior to 800 A.D., the chronological limit observed by *SEG*: nos. 77, 104, 115/116, 118/119, and 125; only nos. 77 and 125 are something more than insignificant fragments: see our lemmata nos. 2008 and 2010. J.van der Vliet, *JJP* 34 (2004) 122/123, points out that no. 118 is a Coptic rather than a Greek epitaph. For a review see J.Bingen, *CE* 79 (2004) 369/370 [for an inscribed bronze weight in the National Museum of Warsaw, probably from Smyrna, see A.Łajtar, *EA* 38 (2005) 143/144 (dr.)].

For some additions and corrections see P.Gauthier, *BE* (2004) no. 20: in no. 30 εὔπορος ἐκ νεότητος ἐών (LL. 3/4) refers to the moral quality of the deceased: 'plein de discernement dès son jeune âge' rather than 'riche dès sa jeunesse'; in no. 44 τὴν πρόσοδον τὴν ἀπὸ τῶν οἰκημάτων (LL. 4/5) refers to the revenues of, rather than the benefit, from the real estate; in nos. 48 (cf. also 49), the expression ὁ γενόμενος ἐν τοῖς πρώτοις φίλοις (LL. 1/2) followed by the name of an office (here ἐπὶ τοῦ λογιστηρίου κτλ.) indicates that the person either had been in charge of it, but does not hold it anymore, or has got the office and holds it now; the dedicators of no. 52, οἱ ἀπὸ πόλεως γεοῦχοι, are land-holders or -exploiters rather than land-owners (cf. *IG* XII 6 169 LL. 19/20, where the γεοῦχοι are evidently 'colons de la terre sacrée'); ἄλυπε is translated in the active sense ('qui n'a pas causé de chagrin') in no. 86, but in the passive ('exempt de chagrin') in nos. 39 and 41: 'les deux auteurs ont légitimement hésité' [for this problem see also our lemma no. 2258]. We give a comparatio numerorum with *SEG* and the corpora [supplying references to *SEG* XLVIII-LII as well as some others, Tybout].

IG	*I.Varsovie*
II² 7343	1
XII 1 128	15
XII 8 267	13
SEG	
VIII	
610	53
611	73
774	65
775/776	92/93
802	68
803	71
XIII	
623	124
XXX	
1769	81
XXXI	
1562	100
XXXIII	
1545	123
XXXIV	
1555	92

SEG	*I.Varsovie*
XXIV	
1557	65
XXXV	
1046	120
XXXVII	
912	19
1172	29
1739	121
XXXIX	
1711	75
XL	
1107	21
1580	80
1582	82
1585	83
XLII	
635-638	9-12
639/640	7/8
930	123
XLIII	
895	25
1161	79

SEG	*I.Varsovie*
XLIV	
1222	28
1509	74
XLV	
2181	40
2182	122
2183	41
XLVI	
292	2
847	26
XLVII	
2128	49
2129	48
2144	51
2145	54
2146	46
2147	61
XLVIII	
2010	91
2026	79
XLIX	
1078	15

SEG	*I.Varsovie*
XLIX	
2109	42, 48, 72
2216 (1)	??
2216 (2/3)	92/93
2216 (4)	65
2248 (1)	53
2248 (2)	73
2255	88
L	
1619	75
LI	
2088 (1)	67
2088 (8)	71
LII	
1746 (2)	68
CIG	
761	1
2161	13
I.Byzantion	
324	5
330	6
I.Perinthos	
2	4
IGUR	
635	124
IGR	
I 1161	60
IV 235	3
621	22
1190	58
I.Ephesos	
2311	19
I.Erythrai	
306	17
378	18

I.Kalchedon	*I.Varsovie*
62	24
I.Klaudiopolis	
p. 147 no. T. 27	9
I.Kyzikos	
518	16
I.Priene	
376	20
I.Sestos	
58	3
SB	
5021	48
5716	109
5718	68
5725	76
7286	4
7287	58
7288	68
7289	71
7290	66
7291	87
7292	85
7293/7294	88/89
7295	91
7296	90
7297	98
7298	97
7299	25
7300	99
7301	94
7302	96
7304	78
7305	95
7691/7692	92/93
7694	65
7749	53
7750	73
8807	60

SB	*I.Varsovie*
8849	43
14176	110
14177	113
15005	75
Lefebvre, *Recueil*	
666	109
671	99
I. Alex. Ptol.	
1	43
20	45
58	48
p. 36 note 123	50
I.Fayoum	
210/211	56/57
I.Portes	
109/110	92/93
112	65
IThSy	
189	42
Bernand, *Inscr.métriques*	
3	67
47	68
55	70
57	72
79	69
91	71
JIGRE	
59/60	86/87
61	85
62/63	88/89
64	91
65	90

I.Prose	*I.Varsovie*	*GV*	*I.Varsovie*	**Merkelbach-Stauber, *SGO***		*I.Varsovie*
21	42	481	30			
		602	20	I	03/01/04	20
OGIS		699	67		03/07/16	17
21	43	854	69	II	08/01/51	16
		912	71	IV	20/08/01	30
*CIJ*²		948	17			
1470/1471	86/87	1154	14	**Pfuhl-Möbius**		
1472	85	1237	3	221		6
1473/1474	88/89	1480	70	1190		18
1475	91	1842	68	1821		14
1476	90	1923	16	2191		3
1532	56					
				ILS		
				9471		23

2177. Epigraphy. Scholars: Margherita Guarducci (1902-1999). *Epigraphica -- Guarducci* is a collection of articles published in commemoration of the great Italian epigraphist. On 43-62, L.D'Amore presents a bibliography of G.'s monographs and articles, all in all 403 publications (G.'s numerous reviews, lemmata in encyclopedia or lexica, and articles in papers and periodicals aiming at a broad public, are not included). The first section contains, under the title 'Ricordi' (13-62), brief essays by M.L.Lazzarini, S.Panciera, G.Bandini, G.Molisani, G.Dontas, D.Peppas Delmousou and E.Greco, devoted to various aspects of her professional life and scholarly activities. Most of the 'Studi' occupying the second section of the book (63-251) concern Greek epigraphy: see our lemmata nos. 86, 625, 942, 985, 1077, 1084, 1096, 1103, 1108, 1351, 1464, and 1466.

2178. Epigraphy. Scholars: Louis Robert (1904-1985). M.Sartre in V.Sales (ed.), *Les Historiens* (Paris 2003) 161-177, offers a survey of the multiple research interests and the vast array of publications of this epigraphical champion (estimated at more than 18,000 pages). For some minor corrections see P.Gauthier, *BE* (2006) no. 3.

2179. Epigraphy. Selection of inscriptions. The *Choix d'inscriptions grecques*, published under the direction of J.Pouilloux (Paris 1960), which has long been out of print, has been reprinted with an appendix by G.Rougemont and D.Rousset containing a selection of recent literature (Paris 2003). These bibliographical addenda are arranged in two parts, the first of which lists selections of Greek inscriptions and 'instruments de travail', the second several recent publications to each of the thematic sections in which the book itself is divided.

2180. Epigraphy. Selection of historical inscriptions. P.J.Rhodes–R.Osborne, *Greek Historical Inscriptions 404-323 BC* (Oxford 2003) publish a selection of 102 inscriptions which is intended to replace M.N.Tod, *Selection of Greek Historical Inscriptions* II (Oxford 1948) and to continue R.Meiggs–D. Lewis, *A Selection of Greek Historical Inscriptions to the End of the fifth century BC* (revised ed., Oxford 1988). In contrast to their predecessors, they provide English translations of all texts and some photographs, drawings, and maps; also included is a concordance. After the preface with a brief overview of the history of the volume, R.–O. give in the introduction information about the historical background, pertaining to the epigraphical publication of documents, to the political organization of Attica, to the layout of Athenian documents, to the Athenian calendar and monetary system, to the history of epigraphical research, to conventions of epigraphical publications, and to Greek numerals. A list of Athenian archons of the years 403/2-323/2 follows at the end of the book. Each text is preceded by a brief description, and the readings of the inscriptions are – where possible and/or necessary – checked and often revised. The main part of the commentaries is restricted to basic explanations in order to place the texts in their historical context, but sometimes brief remarks on particular problems are given at the end. – Since the concordance is arranged after the number in R.–O., we give here, in the reverse order, a comparatio numerorum with major publications.

IG II²	R.-O.	*IG* II²	R.-O.	*IG* IV	R.-O.
1	2	204 58		556	42
10	4	212	64		
14	6	226	70	*IG* IV.1²	
18	10	228	71	121	102
20	11	233	72		
28	18	236	76	*IG* V.1	
29	19	237	77	1564	3
34	20	334	81		
42	23	337	91	*IG* V.2	
43	22	351	94	1	32
96	24	356	98	6	60
103	33	360	95		
105	34	523	34	*IG* VII	
107	31	624	94	235	27
110	38	1128	40	2407	43
111	39	1156	89	2418	57
112	41	1183	63	2462	30
116	44	1237	5	4250/4251	75
123	52	1629	100		
124	48	1635	28	*IG* XII.2	
125	69	1656/1657	9	8 (?)	85
126	47	2403	4	526	83
127	53	5222	7		
141	21				

IG XII.3	R.-O.
1259	82

IG XII.5	
1277	40

IG XII.7	
5	51
62	59

IG XII.9	
189	73

IG XII Suppl.	
303	61

SEG		
IX	2	96
	72	97
XII	87	79
	100	36
XVIII	13	81
	222	92
XXI	527	37
XXVI	72	25
	1282	17
XXVII	942	78
XXXV	389	15
XXXVI	750/751	85
XXXVII	340	14
XL	959	99
XLII	112	46
XLVII	96	26

Agora		
XVI	34	6
	48	35
	73	79
	75	81
XIX	L 4a	37
	L 7	81
	P 5	36

Corinth VIII.1	R.-O.
23	74

Corinth VIII.3	
23	74

CID I	
9	1

CID II	
4	45
34	66
36	67

F.Delphes III.1	
400	80

F.Delphes III.5	
3	45
14	67
23	66

I.Délos	
87	3
98	28

IOSPE II	
8	65

CIRB	
9	65

I.Adramytteion	
45	68

I.Erythrai	
6	8
8	56
9	68
502	18

I.Iasos	
20	99

I.Iasos	R.-O.
30	90

I.Labraunda	
40	55

Milet I.2	
9	16

Milet I.3	
136	93

I.Mylasa	
1-3	54

I.Priene	
1	86 B
156	86 A
458	16

Syll.^{3}	
117	2
119a	3
120	4
122	6
124+125	9
126	8
128	10
131	7
134	16
135	12
136	18
137	19
142	20
147	22
149	23
150	24
159	33
163	34
164	31
167	54
168	56
173	39

Syll.^{3}	R.-O.
174	38
179	43
181	41
182	42
183	32
184	44
185	21
190	48
191	69
192	52
193	51
194	49
196	53
201	57
204	58
206	64
213	65
228	70
229	68
230	67
239	45
244	66
255	71
256	72
258	75
259	77
260	76
261	82
271	81
275	80
277	86 A
280	91
283	84
286	93
288	94
304	95
305	100
306	101
307	90
921	5
957	89
963	59

Syll.^{3}	R.-O.
987	87
1004	27
1025-1027	62
1168	102

OGIS	
1	86 B
8	83

Tod, *GHI*	
97	2
99	3
100	4
101	6
104	7
106	8
107	9
108	10
109	11
111	12
113	16
114	18
116	1
118	20
122	23
123	22
125	28
126	24
130	30
131	31
132	32
133	33
136	34
137	35
138	54
139	21
140	45
142	39
143	38
144	41
145	42
147	44

Tod, *GHI*	R.-O.
150	49
151	47
152	51
153	48
154	69
155	56
156	52
157	53
158	50
160	57
162	40
164	75
165	68
167	64
169	66
171	65
172	67
173	70
174	71
175	72
177	76
178	77
179	82
184	86 A
185	86 B
187	80
189	91
190	90
191	83
192	84
195	93
196	96
198	94
199	98
200	100
202	101
204	88

LSAG	
407 no. 62	3

LSCG	R.-O.	*LSCG* Suppl.	R.-O.	*CEG*	R.-O.
32	58	48	61	632	30
69	27	115	97	809	74
92	73			877	92
118	87			888	13
151	62				

2181. Glass. Female glassblowers. In the context of an article devoted to female glass-blowers on record in Latin stamps on glass bottles, F.Mainardis in A.Buonopane - F.Cenerini (edd.), *Donna e lavoro nella documentazione epigrafica. Atti del I Seminario sulla condizione femminile nella documentazione epigrafica* (Faenza 2003) 87-112, on 90/91 (ph.) presents the text of an inscription on a glass beaker, published by E.M.Stern, *The Toledo Museum of Art. Roman Mold-blown Glass. The First Through Sixth Centuries* (Rome 1995) 100-102 no. 5 (cf. *SEG* XLV 2254; see-also ead. in G.Erath - M.Lehner - G.Schwarz, edd., *Komos. Festschrift fürThuri Lorenz zum 75. Geburtstag*, Vienna 1997, 132): Νείκαις ἐπόησεν· | μνησθῇ ὁ ἀγο-ράσας (1st cent. A.D.). M. reckons with the possibility that Νείκαις is not a female name [see *SEG* XXXV 1760 bis: O.Masson suggested that 'Νείκαις = Νείκαιος shortened to Νεικάις'; see also *SEG* LI 2230].

2181 bis. Honors. Repetition of crowning. C.Veligianni-Terzi, in *Κγ΄ Πανελλήνιο Ἱστορικὸ Συνέδριο, 24, 25, 26 Μαΐου 2002. Πρακτικά* (Thessalonike 2003) 21-36, collects and discusses in detail decrees prescribing the repetition of the crowning of a benefactor in the Classical and Hellenistic periods. In the Classical period, this great honor is attested only once (*IG* II^2 212). It becomes more common in the Hellenistic period, but only in the northern parts of the Greek world (Thrace and Black Sea: *Syll.*^{3} 656 = *I.Thrac.Aeg.* E5; *I.Sestos* 1; *IGBulg* I^2 13 and 307; *I.Histriae* 8 and 12; *Syll.*^{3} 730), with only one exception (*I.Laodikeia* 5).

2182. Honors. Honorary monuments for Roman provincial magistrates. D.Erkelenz, *Optimo praesidi. Untersuchungen zu den Ehrenmonumenten für Amtsträger der römischen Provinzen in Republik und Kaiserzeit* (Bonn 2003), systematically discusses the following subjects: geographical and chronological distribution of the evidence; the honorands (senatorial and equestrian magistrates and family members) and the honoring bodies (cities; provinces; private people); inscriptions and their formulas; characteristic features of the honorands and of the honoring bodies; typology of the monuments (busts; statues; equestrian statues and 'Gespannmonumente' [see also this lemma in fine]; places where the monuments were erected and the relation with monuments for the emperor; motives for erecting such monuments (often a beneficium/εὐεργεσία); costs.

On 235-314 tabular survey of inscribed monuments; for the Greek-speaking areas and their inscriptions see especially 248-266 and 268-270. On 315-322 tabular suvey of the geographical and chronological distribution of the evidence, the percentages of the various categories of honorands, the honoring bodies and Latin, Greek and bilingual texts, and of monuments erected outside the honorand's home-town. On 342/343 a list of honorary monuments erected prior to the creation of provinces. For a review see O.Salomies, *SCI* 24 (2005) 293-296.

In *ZPE* 143 (2003) 287-294, D.Erkelenz examines the habit of erecting votive altars for the benefit of provincial governors or equestrian officers and compares this practice with the erection of statuae honorariae. In a tabular survey of 48 inscribed arae pro salute he mentions four Greek inscriptions: three from Kos (*BCH* 60, 1936, 199) and one from Egypt (*IGR* I 1109; from Mahemdieh). In another table the numeral distribution of arae and statuae honorariae over the provinces of the empire is visualised.

Id., *JRA* 16 (2003) 201-218, collects 29 inscriptions inscribed on bases which supported equestrian statues ('Gespannmonumente'); most of them come from the Latin-speaking provinces in the West; there are only three Greek texts: *IvO* 357 (no. 27), *I.Cret.* IV 292 (no. 28; see our lemma no. 944) and *I.Perg.* 433 (*IGR* IV 406; no. 29). It is the size of the base which points to either a simple equestrian statue or a 'Gespannmonument'. In the East the habit of erecting such monuments was much weaker than in the West. They were erected for members of the equestrian and senatorial elite and were certainly not a monopoly of the emperor.

2183. Kings/Queens. See also our lemmata nos. 2205/2206 and 2209.

2184. Kings. Attalids: Attalos (II) in inscriptions. P.J.Thonemann, *EA* 36 (2003) 104/105, suggests that the reason why Attalos during the reign of Eumenes II is called just Ἄτταλος in some inscriptions, but Ἄτταλος ὁ ἀδελφὸς τοῦ βασιλέως in others, may be the date of the texts: before the future Attalos III was born in 167 B.C., it was sufficient to refer to the king's brother with his name only (*I.Adramytteion* 17 LL. 11/12 and 23/24), whereas, after 167 B.C., he was distinguished from the younger Attalos by adding ὁ ἀδελφὸς τοῦ βασιλέως to his name (*SEG* XLIX 1540: cf. our lemma no. 1342; *MAMA* VI 173 LL. 10/11: cf. our lemma no. 1457).

2185. Libraries. L.Casson, *Libraries in the Ancient World* (London 2001) 48-60 and 153-155, adduces several inscriptions in a survey of libraries in the Hellenistic World: *IG* II^2 1041 L. 23; 2363; *Syll.*^{3} 577/578, 672 (Delphi, Miletos, and Teos); H.Hepding, *MDAI*(A) 35 (1910) 436 and W.Dörpfeld, *MDAI(A)* 37 (1912) 277/278 (Pergamon; competitions in καλλιγραφία and ἀνάγνωσις); L.Robert, *BCH* 59 (1935) 421-425 (Kos); M.Segre, *RFIC* 13 (1935) 214-222 (Rhodes). See also W.Höpfner in id. (ed.), *Antike Bibliotheken* (Mainz 2002) 53-55 and 67-80 (libraries in Athens, Rhodes, Nysa, and Pergamon) and the review by M.Sève, *Topoi* 12/13 (2005) 605-619.

2186. Linguistics. Bilingualism. After a long introduction (1-110), in which problems around bilingualism, code-switching and other linguistic questions are amply discussed and many

bilingual (Greek/Latin) inscriptions are adduced in passing (especially from *IGUR*), J.N.Adams, *Bilingualism and the Latin Language* (Cambridge 2003), in great detail deals with languages in contact with Latin (111-296; nothing relevant for *SEG*), code-switching (297-416), bilingualism, linguistic diversity and language change (417-526), Latin in Egypt (527-641) and bilingualism at Delos (642-686; 'Ῥωμαῖοι and 'Ιταλικοί; for the argument and the inscriptions from *I.Délos* discussed see *SEG* LII 754). The final three chapters (686-766) are irrelevant for *SEG*. Throughout the book Greek inscriptions are quoted and/or discussed in numbers which defy enumeration. Unfortunately there is no index of Greek inscriptions. We single out the following (categories of) texts which are discussed in some detail: *I.Memnonion*, passim (546-555); bilingual building inscriptions from Egypt (571-576); inscriptions by pilgrims and tourists in Kalabsha, Dakka, Thebes (Deir el-Bahari; Valley of the Kings: *I.Syringes*) and the area between Koptos and Quseir (*I.Ko.Ko.*) (579-588); the trilingual dedication of Cornelius Gallus (*I.Philae* 128; *OGIS* 654; *IGR* I 1293; *ILS* 8995; *SEG* LII 1798*; 637-641).

2187. Linguistics. Bilingualism (Greek/Latin): mutual interference in epitaphs and honorary inscriptions. I.Mednikarova, *ZPE* 143 (2003) 117-134, studies the syntactical structure of Greek and Latin epitaphs, notably the 'accusative of the deceased'. She confirms J.N.Adams' suggestion (*ZPE* 123, 1998, 235/236) that this accusative in Latin epitaphs (and honorary inscriptions) reflects the influence of the Greek, where it was the characteristic feature of honorary inscriptions as the object (often implied) of a verb like τιμάω or ἀνιστάναι/ἀναθεῖναι. The influence occurred when Greek epigraphy prevailed in the area or when the writer of the inscription was familiar with the Greek tradition from his homeland. The epitaphic structure ὁ δεῖνα τὸν δεῖνα, frequent especially in Thessaly, Thrace, Macedonia and (parts of) Asia Minor, either imitates honorary inscriptions or depends on a verb like θάπτειν vel sim., whether suppressed or not. 'Ανιστάναι/ἀναθεῖναι τινά, mainly typical of Lykaonia and Isauria, may refer metonymically to the image of the deceased represented by the funerary relief; related to this type is the formula κοσμεῖν τινά. On the other hand, the use of the dative instead of the accusative in Greek honorary inscriptions is to be explained as an influence from Latin epigraphy (cf. P.Veyne, *Latomus* 21, 1962, 49-98).

2188. Linguistics. Grammar. See our lemma no. 1271.

2189. Linguistics. Persistence of the dative in Christian formulas. A.Martin, *ZPE* 144 (2003) 177-180, collects papyrological and epigraphical evidence for the vitality of the dative, contrary to its general decline resulting in its complete disappearance in Mediaeval (and modern) Greek, in early Christian commemoration formulas (the 'μνεία-motif', including forms of μιμνήσκομαι or μνημονεύω). The epigraphical examples are all of the type Κύριε μνήσθητι, μνησθῇ ὁ Θεός, vel sim.: *IG* XIV 158 (Wessel, *IGCVO* 501); *IGLS* 1897; *IGLS* XXI 2 149; *SEG* XXXII 1517; Grégoire, *Recueil* 233 (with an interesting confusion of dative and genitive: μνήσθητι, Κύριε, τῷ σῷ δούλῳ Νικολάου); *DOP* 20 (1966) 264 no. 16 (*BE* 1968 no. 562); A.K.Orlandos - L.Vranoussis, *Τὰ χαράγματα τοῦ Παρθενῶνος* (Athens 1973) no. 98. The datives instead of the expected genitives are the result of 'un flottemant global dans la syntaxe des cas' (180) rather than errors; the dative continues to express the person to whose advantage the verbal action takes place: the formula 'remember me in your prayers' (occuring in papyri) is almost synonymous to 'pray for me' or 'intercede on my behalf'.

2190. Literature. Inscriptions in novels. E.Sironen in S.Panayotakis - M.Zimmerman - W.Keulen (edd.), *The Ancient Novel and Beyond* (Leiden-Boston 2003) 289-300, comments on the role of (fictitious) inscriptions in Greek and Roman novels. Present in many novels and romances (an appendix on 299/300 lists decrees/edicts, dedications/honors, epitaphs, instrumenta domestica, acrostic (riddle) inscriptions and a miscellaneous category), they play an integral part in the plot of only two low-brow novels, namely *An Ephesian Tale* by Xenophon of Ephesos and the anonymous (Latin) *Story of Apollonius King of Tyre*.

2191. Medicine. Physicians. On the basis of a Corpus of 525 inscriptions (524 lemmata + 2 bis nos. (92 and 337) minus one vacat (490)) E.Samama, *Les médecins dans le monde grec. Sources épigraphiques sur la naissance d'un corps médical* (Geneva 2003), devotes three chapters to the following problems: **Ch. 1 (7-27):** Medical personnel: midwives (μαῖα; ἰατρομαῖα); masseur (ἀλείπτης; ἰατραλείπτης); physicians (ἰατρός; ἰατήρ etc.; ἰατρίνη); anthroponyms of doctors; training/ schooling (within the γένος of the Asklepiads; medical schools (Alexandria; Kos; Knidos); apprenticeship; itinerant doctors). **Ch. 2 (9-58):** Intervention of doctors in case of νόσος/ἀρρωστία or κίνδυνος; their ἐπιμέλεια, εὔνοια, σπουδή and τέχνη; their tools (ἄκος; φάρμακον); specialization (ἰατρὸς ὀφθαλμικός; focus on τραύματα; military doctors); relations with patients; the ἰατρεῖον; the ἰατρὸς δημόσιος [cf. *SEG* LII 2317]; recruitment of public physicians; labor conditions; the ἀρχιατροί (royal physicians; ἀρχιατρὸς τῆς πόλεως, in the course of the 2nd cent. A.D.); doctors and money: cost of medical training and of settling down; fees (for public doctors: μισθός; ὀψώνιον; the ἰατρικόν: municipal tax, from the revenues of which the salaries of the public doctors were paid; payments by individual patients; fees for and gifts to private doctors); privileges for and benefactions by doctors; greed of doctors. **Ch. 3 (59-79):** The place of the doctor in society: legal status (citizens; slaves; freedmen); doctors holding urban magistracies and priesthoods, especially of Asklepios, and contributing to the financing of temples; private doctors of dignitaries, kings and emperors; corporations of doctors (in- or outside a Μουσεῖον); medical contests, especially in Ephesos; participation in urban cults; privileges for doctors as a professional group [for the exemption from μυριακαὶ ἀρχαί in Kyrene - *SEG* IX 1 LL. 43-45 (no. 453 in S.'s Corpus) - see my remarks in *TvG* 96, 1983, 330/331; S. (72 and 567/568) writes about the 'dispense de charges et magistratures (ἀρχαί)' but fails to note that membership of the powerful gerousia and of the college of strategoi, i.e., of the real political elite, does not belong to those archai; the Kyrenaian iatroi demosioi probably belonged to the equivalent of what P.Veyne called the plebs media and certainly not to the top of the social pyramid; on 63/64 S. writes about 'les médecins grands ou petits notables'; the 'petit notables' are likely to have been at best the lower members of the boule ('inferiores'), who may or may not have held some lower magistracies, or members of the gerousia in cities during the Empire; alternatively, they

may have belonged to the group just under the boule; some doctors are known to have been members of the gerousia in Roman imperial times, for which both bouleutai and non-bouleutai were recruited, Pleket]; the deontology of the physicians: the Hippocratic oath; writing of medical treatises; virtues of doctors (καλός; καλοκάγαθός; ἐσθλός; εὐσχήμων; εὔτακτος; παιδεία).

In her Corpus S. presents the Greek texts, French translations, bibliography and commentary in notes under the texts and in a series of 51 complementary notes (on 556-570). In 'Annexes' S. presents 'Dubia et Delenda', i.e., a justification for not including certain inscriptions in her catalogue (I), statistics about the various categories of inscriptions and their geographical distribution (II) and a 'Bilan régional' (III), in fact an elaboration of Annexe 2. There are indices for Important Greek Words, Latin Words transcribed in Greek, names of Doctors and Selected Topics, but no Concordance. Below we give a comparatio numerorum.

For nos. 76/77, 79, 87, and 497/498 see our lemmata nos. 528, 535, 580, 609, 1139 and 1068, respectively [in no. 289 (*IGR* III 732) the reading ἰ]ατρός is to be rejected; see *TAM* II 906: φιλόπ]ατρις; on the drawing ΤΡΙΣ, Pleket]. For some new texts or comments, or texts missed by S. see *SEG* XLVIII 1095 and 1101 (Kos); LI 664 (about *IG* IX^2.1 4 1551; from Kephallenia), 934 (*I.Histriae* 4 + 16), 943 (*I.Kallatis* 8; problematic), 976 (Olbia; problematic), 1479 (Aquincum), 1708 (Bithynion; Merkelbach - Stauber, *SGO* II no. 09/09/14) and 1849 bis (admittedly concerning a veterinarian); *SEG* LII 611/612 (Pella) and 1201 (Mysia); our lemmata nos. 844 and 846 (from Kos). For no. 8 (*IG* II^2 3782) see now M.Haake, *ZPE* 153 (2005) 128/129: late 2nd/early 1st rather than ca. 300 B.C. For nos. 231 and 278 and the concept of the ἰατρὸς φιλόλογος see A.Buonopane in *Donna e lavoro* -- (cf. our lemma no. 2181) 121/122. S. assigns her no. 291 to Laodikeia-on-the-Lykos but the text is not in *I.Laodikeia am Lykos*. In her no. 408 (a proskynema from Wadi Hammamat) S. suggests writing τοῦ ἱππ(ικοῦ) ἰατ[ροῦ]: the adorans is 'médecin de la cavalerie' rather than veterinarian; for some doubts about the reading see É.Perrin-Saminadayar, *An.Ép.* (2003) [2006] no. 1867. For further comment see P.Gauthier, *BE* (2004) nos. 7 and 241; J.Bingen, *ibid.* no. 403; D.Feissel, *ibid.* no. 490 (cf. our lemma no. 1139); for reviews see N.Massar *AC* 74 (2005) 257-266, and P.Baker, *Phoenix* 60 (2006) 152-154 [See now also N.Massar, *Soigner et Servir. Histoire sociale et culturelle de la médecine grecque à l'époque hellénistique* (Paris 2005); M.Hirt Raj, *Médecins et malades de l'Égypte romaine. Étude socio-légale de la profession médicale et de ses praticiens du I^{er} au IV^{e} siècle ap. J.-C.* (Leiden 2006); I.Andorlini - A.Marcone, *Medicina, medico e società nel mondo antico* (2004; nondum vidimus) and G.Petzl, 'God and physician: competitors or colleagues?' in A.Marcone (ed.), *Medicina e società nel mondo antico* (Atti del Convegno di Udine, 4-5 ottobre 2005) (Udine 2006) 55-62, Pleket].

IG	**Samama, no.**
I^2 1019	1
III 3482	27
II^2	
47	4
374	6
483	7
772	11
1534 A	10
1534 B/1535	9

IG II^2	**Samama, no.**
2245	24
3780	14
3782/3783	8
3798/3799	17/18
3807	15
4513	19
5935	20
6873	2
7752	16

IG II^2	**Samama, no.**
7810	21
9052	12
13159	23
IG IV	
365	30
395	29
723	32
782	33
IG V 1	
159	37
179	38
623	39
730	40
1145	35
1176	36
1199	34
1245	41
IG V 2	
50	44
385	45
IG VII	
2249	50
2688	48
IG IX 1	
104	51
516/517	69
881	78
IG IX^2 1	
209	69
660	68
748	58
750	67
807	78
IG IX 2	
11	77
313	71
317	72
772	74
1276	75
IG X 2 1 163	86
IG XI 4	
633	104
693	107
775	106
1078	108
1200	105
IG XII 1 1032	118
IG XII 2 484	119

IG XII 3	**Samama, no.**
221	157
259	158
IG XII 5	
600	162
719	164
823/824	165/166
912	167
IG XII 6 1	
12	168
151	124
IG XII 7	
221	160
231	161
IG XII 8	
260	312
450	175
602	174
IG XII Suppl.	
p. 120	164
p. 144	161
p. 210	120
249	163
424	173
IG XIV	
604	520
666	504
689	508
809	502
852	501
892	503
942	493
967	477
1330	473
1424	481
1462	487
1468	483
1469	472
1478	484
1529	513
1680	463
1750	462
1751	460
1755	468
1757	469
1759	461
1786	465
1788	466
1813	482

IG XIV	Samama, no.
1879	476
1900	478
1934 (d)	470
1937	499
2019	464
2053 (a)	493
2064	467
2104	474
2261	500
2276	494
2310 (a)	497
2343	498
2547	523
SEG I 181	62
SEG II	
332	61
667	244
SEG III	
416	51
599	103
SEG IV	
80	505
493	226
521	205
SEG VI	
554	337
563	331
571	333
798	329
SEG VIII	
733	441
736	442
738	443
SEG IX	
1	453
817	457
SEG XI 624	38
SEG XII	
333	83
389	171
SEG XIII	
361	60
473	492
525	323
SEG XIV	
599	511
615	480

SEG XV	Samama, no.
549	159
SEG XVI 497 (ll. 7-10)	170
SEG XVII 437	240
SEG XVIII	
455	222
519	196
640	393
726	453
SEG XIX	
440	89
467	98
794	336
SEG XX	
135	369
503	395
692	445
SEG XXII 196 (b)	3
SEG XXIII 305	58
SEG XXIV	
811	310
1112	99
SEG XXV	
180	5
793	99
SEG XXVI	
284	20
1311	231
1390	336
1809	396
SEG XXVII	
510/511	124/125
513-515	129-131
519	138
716-718	255-257
769	197
937	290
SEG XXVIII	
225	22
291	12
517	76
759	178
860	214
886	195
972	190
983	314
1261	365
SEG XXIX	
227	13

SEG XXIX	Samama, no.
924	511
998	470
1180	235
1203	236
SEG XXX	
305	23
844	97
1175	506
1179	493
1226	505
1237	458
1280	266
1636	371
1853	119
SEG XXXI	
262	27
379	47
630	81
834	511
938	267
950	208
952	206
954	210
959/960	201/202
997	241
1171	330
1416	389
SEG XXXII	
1261	321
1302/1303	334/335
SEG XXXIII	
158	25
670	123
671	132
673	133
759	510
786	485
856	254
SEG XXXIV	
325	43
497	73
1003	495
1034	521/522
1290	301
SEG XXXV 1266	230
SEG XXXVI	
620	84
696/697	101/102

SEG XXXVI	Samama, no.
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6604	460
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675	460
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684	469
686	461
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835	478
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994	493
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1187	513
1247	462

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239	513
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1167	412
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1272	432
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804	145
807	224
943	123
1025	121
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104	111
207	450
220	182
256	112
374	113
690	416
699	395
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143	35
258	151
260	152
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677	217
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1100	385
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127	52
500	3
569	2
717	371
GV	
57	1
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244	476
284	499
313	402
317	29
342	2
376	493
431	462
435	502
445	329
458	194
506	317
520	345
535	20
571	474

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611	482
627	175
686	313
692	335
700	398
718	183
766	53
785	458
790	174
902	371
1005	114
1034	323
1218	505
1283	481
1321	184
1384	52
1395	195
1486	324
1543	251
1574	50
1632	97
1699	12
1736	467
1749	306
1891	157
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2192. Numismatics. Inscriptions on coins. W.Leschhorn - P.R.Franke, *Lexicon der Aufschriften auf griechischen Vasen (LGAM)* I (Vienna 2002), bears on the following subjects also relevant to Greek epigraphists: 'Geographische Begriffe', 'Götter und Heroen', 'mythische Gestalten', 'Persönlichkeiten', 'Titel und Beiname', 'Agonistik', 'rechtliche Formeln', and 'bemerkenswerte Wörter'. For a review see A.Martin, *AC* 73 (2004) 494/495,

2193. Onomastics: Βερενίκη. H.Solin, in H.Solin - M.Leiwo - H.Hall-aho (edd.), *Latin vulgaire - latin tardif* VI (cf. our lemma no. 1085) 401-418, studies the dissemination of the name Βερενίκη (Φερενίκη, cf. Φερένικος), under the influence of its royals bearers, and its transformation to Veronica. On 406-415, assembles the attestations of this and related names (Βερενίκα, Βερεννώ, Βερνίκη, Βερονεικίς, Βερενικίδης, Βερνεικίδης, Βερνικίων, Βερόνικος, Βερενικιανός, Βερνικιανός, Βερονικιανός and their Latin counterparts) in the Graeco-Roman world.

2194. Onomastics: Γέτας. The name Γέτας is usually attributed by literary sources to slaves. After a study of attestations of Γέτας and related names (Γέτης, Γετομουσος, Γέτος, Γετουλας) in inscriptions and papyri, D.Dana, *Studii Clasice* 37-39 (2001-2003) [2004] 85-102, concludes that this name was not exclusively used by slaves or by persons originating in the tribe of the Getae. The name was often used by the indigenous population in Thrace, east Macedonia, and Illyria. In Athens, it was often used by slaves, possibly originating in the tribe of the Getae.

2195. Onomastics. Greek names in Rome. H.Solin's invaluable research tool *Die griechischen Personennamen in Rom: ein Namenbuch*, first published in 1982 (see *SEG* XXXII 1665), now appeared in a second, thoroughly revised edition (3 vols.; Berlin-New York 2003). Cf. vol. 1, p. X, where the author writes: 'Kaum eine Zeile aus diesem Werk ist unverändert geblie-

ben', the single exception being the dedication to his wife. See also J.Curbera, *Epigraphica* 67 (2005) 561-565.

2196. Onomastics. The Jewish name Iul(l)us/'Ἰοῦλ(λ)ος. E.Habas (Rubin) in A.Demsky (ed.), *These are the Names. Studies in Jewish Onomastics* 3 (Ramat Gan 2002) 73-92, collects the evidence for the name Iul(l)us/'Ἰοῦλ(λ)ος and its Hebrew equivalent in Talmudic, Greek, and Latin literary sources, and in Latin and Greek inscriptions. Iul(l)us is an ancient and rare Roman name (cf. e.g. *CIL* III Suppl. 2 12071; VI 12010; XIII 1 (2) 3253; *IG* II^2 2281; *IGLS* 2939). In a Jewish context, it is well attested in the family of the Jewish Patriarchs (notably in Talmudic sources of the 3rd/4th cent. A.D.), and also for other persons in Greek/Roman literature and inscriptions dating to the later Roman Imperial period (Appendix on 88-90, with texts and translations of *SEG* XXXIII 1298; *JIWE* II 140 = CIJ^2 468: Latin text, with Iulus possibly standing for Iulius; *I.Caesarea Maritima* 78: 'Ἰούλις, possibly for Iulus [rather 'Ἰούλι(ο)ς = Iulius; add *SEG* XLII 1474 for a 'Ἰοῦλος in a certainly Jewish context; like 'Ἰοῦλλος in *SEG* XXXIII 1298, he is on record as the benefactor of a synagogue, Tybout]. H. explains the occurrence of the name in the Romanized Jewish Patriarchs' family as a 'clever and refined measure' (87): an old and noble Roman name in itself, it resembled both the Hebrew equivalent and the Roman Iulius.

For Jewish names in general see our lemma no. 1839.

2197. Onomastics. Latin cognomina in Greek inscriptions. Cf. *SEG* LII 1944*. In his annual addenda to the corpus of cognomina H.Solin, *Arctos* 37 (2003) 173-189, presents the following new Latin cognomina on record in Greek inscriptions and new parallels from Greek inscriptions to cognomina already known (we record those for which S. gives the Greek form): Ἀκυλᾶνος (*Aquilanus), Ἀντωνᾶς (*Antonas; in the Greek world this name may have been interpreted as Greek, e.g. as a derivation from Ἄντων, but a relation with Antonius is more likely), Ἀδσκῖτος (?; for *Ἀσκῖτος/Ascitus?), Γημιανός (*Gemianus; cf. Gemius/Γέμιος), Δόμνιλλα (Domnilla), Κορνᾶς (*Cornas), Λαιλιανή (*Laeliana; cf. Laelianus), Λαίτιος (Laetius), Λαῖτλος (?; *Laetulus), Μαρκύλος (Marculus), Οὐαλεντιλλιανός (Valentillianus), Πεκτόριος (*Pectorius), Πριμιγένης/Πριμογένης (Primigenes), Προμοῦτος (Promotus), Ῥηγλιανός (Regulianus), Ῥουφᾶς (Rufas), and Φλάμμα (Flamma). See also our lemmata nos. 191, 485 and 555.

2198. Onomastics. Names in -νικος. M.Casevitz, 'Sur les finales en *-nicos*', *RPh* 76 (2002) [2004] 225-231, lists and discusses a great number of composite names in -νικος (and -νίκης) mainly drawn from inscriptions.

2199. Onomastics. Second names, nick-names, and names denoting origin. Using the evidence provided by Byzantine lead seals (including a few seals of the 7th/8th cent. A.D.), W.Seibt, *SBS* 7 (2002), p. 119-136, collects evidence for the use of second names, both as nick-

names (e.g., Βαάνης Πόμπος or Πόμπης, Θεόδωρος Αὐδηνός) and as names denoting origin (e.g., Ῥουφῖνος Στροβυλίτης); some of them became family names (e.g., Ξυλινίτης).

2200. Peraia in Asia Minor. C.Carusi, *Isole e Peree in Asia Minore. Contributi allo studio dei rapporti tra* poleis *insulari e territori continentali dipendenti* (Pisa 2003), examines the extent and history of the Περαῖαι of Lesbos (i.e., Mytilene), Chios, Samos, Samothrake, Klazomenai and Tenedos on the coast of Asia Minor in the archaic, classical and Hellenistic periods (until ca. 133 B.C.), with special attention to the impact which conflicts between the poleis and foreign powers (Persians; Alexander the Great) had on the Περαῖαι. In an appendix (271-279) C. collects examples of the term περαία used in Greek literature and inscriptions to describe the χώρα lying 'opposite' a particular point of reference such as a πόλις or an island.

Inscriptions play an important role in this detailed and thorough study. We single out the following texts:

Lesbos: *IG* I^3 71 Col. III LL. 124-141 and 77 Col. IV LL. 14-27 (dr.; *ATL* II nos. A 9/10; the ἀκταῖαι πόλεις of Mytilene; 425/424 and 422/421 B.C.; 22-44; see our lemma no. 55); *I.Pergamon* 245 (*IG* XII Suppl. 142; *OGIS* 335; Pergamene arbitration between Pitane and Mytilene and its implication for the extent of the Mytilenaian peraia; ca. 150-133 B.C.; 72-80); *IG* XII.2 74 (lists of Mytilenaian citizens, with landed property; two have land ἐπὶ Καΐκου; 3rd cent. B.C.; 80-83); *IG* XII Suppl. 11 pp. 12 and 208 (*RDGE* 25 and 51; senatus consultum and letter of Roman magistrate about Mytilenaian land; 55 B.C. and after; 83-85); *IG* XII.2 35 Col. (d) (*RDGE* 26; $Syll.^3$ 764; *IGR* IV 33 (letter and senatus consultum concerning Mytilene; period of Caesar and Augustus; 85/86).

Chios: literary sources predominate, especially on Atarneus; discussion of Maier, *Mauerbauinschriften* 192-195 (list of farm-lands of citizens of Chios; two have ἀγροὶ ἐπὶ Περαίαι; Attalid period; 120-124).

Samos: *I.Priene* 37 (Rhodian arbitration between Samos and Priene; mention of a fortress Κάριον and a piece of land called Δρυοῦσσα; 197-190 B.C.; 127-136, 146-149 and 165-171); *I.Eph.* 2001 (the fortress Χάραξ, possibly identical with Κάριον; 301-295 B.C.; 147-149); *I.Priene* 500 (letter of Lysimachos about arbitration between Priene and Samos concerning the Βατινῆτις χώρα, assigned to Samos; 283-281 B.C.; 149-154); *IG* XII 6.1 11 (*SEG* I 366; on Ἄναια, the nucleus of the Samian Peraia; restitution of land in the Peraia to its legitimate owners; after 243/242 B.C.; 137-146 and 172-179); *IG* XII.6 1 172A ($Syll.^3$ 976; ca. 250 B.C.; grain from Anaia for the Hera temple and for Samos in general; 179-186); *IG* XII.6 1 42/43 (ca. 320 B.C.) and *F.Delphes* III.5 6 (a) (after 366 B.C.) (in all three texts Samians in Ἄναια are mentioned; 162-165); *I.Priene* 40/41 (*RDGE* 10 A and B; senatus consultum concerning conflict between Priene and Samos; before 135 B.C. and 135 B.C., respectively; 187-189). See also our lemma no. 878.

Samothrake: *IG* XII 8 156 ($Syll.^3$ 502; *SEG* XXIX 794*) and *SEG* XXVI 1027 (concerning protection of a χωρίον on the Thracian coast opposite Samothrake by Hippomedon and Epinikos; 241-221 B.C.; 189-195).

For Klazomenai see our lemma no. 84.

2201. Politics. Buildings for magistrates (ἀρχεῖα) in Greek cities. R.Haensch, *Hermes* 131 (2003) 172-195, discusses the development and role of buildings used as the meeting places of magistrates in Greek poleis, especially in Athens. Most of the evidence is later than the 5th cent. B.C. In Athens, the earliest epigraphic evidence concerns the στρατήγιον, already attested in the 5th cent. B.C. (*IG* I^3 131 L. 19; cf. *IG* II^2 500 LL. 39/40; 1479 LL. 66/67; *SEG* XIV 64; XXV 90), but the earliest such building may have been the θόλος used for the meeting of the πρυτάνεις. H. mounts a detailed refutation (186-190) of the modern theory, espoused by P.J.Rhodes (*The Athenian Boule*, Oxford 1972, 16-20; *A Commentary on the Aristotelian Athenaion Politeia*, Oxford 1993, 317, 520) and many others, that the prytany system in the Athenian Boule was introduced only in 462/461 B.C. The existence of a πρυτανεῖον in Solonic times is doubtful [This is flatly contradicted by Solon's (genuine) amnesty law (Plutarch, *Solon* 19.3), which mentions trials at the prytaneion, Stroud]. The θεσμοθετεῖον was probably introduced after the reform of the archonship in 487/6 B.C. Whether the βασιλεύς used the στοὰ βασίλειος continually, is not certain. Other such buildings in Athens, attested through epigraphic and literary sources, include the ἀγορανομεῖα (*IG* II^2 380), the πωλητήριον, the ἱππαρχεῖον (*IG* II^2 895 = *SEG* XXI 436), and the ἀρχεῖον of the ἐπιμελητὴς ἐπὶ τὸν λιμένα (*IG* II^2 1012). In addition to the function as meeting places of the magistrates, such building were the venue of rituals and common meals, and served as archives and places for the publication of documents and the erection of honorary monuments. The evidence outside of Athens is not abundant. We single out the buildings mentioned in inscriptions: an early πρυτανεῖον in Kyzikos (*Syll.*^{3} 4), the ἀρχεῖον and the ἀρχεῖον τὸ προστατικόν in Iasos (*Syll.*^{3} 307; *SEG* LI 1506 L. 8), the ἐπταδεῖον in Olbia (*SEG* XXXIV 758) [H.'s reference (193 note 103: *SEG* XXXVIII 758) is wrong, Chaniotis], the στρατηγεῖον in Laodikeia (*I.Laodikeia* 2), the τιμουχεῖον in Priene (*I.Priene* 12), and the ἀρχεῖον in Nakrasa (*OGIS* 268) [one may add the evidence for πρυτανεῖα in Cretan cities, used by the magistrates (kosmoi): *I.Cret.* I.IX.1 L. 16; I.XVI.1 L. 41; IV 182 L. 4, Chaniotis].

2202. Politics. Conflicts in the polis. A.Dössel, *Die Beilegung innerstaatlicher Konflikte in den griechischen Poleis vom 5.-3. Jahrhundert v. Chr.* (Frankfurt a/M 2003), discusses Greek inscriptions bearing upon the methods used by Greek cities to settle internal conflicts and to bring about civic reconciliation. She presents Greek texts, German translations and detailed comment for the following inscriptions: *SEG* XXXI 984/985 (Teos; our lemma no. 1337); *IG* I^3 14; II^2 10 + 2403; 111 (*Syll.*^{3} 173; Tod, *GHI* 142); (our lemmata nos. 47, 82, and 90); *SEG* XXXVI 750 and 752 (Mytilene; our lemma no. 829); *IOSPE* I^2 401 (*Syll.*^{3} 360; *SEG* LII 733*; Chersonesos Taurica; our lemma no. 764); *I.Ilion* 25 (*OGIS* 218; our lemma no. 1372); *SEG* XXV 447 (XLIX 443*; *IPArk* 24; Alipheira; our lemma no. 410); *I.Iasos* 82 (foreign judges from Kalymna); *SEG* XXX 1119 (*IGDS* 206; Nakona; foreign judges from Segesta; our lemma no. 992).

2203. Politics. Constitutional reforms. A.Bencivenni, *Progetti di riforme costituzionali nelle epigrafi greche dei secoli IV-II a.C.* (Bologna 2003), presents in eleven chapters the text, with Italian translation, copious bibliography and detailed commentary, of the following documents: 1) Diagramma of Alexander the Great concerning Chios (334 or 332 B.C.): *Syll.*^{3} 283 (Tod, *GHI* 192; see our lemma no. 875); 2) Two decrees of Mytilene, related to Alexander the Great (332 B.C.?): *SEG* XXXVI 750 (first decree); *IG* XII.2 6 (*IG* XII Suppl. 6; Tod, *GHI* 201; *SEG* XXVI 876; XXX 1041/1042; XXXVI 752; XL 673 (second decree); see our lemma no. 829); 3) Decrees of Eresos, a diagramma of Philip III Arridaios and a letter of Antigonos Monophthalmos, all reacting to a decision of Alexander the Great concerning the institution of democracy (306-301 B.C.): *IG* XII 2 526 (*IG* XII Suppl. pp. 65-67; *OGIS* 8; Tod, *GHI* 191; *SEG* XXX 1039; see our lemma no. 828); 4) Diagramma of Alexander the Great concerning Tegea (324 B.C.): *IG* V.2 pp. XXXVI/XXXVII (*Syll.*^{3} 306; Tod, *GHI* 202; *SEG* XXX 421); 5) Diagramma of Ptolemy I concerning Kyrene (321/320 B.C.): *SEG* IX 1 (XVIII 726; XXXVIII 1881; *SB* 10075); 6) Synoikismos of Latmos and Pidasa: see our lemma no. 1198; 7) Antigonos Monophthalmos and the *synoikismos* of Lebedos and Teos (306-302 B.C.): *Syll.*^{3} 344 (*RC* 3); cf. M.Wörrle, *CRAI* (2003) 1373 with note 51 (see now also F.Pezzoli, 'Il progetto di sinecismo fra Teo e Lebedo (306-302 a.C.)', in A.Bertinelli - A.Donati, edd., *Le vie della storia. Migrazioni di popoli, viaggi di individui, circolazione di iedee nel Mediterraneo antico. Atti del II Incontro Internazionale di Storia Antica, Genova 6-8 ottobre 2004*, Rome 2006, 367-375); 8) Seleukos II and Smyrna/Magnesia ad Sipylum/Palaimagnesia (after 246 B.C.): *I.Smyrna* 573 (*I.Magnesia ad Sipylum* 1; *OGIS* 229); 9) Seleukos II, Olympichos, Philip V and Mylasa (242/241?-220 B.C.): *I.Labraunda* 3-5 and 7/8; 10) Thraseas, Arsinoe and Nagidos (238-221 B.C.): *SEG* XXXIX 1426 (*SEG* LII 1462*); 11) Eumenes II and Tyriaion (after 188 B.C.): *I.Sultandagi* I 399 (*SEG* XLVII 1745). For reasons of space we do not summarize B.'s observations and conclusions concerning these eleven documents.

2204. Politics. Elites in the Hellenistic cities. I.Savalli-Lestrade, in *Les élites* 51-64, adduces numerous inscriptions in an overview of the position of political elites ('élites dirigeantes') in the Hellenistic poleis; she discusses inter alia the self-representation of 'political elites' in inscriptions, the heroa for members of the elite, and the connections of members of the elite with Hellenistic kings and representatives of Rome.

2205. Politics. Hellenistic kings. I.Savalli-Lestrade, in *L'Orient Méditerranéen* 17-39, examines various aspects of the rule of Hellenistic kings: personal role of the king (*RC* 52; *SEG* XLVII 1745; on 37/38 a French translation of the latter); royal advisors and the royal council (*Milet* I 3 139 = *RC* 14; *RC* 61 = *I.Pessinous* 7; advisory role of council); royal audiences, especially for ambassadors presenting a ψήφισμα, ὑπόμνημα or ἀξίωμα, or audiences by representatives of the king; kings on tour and performing themselves in the cities (*SEG* XLI 1003 I); royal representatives, rather than the kings themselves, in contact with the local authorities (*SEG* XXXIX 1426 = LII 1462* (on 38/39 French translation); *I.Iasos* 3; *SEG* II 366).

B.Virgilio published a second edition of his *Lancia, Diadema e Porpora. Il re e la regalità ellenistica* (Studi Ellenistici XIV; Pisa 2003). For the first edition see *SEG* XLIX 2455. The chapters on urban and dynastic cults and on the kings, their φίλοι, etc. (see XLIX 2455), have been updated and considerably expanded. New is a long 'Appendice: Selezione di documenti' (203-310), in which 30 inscriptions are presented: Greek texts, with detailed app.cr.; Italian

translations; bibliography; references to the pages in the book on which the documents are discussed. For V.'s no. 15 see our lemma no. 1762, sigla sub (A), and for no. 32 our lemma no. 1706. We give a comparatio numerorum.

SEG		Virgilio, no.
XIII	592	10
XX	326	1
	411	26
XXIX	1613	27
	1808	27
XXXIII	1246 bis	2
XXXIV	1251	14
XXXV	1476	26
XXXVII	1010	9
XXXVIII	619	16
	1546	26
XXXIX	1284	8
	1560	26
XL	1386	2
XLI	1574	27
XLIV	1108	34
XLVII	1745	30
	2056	27
L	1387	10
LII	1521	1/2
I.Didyma	492	19
I.Ilion	31/32	6/7
	33	18
I.Labraunda	1	20
	3-7	21-25
I.Pergamon	158	29
	246	14
I.Pessinous	1-7	33

I.Prusa ad Olympum		Virgilio, no.
	1001	31
I.Sultan Dagi	393	30
Altertümer von Hierapolis	30	11
I.Estremo Oriente	290-292	1/2
I.Louvre	1	4
	3	5
I.Prose	8	4
	16	5
I.ThSy	241	5
OGIS	90	5
	212	6
	219	7
	221	18
	225	19
	308/309	11/12
	315	33
	332	14
GIBM	1065	5
RC	10-13	18
	18-20	19
	51	29
	55-61	33

2206. Politics. Hellenistic queens. I.Savalli-Lestrade, in R.Frei-Stolba, A.Bielman, O. Bianchi (edd.), *Les femmes antiques entre sphère privée et sphère publique* (Bern 2003) 59-77, discusses the position of the queens in the Hellenistic monarchies; she discusses *inter alia* the use of the expression οἱ βασιλεῖς to designate Ptolemy II and Arsinoe II (62; *SEG* XIX 569; XXXIII 682), the existence of φίλοι of queens (63/64; cf. *SEG* XXXVII 1006; XXXIX 595), their political influence (64-66; cf. *IG* IV 750; *SEG* XXXIX 1046; *I.Iasos* 4), the inclusion of the queen in the notion of the royal οἶκος (66; cf. *SEG* XLI 1003), and rituals for queens (ὑπάντησις and ruler cult; 67-72; cf. *SEG* XLI 1003; *I.Iasos* 4; *Syll.*[3] 798; *OGIS* 309).

2207. Politics. Letters of Roman authorities on local dignitaries. C.Kokkinia, *ZPE* 142 (2003) 197-213, examines the letters sent by the emperor or officials of the provincial administration as response to honorary decrees or embassies of cities and then displayed as μαρτυρίαι for the honored dignitaries; discussion of the formulas used, recipients, themes and style, and the praise and censure by the emperor. In an appendix, she reprints the most important parts of the relevant inscriptions (sometimes with English translation); for her discussion of *I.Ephesos* 1491 see our lemma no. 1273.

2208. Politics. Kinship between cities and peoples. Cf. *SEG* L 1731. A.Erskine in *The Idea of European Community* -- (cf. our lemma no. 1719) 205-216, argues that the claim of kinship gave shape to the relationship and served as a legitimation for a request. At the same time, the many cases of alleged kinship between Greek and non-Greek cities blur the dividing line between Greeks and barbarians which is all too often regarded as hard to cross. E. draws mainly on the following inscriptions: *SEG* XXXIV 282 (Nemea); Rigsby, *Asylia* 136-161 (Crete); *I.Magnesia* 16-87 (Rigsby, *op.cit.* 66-131 [*SEG* XLVI 1465]).

2209. Politics. Political history: Antiochos II and Ptolemy II in the Black Sea. A.Avram, *CRAI* (2003) 1181-1213, attempts a reconstruction of the wars among cities of the Black Sea mentioned by Memnon (*FgrHist* 434 F 13 and 15; cf. Polyainos, *Strat.* 4.16) and collects the evidence for the involvement of Antiochos II and Ptolemy II. According to this reconstruction, in part following suggestions by the late J.G.Vinogradov [cf. *SEG* L 696 and LI 934], Antiochos II's campaign in Thrace and his alliance with Greek cities (cf. our lemma no. 644) and Thracian dynasts should be dated to 255 B.C.; in the same year Byzantion, an ally of Ptolemy II, attacked Kallatis; thereupon Antiochos II besieged Byzantion; the city was saved in 254 B.C. through intervention of the fleet of Ptolemy II whose cult was introduced in Byzantion; the war came to an end through diplomatic activities of Apollonia Pontica and Ptolemy II (cf. our lemma no. 720; for the presence of the Ptolemaic fleet cf. the naval graffiti of Nymphaion: *SEG* XXXIV 756 = L 696); after the end of the Second Syrian War (253 B.C.) the war captives were set free (*I.Histria* 4+16; on 1197/1198 text and French translation; cf. already *SEG* LI 934; cf. also our lemma no. 721). The involvement of the two Hellenistic kings was part of their conflict in the Second Syrian War, with secondary fronts in Bithynia (war of the succession of Nikomedes; ca. 256-254 B.C.) and in the Black Sea. Antiochos I and II were interested in Thrace (cf. the treaty between Antiochos I or II and Lysimacheia; *SEG* XXXI 1056 = *I.Ilion* 45).

2210. Politics. Peace keeping in the Roman East. Cf. *SEG* LI 2329; LII 1953. On the basis of mainly epigraphical and papyrological, but also literary evidence, N.Yannakopulos,

Mediterranea antico 6 (2003) 825-905, studies the development and functions of offices whose holders were responsible for peace and security in the Roman East. He concentrates on the εἰρηνάρχαι, εἰρηνοφύλακες, ἐπιστάται εἰρήνης and ἐπὶ τῆς εἰρήνης and examines their duties and status under three aspects: selection of officers and the administrative units of their service; nature and practice of duties; ideological foundation. Y. argues that their duties were not mainly the prosecution of bandits (contra K.Hopwood in S.Mitchell, ed., *Armies and Frontiers* -- (cf. *SEG* XXXIII 1591) 173-187; id. in K.Hopwood ed., *Organised Crime in Antiquity*, London 1999, 177-206; B.D.Shaw, *P&P* 105, 1984, 3-52; id. in A.Giardina, ed., *L'uomo romano*, Rome 1989, 335-384 [quoted after the French edition: *L'homme romain*, Paris 1992 (non vidimus)]), but were much more diverse, especially in Egypt ('suppression of urban crime and the investigation into cases of thefts, burglaries, attacks and murders'). He concludes that the offices concerned with security originated in the imperial service, but were taken over and developed further by the Greek communities; in this way the local dignitaries contributed to the Pax Romana/Augusta by taking on responsibility in peace keeping. [Cf. now C.Brélaz, *La sécurité publique en Asie Mineure sous le Principat (Ier–IIIème s. ap. J.-C.). Institutions municipales et institutions impériales dans l'Orient romain* (Basel 2005), who arrives at exactly the opposite conclusions (cf. especially 10/11); for Egypt, P.Sänger, *Tyche* 20 (2005) 143-204, Corsten]. In an appendix on 883-897, Y. gives a list of attestations of officers involved in peace keeping which also shows that the overwhelming majority of epigraphical testimonies comes from Asia Minor.

2211. Politics. Provincial koina. E.Lewartowski in *Les Élites* 207-221, offers some reflections on the social background of members of the provincial assemblies, their involvement in local politics and the prestige derived by them from these activities. Emphasis on a long line of successful ancestors (πρόγονοι), the magistracies held by them and their euergetic activities, the honors awarded to them by professional associations, their honorary epithets (ἀξιολογώτατος, κράτιστος, θαυμασιώτατος) and their virtues. A large number of inscriptions is referred to in the notes [In distinghuishing three different types of κοινά ('supra-provinciaux', e.g. the Amphiktyony and the Panhellenion; 'provinciaux', e.g. Achaia, Asia, Bithynia, Pontos, Syria; 'regionaux', e.g. Boiotia, the koinon of Lesbos) L. seems to regard the Bithynian and the Pontian koina each as 'provincial' only because the province bears a double name; it is, however, doubtful whether this criterion suffices to differentiate them from the 'regional' koina, Corsten].

2212. Politics. Symmachia and sympoliteia in the Hellenistic period. K.Buraselis, in *The Idea of European Community* -- (cf. our lemma no. 1719) 39-50, gives an overview of federative political forms in the Hellenistic period, discussing in particular the Corinthian League of Philip II (*Staatsverträge* 403 b) and its revivals under Antigonos Monophthalmos (*Staatsverträge* 446) and Antigonos Doson (*Staatsverträge* 506/507), the Aitolian Koinon and its treaties of ἰσοπολιτεία (references to *IG* IX^2.1.3 A; *SEG* XLVIII 588 = our lemma no. 485 bis; *I.Cret.* II.v.19 = *Syll.*^{3} 622 B; *ISE* 77/78; *Staatsverträge* 463 and 585), and the Achaian Koinon (reference to *Syll.*^{3} 490). B. points out that Hellenistic federations grew under the shadow of hegemonic alliances; an important feature was the inclusion of members beyond the old tribal boundaries.

2213. Prosopography: Kallikrates of Samos. With the new Poseidippos' epigrams which refer to Καλλικράτης Βοΐσκου Σάμιος, the nauarch of Ptolemy II, as his starting point (*ep.* 36/37, 39, 74 ed. Austin–Bastianini), P.Bing, *GRBS* 43 (2002/2003) 243-266, collects the evidence concerning Kallikrates' career and discusses in detail the foundation of a shrine for Arsinoe Philadelphos/Ἀφροδίτη Ζεφυρῖτις at Cape Zephyrion (Poseidippos, *ep.* 36/37, 39) and the dedications of statuary groups in Olympia (*OGIS* 26/27) and possibly Alexandria (Poseidippos, *ep.* 74). Kallikrates' activities were closely connected with the political and cultural interests of the Ptolemaic court and may be seen as a mediation between Greece and Ptolemaic Egypt. B. adduces the following inscriptions: *IG* XII.6.446 and 588 (= *OGIS* 29); Durrbach, *Choix* 25; *I.Cret.* I.xxii.4 A LL. 35-38; T.B.Mitford, *ABSA* 56 (1961) 9 no. 18; *SB* 429.

2214. Prosopography. The family of Lucius Verus. F.Chausson in F.Chausson - É.Wolff, *Consuetudinis amor. Fragments d'histoire romaine (II^e-VI^e siècles)* (Rome 2003) 103-161, uses literary and epigraphical sources in a thorough study of the family networks of the emperor Lucius Verus, involving the Avidii, the Ceionii and the Vettuleni (14 stemmata on 153-161). Among the inscriptions (113-144) Latin texts prevail, but some Greek texts are also used, notably *SEG* XVI 257 (Argos; briefly discussed on 123/124; text); other Greek or bilingual inscriptions of which C. presents the text are *IG* II^2 4780 (128 note 90), *IG* XIV 1036 (*IGR* I 112; *IGUR* 158; 116 note 60), *SEG* XVI 166 (Athens; 126 note 82), *Clara Rhodos* no. 63 (130 note 97), and I.*Eph.* 704 (116 note 61).

2215. Religion. Anahita in Asia Minor. On the basis of literary, archaeological, epigraphic and numismatic evidence, M.Ricl, *ZAnt* 52 (2002) 197-210, gives an overview of the origins and the development of the cult of this Persian goddess in Asia Minor from the 6th cent. B.C. to the 5th cent. A.D. The Greeks identified Anahita sometimes with Aphrodite, but in most cases with Artemis (cf. Ἄρτεμις ἡ Μηδεία: *SEG* XXXII 1612 L. 14; Περσικὴ Ἄρτεμις: *SEG* XXXI 998); she was also associated with (Hellenized) Anatolian gods. Her cult was particularly widespread in Pontos, Cappadocia, and Lydia (comments on evidence from Hierokaisareia, Hypaipa, Philadelphia, and Maionia). R. refers to (and occasionallly quotes in part) the following inscriptions: *SEG* XLI 1417 (Ἀναείτις Βαρζοχάρα [cf. P.Debord, *Aspects sociaux et économiques de la vie religieuse dans l'Anatolie gréco-romaine* (*EPRO* 88; Leiden 1982) 353 note 54, Corsten]); XLVI 1506; XLIX 1537; *I.Ephesos* 2 [not 41], 3817A, 3820; *TAM* V.1.64, 331, 362, 449/450, 575; V.2.1245 and 1253 (R. thinks it possible that both come from the sanctuary at Hierokaisareia), 1252; Petzl, *Beichtinschriften* 36, 60, 96; I.Diakonoff, *BABesch* 54 (1979) 153 no. 49 [Cf. also *SEG* XLI 1009, Corsten].

2216. Religion. Aretalogy. B.Rossignoli, *Polis. Studi interdisciplinari sul mondo antico* 1 (2003) 155-162, reflects on the chronology of aretalogies, their nature (sacred and profane), and the relations between ἀρετή and hymn. Non vidimus; cf. S.Dardaine, *An.Ép.* (2003) [2006] no. 147.

2217. Religion. Asia Minor: Imperial cult. P.Herz, 'Zur Geschichte des Kaiserkultes in Kleinasien: die Kultorganisation für die *cives Romani*' in *AMS* 49 (Bonn 2003) 133-148, argues that the cult of Dea Roma and Divus Iulius, which according to Dio Cassius (51.20.6) the cives Romani in Ephesos and Nikaia were ordered to institute, did not survive for long. His main argument is that already under Augustus' rule enfranchised Greek citizens acted as archiereus in the provincial cult: old cives Romani, i.e., Roman negotiatores or colonists, and new cives Romani are likely both to have participated in the *provincial* cult which according to Dio was founded by the indigenous Greeks on the initiative of the provincial assembly. Brief remarks on *I.Sardis* 8, *GIBM* 894 (Halikarnassos) and *SEG* XLIV 938 (Miletos) and on the implications of διὰ βίου in the titulature of ἀρχιερεῖς.

2218. Religion. Asia Minor: religious life. G.Petzl, 'Zum religiösen Leben im westlichen Kleinasien: Einflüsse und Wechselwirkungen' in *AMS* 45 (Bonn 2003) 94-101, briefly discusses *Syll.*³ 985 (*SEG* XXXI 1002; XLVII 2320; Philadelphia; mixture of Anatolian and Greek elements), *SEG* IV 645 (XLVIII 1441; Merkelbach-Stauber, *SGO* I 04/21/01; P. suggests that the Μητὴρ Θεῶν, who is also Διὸς ἐκ Λητοῦς κούρη (= Artemis = Artemis Ana(e)itis) and βασιλὴς κόσμου, embodies a mixture of various religious traditions), *SEG* XXIX 1205 (XLVI 1531; XLVIII 2188; Sardis; Persian and Greek elements) and *SEG* XXVII 993 (XXXI 1687; XXXV 1821; Oinoanda; German translation).

2219. Religion. Athena's seaside sanctuaries. As an appendix to his paper 'Athena and Early Greek Society' in M.Dillon, ed., *Religion in the Ancient World. New Theories and Approaches* (Amsterdam 1996) 383-475, N.Robertson collects literary, epigraphical, and archaeological evidence for the worship of Athena on the coasts of Greece - in Attica, Peloponnesos, and Crete - and Italy. 'Acropolis shrines which happen to occupy a promontory, as at Lindus, are not included.' For Athens, see our lemma no. 153 (Salaminioi and Sounion).

2220. Religion. Christianity. The Virgin Mary. D.Mazzoleni, *Theotokos. Ricerche interdisciplinari di mariologia* 11 (2003) 155-176, discusses the references to the Virgin Mary in early Christian inscriptions, with the focus on onomastics, dedications of churches and graffiti. Non vidimus; cf. M.-Y.Perrin, *An.Ép.* (2003) [2006] no. 154.

2221. Religion. Confession inscriptions. Cf. *SEG* LII 1965. E.J.Schnabel, *NT* 45 (2003) 160-188, analyses the Lydian confession inscriptions (cf. *SEG* XLIV 951), focusing on three aspects: divine punishment of the sinner, divine demand for public confession (on 169-171 a list of all transgressions on record) and divine demand for acknowledgement and praise. Public humiliation and recognition of the god's power belong together. After an overview of previous views on pagan confessions (Zingerle; Pettazoni; Versnel; Diakonoff; Frisch; Ricl; Mitchell; Petzl), S. argues that the pressure to confess sins publicly is to be related to the 'perceived necessity to reinforce the control of the local god over his or her devotees' (160). This necessity stems from the increasing importance of Christianity in Lydia and Phrygia in the 2nd/3rd cent. A.D., i.e., the period during which most confession inscriptions were erected. There were important Christian communities in major Lydian cities like Sardis, Thyateira and Philadelphia and in Phrygian Hierapolis in the 1st-3rd cent. A.D. [the evidence, however, is not overwhelming: *Revelation 2/3* is not impartial evidence for 'thriving Christian communities'; the 'Christians for Christians'-inscriptions are from Phrygian Appia and date from 248-350 A.D., i.e., too late to explain the rise of confession texts in Lydia, which date from 81/82 A.D. to the 2nd/3rd cent. A.D., Pleket]. Εὐλογία of the (power of the) god is reminiscent of public confessions of faith among Christians. Christianity was an important competitor, especially so in view of the 'apparent effortlessness of Christian atonement of guilt and forgiveness of sins' (187). The concomitant success of Christian preachers may well have 'prompted an increased exploitation of traditional mentalities and practices with the goal of solidifying the control of the "gods of the fathers" over the village people' (187).

[On confession inscriptions see also H.S.Versnel in D.Cohen (ed.), *Demokratie, Recht und soziale Kontrolle im klassischen Athen* (Munich 2002) 37-76; A.Chaniotis in S.Colvin (ed.), *The Greco-Roman East. Politics, Culture, Society* (Cambridge 2004) 1-43; id. in F.R.Pfetsch (ed.), *Konflikt* (Heidelberger Jahrbücher 48; Heidelberg 2004) 233-254; R.Gordon in L.Hernández Guerra - J.Alvar Ezquerra (edd.), *Actas del XXVII Congreso Internacional Girea-Arys IX. 'Jerarquías religiosas y control social en el mundo antiguo', Valladolid, 7-9 de noviembre 2002* (Valladolid 2004) 193-203; N.Belayche in L.De Blois - P.Funke - J.Hahn (edd.), *The Impact of Imperial Rome on Religions, Ritual and Religious Life in the Roman Empire. Proceedings of the Fifth Workshop of the International Network Impact of Empire (Roman Empire, 200 B.C. - A.D. 476), Münster, June 30 - July 4, 2004* (Leiden-Boston 2006) 66-81; M.P.de Hoz, *ZPE* 155 (2006) 139-144, Tybout].

2222. Religion. Cultic and general epithets. Based on the collection of a large number of epithets of gods in inscriptions and literary sources, R.Parker, *OAth* 28 (2003) 173-183, argues that epithets primarily fulfilled two functions: they identified the aspect of a deity that was relevant in a specific situation; and they differentiated between cult sites.

2223. Religion. Death and expectations of afterlife in funerary epigrams and the New Testament. I.Peres, *Griechische Grabinschriften und neutestamentliche Eschatologie* (Tübingen 2003), analyzes numerous Greek funerary epigrams (both literary and on stone; 3rd cent. B.C.-2nd cent. A.D.; most are (partially) translated into German) and selected passages from the New Testament to detect common as well as contradictory motives and concepts. After a substantial survey (20-105) of the full range of 'Jenseitsvorstellungen' in epigrams and their predecessors in

literature, notably Homer and Hesiod, the focus is on inscriptions expressing positive expectations; P.'s sample of ca. 1,000 poems largely consists of this category (cf. 5 [a clear minority on the total of Greek funerary epigrams, for that matter; see *SEG* L 1750 and LI 2291]), and he underlines the growing popularity of positive concepts in the early Roman Imperial period: Elysium, islands of the blessed, heaven (αἰθήρ; Olympos), stay among gods and heroes, eternal sleep, eternal life of the ψυχή as opposed to the σῶμα. All these expectations are strictly personal and shared with relatives at the most; an eschatology common to mankind, characteristic of the NT, is absent. P. notes the following verbal correspondences between epigrams and the NT: ἀποφέρω, ἀνάστασις (ἐγείρω), ἁρπάζω, γυμνός (of the soul), ἐλπίς, θρόνος, οἰκία, ὁράω (βλέπω; of god(s)), πόλις (πολίτευμα; in heaven), σκῆνος (the body), τέκνον, τόπος, τράπεζα, ὕπνος (κοιμάομαι), φύσις (divine), φῶς, and the prepositions μετά and σύν to denote κοινωνία with God (or the gods). Writing from a Christian theological perspective, P. shows reservations in explaining this common terminology as the result of conceptual relationships: 'Begriffe' and 'Motive' in the epigrams certainly influenced authors of the NT, but pagan eschatology is no 'geschlossenes systematisches Ganzes. Sie kennt viele Wege ins Jenseits' (263). Significant differences between Christian and pagan expectations are universal validity, resurrection, a teleological view of world history, and the person of Jesus. Nevertheless, P. concludes on 267 that the reinforcement of positive eschatology in the early Roman Imperial period among pagans (cf. above) may have become even more intensive under the impact of Christian mission(aries). As a result the NT could be perceived as praedicatio Graeca. A concordance and very complete indices conclude this valuable monograph (full index of inscriptions on 306-317). See also our lemma no. 2171.

2224. Religion. Dedications. G.Schörner, *Votive im römischen Griechenland. Untersuchungen zur späthellenistischen und kaiserzeitlishen Kunst- und Religionsgeschichte* (Stuttgart 2003), presents a systematic study of the dedicatory practices in Greece (the area of the province Achaia) under Roman rule (ca. 2nd cent. B.C.-4th cent. A.D.). The epigraphic evidence plays an important part in this study. The author presents a catalogue of 1240 dedicatory inscriptions (224-578; place; present location; description; text; main bibliographical references). Since the volume contains concordances (582-594), we do not reproduce them here. We briefly summarize the relevant contents of the volume: linguistic analysis of the dedications (11-28; terms used for dedications; reasons for the dedication); types of dedicatory objects and the iconography (29-139; dedicatory reliefs and their iconography; altars; objects related to sport, torches, tripods, sickles; plaques and stelae; statues; portraits; buildings); the dedicants (141-160; gender, occupation, status, origin); the divinities to whom dedications were made (161-186). In the final chapters S. discusses the concepts of man and god as revealed by the dedications (187-197), archaistic tendencies (199-209), aspects of Romanization and cultural memory (211-224).

2225. Religion. Dionysos: the associations of his worshippers. After a brief historiographical survey A.-F.Jacottet, *Choisir Dionysos. Les associations dionysiaques ou la face cachée du Dionysisme* (two volumes; Kilchberg (Zürich) 2003, offers reflections on the following epigraphically relevant topics: terminology used to indicate Dionysiac associations (θίασος,

κοινόν, σύνοδος, σπεῖρα); the Torre Nova inscription: *IGUR* 160; the question about an alleged feminine and masculine form of Dionysiac worship; the βουκόλοι in the Dionysos cult; the Dionysiac mysteries (τελετή, ὄργια, τριετηρίς); combination of archaeological/iconographical and epigraphical sources in the study of (1) the grotto (ἄντρον, μυχός) in the Dionysos cult, with special reference to the grottos in Kallatis (*I.Kallatis* 35/36, 42-46, 80; nos. 54-61 in J.'s corpus) and Thasos (no. 31 in J.'s corpus in vol. II; see below); (2) the sanctuary of the Διονυσιασταί in the Peiraeus (*IG* II^2 1325/1326 and 2948; nos. 1-3 in J.'s corpus); (3) the sanctuary of the μύσται on Melos (*IG* XII.3 1089, 1098, 1125/1126; *IG* XII Suppl. 1169; nos. 164-168 in J.'s corpus); (4) the Βακχεῖον in Smyrna (*I.Smyrna* 733; no. 127 in J.'s corpus).

In vol. II J. presents ■ Corpus of 168 Greek (one text without number on 146 included) and 32 Latin inscriptions mentioning associations of worshippers of Dionysos: Greek (or Latin) texts; translations; bibliographies; commentaries. Among the 168 Greek texts there are two for which J. cannot give a complete Greek text: one from Thasos (no. 31; 1st cent. A.D.; French translation of a dedication by the doctor Timokleides of a sanctuary to Διόνυσος Βακχεύς), the other the epitaph of a young βουκόλος in the thiasos of Διόνυσος Λιθύραμβος (no. 86; from Ancyra Sidera; 3rd cent. A.D.). Concordance; general index; index of ancient and modern authors. Cf. the review by H.W.Pleket in *BABesch* (2007). We give ■ comparatio numerorum. See also I.Tassignon, 'Dionysos et les katagôgies d'Asie mineure', in A.Motte - C.M.Ternes (edd.), *Dieux, Fêtes, Sacré dans la Grèce et la Roma antiques*(Turnhout 2003) 81-99; A.-F.Jacottet, 'De la ménade à l'initiée: la femme dans la sphère dionysiaque', in R.Frei-Stolba, A.Bielman, O.Bianchi (edd.), *Les femmes antiques. Entre sphère privée et sphère publique. Actes du Diplôme d'études anciennes, Universités de Lausanne et Neuchâtel 2000-2002* (Bern 2003) 121-136.

IG II^2	**J. no.**	*IG* XII 3	**J. no.**
1325/1326	1/2	329	170
1368	4	1089	165
2948	3	1098	166
11674	5	1125	164
***IG* VII**		1126	167
107	6	1295 (Suppl.)	170
686	8	1296 "	169
***IG* IX^2 1**		1669 "	168
670	153	***IG* XII 5**	
***IG* X 2 1**		951	162
65	pp. 57/58	***IG* XII 8**	
259	19	387	34
260	22	643	12
309	20	***IG* XII 9**	
506	21	1260	41
***IG* XII 1**		***IG* XII Suppl.**	
155	156	387	24
161	157	397	32
937	158	447	33

IG XII Suppl.	J. no.
1169	168
IG XIV	
925	181
977	182
979	190
1449	195
1642	186
1990	187
2045	189
SEG XII	
459	154
SEG XIV	
752	126
SEG XV	
635	154
SEG XVII	
211	8
320	35
494	154
495	146
SEG XVIII	
555	104
SEG XXVI	
1237	133
1265	143
1272	136
1275	144
SEG XXVIII	
1187 (1-3)	81
SEG XXIX	
1204	111
SEG XXXI	
633	23
983	148
SEG XXXII	
475	10
488	9
SEG XXXIV	
1266	73
SEG XXXV	
751	23

SEG XXXV	J. no.
1116	133
1320	72
SEG XXXVI	
1114	82
SEG XXXVII	
601	50
SEG XXXVIII	
1276	73
SEG XXXIX	
649	49
SEG XL	
1110	104
1135/1136	92/93
1223	85
SEG XLI	
679	164/165
1064	75
1171	83
1188	76
SEG XLIII	
660	188
SEG XLV	
1595	146
SEG XLVII	
26	1-3
SEG XLIX	
1750	104
SEG LI	
885	19
CIG	
956	5
1059	6
1948	161
2052	46
2336 (b)	162
2525 (b)	156
3073	132
3173	116
3176	122
3190	121
3195	117

CIG	J. no.
3210	118
3629	90
3679	87
5957	190
5958	182
6206	195
6238	186
6286	187
6476	189
Dimitsas, *Ἡ Μακεδονία*	
1104	30
1412	34
I.Beroia	
22	18
IGBulg.	
I 20	52
23	53
29	41
401	46
II 480	70
III 1517	47
1518	48
1862	45
1864	43
1865	44
V 5244	67
5550	47
5579	50
5656	45
I.Byzantion	
30-35	38 (1-6)
37	40
38	41
39	42
40	39

I.Perinthos	J.no.
56	37
57	36
I.Histria	
99	64
100	65
167	63
199	66
I.Tomis	
120	62
I.Kallatis	
35	54
36	55
42	56
43	57
44	58
45	59
46	60
80	61
I.Délos	
1522	163
Maiuri, *Nuova Silloge*	
492	155
IGUR	
156	182
159	190
160	188
981	189
1169	195
1228	186
1324	187
I.Porto	
8	181

TAM V.1	J. no.
477	112
744	109
806	106
817	107
822	108
TAM V.2	
1256	110
MAMA VI	
239	84
257	83
IGR I	
52	182
212	195
262	186
343	187
356	189
385	181
787	37
IGR IV	
217	90
386	98
396	99
1393	116
1399	122
1406	120
1433	121
1434	117
1533	129
1567	131
1748	116
I.Ephesos	
106	133
275	136
293	142
434	144
1211	141
1250	143
1267	134
1268	139

I.Ephesos	J. no.
1595	140
1601	137
1602	138
3329	135
3808 A	145
I.Erythrai	
132	129
222	130
345	128
I.Ilion	
154	90
I.Iznik	
1324	p. 146 (comm. on no. 73)
I.Knidos	
160	154
I.Kyme	
17	104
30	103
40	105
I.Kyzikos	
26	88
540	74
I.Magnesia	
117	147
215	146
Milet VI.2	
733	149
I.Pergamon	
222	95
297	102
319/320	100/101
485	94
486 (a)	99

I.Pergamon	J. no.
487	97
488	96
I.Smyrna	
600	122
622	119
639	121
652	115
722	125
728	126
729	123
730	120
731	116
732	117
733	127
734	118
*Syll.*³	
851	122
978	154
1100	1
1101	2
1108	55
1109	4
1115	94
OGIS	
735	169

GIBM	J. no.
358	158
595	140
601/602	137/138
786	154
909	152
GV	
694	11
974	186
1029	5
1030	187
1319	45
1344	149
Merkelbach-Stauber, *SGO* I	
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01/20/21	149
02/01/02	146
04/19/02	112
05/01/04	126
05/01/82	124
06/02/06	102
SGO II	
09/05/86	p. 146 (comm. on no. 73)
08/06/04	88
09/06/19	73

2226. Religion. Dionysos: terminology of his mysteries. R.Turcan, *Liturgies de l'initiation bacchique à l'époque romaine (Liber). Documentation littéraire, inscrite et figurée* (Paris 2003), on 49-93 presents an alphabetically arranged catalogue of Dionysiac functionaries, with references to inscriptions and modern publications, without any 'prétention à l'exhaustivité'. The well-known inscription from Torre Nova (*IGUR* 160) plays a large role: ἀμφιθαλής, ἀνθιερεύς (ἀνθιεράομαι), ἀντροφύλαξ, ἀπὸ καταζώσεως, ἀππὰς Διονύσου, ἀρχίβαχχος, ἀρχιβασσάρα/ἀρχιβάσσαρος, ἀρχιβούκολος, ἀρχιγάλλαρος, ἀρχιμύστης, ἀρχινεάνισκος, βάκχη, (ἱερὸς) βάκχος, βασσάρα, βουκόλος, γάλλαρος, γραμματεύς, δᾳδοῦχος, διαταξιάρχος, ἐνθρόνιος, ἐπιμελητὴς (τῶν μυστηρίων), εὔκοσμος, ἑστιάρχος, ἥρως, θεοφάντης, θεοφόρος, θιασώτης, θυρσοφόρος, ἰακχιασταί, ἱερεύς/ἱέρεια, ἱερολόγος, ἱερομνήμων, ἱεροφάντης, ἵππος, καταιβάτης, κισταφόρος, κρανιάρχης, κρατηριακός, λικναφόρος, λυχναπτρία, μυσταγωγός, μύστης/μυστίς, ναρθηκοφόρος, νεό-

βακχος, νεοφάντης, ὀργιοφάντης, παλαιὸς γέρων, πατρομύστης, πυρφόρος, σακηφόρος, σεβαστοφάντης, σειγητής, σειληνοκόσμος, σειληνός, σειστημάρχης, σιμιοφόρος, σπειράρχης, συμμύστης, σύνβακχος, ὑδροσκόπος (derived from ὑδροσκοπέω), ὑμνῳδός, ὑμνοδιδάσκαλος, ὑποτρόφος, ὑπουργός, χορηγός, φαλλοφόρος.

2227. Religion. Emperor cult. In his article *'Der Kaiserkult im Osten des römischen Reiches im Kontext der zeitgenössischen Ritualpraxis'*, in H.Cancik–K.Hitzl (edd.), *Die Praxis der Herrscherverehrung in Rom und seinen Provinzen* (Tübingen 2003) 3-28, A.Chaniotis compares a number of rituals in the emperor cult and other cults in an attempt to find evidence (mainly epigraphic) for the convergence of the ceremonies and rituals in both types of cults. The following rituals/ceremonies are discussed: birthdays (of emperors and traditional deities; cf. *SEG* XLIII 724/725); processions, especially their 'Inszenierung' (clothes worn by the participants; categories of participants and their place in the procession; crowns, golden and otherwise, carried by priests); the carrying of statues (ἄγαλμα πομπικόν; σεβαστοφόρος, εἰκονοφόρος, κομίστης θειῶν προτομῶν; cf. *SEG* XXXIX 1462 L. 61; *MAMA* IX 131; *SEG* XLVIII 1960); sacrifice and banquet: εὐωχία, δημοθοινία (cf. *IG* VII 2712 LL. 22-31 and 55-90; *IGR* IV 292); dedications (not every inscription on a statue base and mentioning the emperor in the accusative is a dedication; the same is true for some inscriptions mentioning the emperor in the dative: cf. *SEG* XL 1059 (a gift rather than a dedication to the emperor) and XLIX 1718); hymn singing (cf. *I.Didyma* 217 = Merkelbach - Stauber, *SGO* I 01/19/01; *I.Stratonikeia* 1101 (on which see A.Chaniotis, *Kernos* 16, 2003, 186-189, and id. in D.Harth–G.Schenk (edd.), *Ritualdynamik. Kulturübergreifende Studien zur Theorie und Geschichte rituellen Handelns*, Heidelberg 2004, 296-300); *SEG* XLI 981 = Merkelbach - Stauber, *SGO* I 03/02/01); '*Ästhetisierung* des Rituals', i.e., special emphasis on the beauty of clothes, on a procession as a spectacle (θέα; χάρις), with reference to *SEG* XXXV 744 and XXXVIII 1462 LL. 62-65); priests (husband and wife as (high)priest and -priestess in emperor and other cults); the role of private initiative in the creation of rituals (*SEG* XXXV 744; XLIII 717/718). The tendency towards interiorisation of religion (hymns, aretalogies, prayers, requirement of a pure mind, personal contact between man and deity) is stronger in traditional cults than in the emperor cult; there are admittedly inscriptions mentioning prayers and vows to emperors, both living and dead (see e.g. *TAM* V.2 998 = *IGR* IV 1273) but they are considerably fewer in number than similar texts for traditional deities; brief discussion of *SEG* XLV 1719 (where the Θεοὶ Σεβαστοί/Augusti and the demos possibly expected to receive the altar as a gift rather than as a dedication?) and II 718 (dedication by a priest of Zeus and προθύτης of the Sebastoi of 200 denarii to Hadrian and the demos as εὐχή; here εὐχή perhaps means 'promise', referring to the summa honoraria of the priest, rather than 'vow'; cf. our lemma no. 1603); cultic purity as a requirement for the worshipper does not occur in the imperial cult. Finally, brief comment on *SEG* XLVIII 1129 (dedication to the Olympic gods and the Θεοὶ Σεβαστοί, i.e., Augustus and Livia for the well-being of Augustus: the emperor is the one who both protects and is to be protected himself. Inconsistencies in traditional and imperial cults are numerous).

K.Harter-Uibopuu, *ibid.* 209-231, collects and discusses the rather limited and sometimes equivocal evidence for the emperor cult in the Thessalian Koinon (*IG* IX.2.614b?; *SEG* XIX 402), the Boiotian Koinon (*IG* VII 3426), the Koinon of the Eleutherolakones (*SEG* XI 922/923), the Panachaioi (*IG* VII 2878?), the Delphic Amphiktyony (*F.Delphes* III.4.258: ἱερεὺς τῶν Σεβαστῶν καὶ ἐπιμελητὴς τῶν Ἀμφικτυόνων; *IG* IV 590 and *IG* IX.2.44: ἀγωνοθέτης τῶν μεγάλων Πυθίων καὶ Ἑλλαδάρχης), and the Panhellenion (e.g., *OGIS* 504). The evidence usually consists in references to ἀρχιερεῖς and the association of the emperor with festivals. In mainland Greece the emperor cult was primarily practiced in the cities

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2227 bis. Religion. Emperor cult: the cult of Hadrian in Asia Minor. On the basis of literary, numismatic and epigraphic sources, B.Burrell, *GRBS* 43 (2002/2003) 31-50, shows that the provincial temples in Kyzikos, Smyrna and Ephesos were dedicated to Hadrian alone, not to the emperor as or in connection with Zeus, as hitherto believed. She adduces in particular the following inscriptions: *IG* II^2 3297; *I.Ephesos* 274, 279, 428, 430, 742, 814, 921; *I.Smyrna* 595, 697.

2228. Religion. Gaia/Ge. S.Georgoudi in S.Des Bouvrie (ed.), *Myth and Symbol. I. Symbolic Phenomena in Ancient Greek Culture. Papers from the First International Symposium on Symbolism at the University of Tromso, June 4-7, 1998* (Bergen 2002) 113-134, presents an overview of the Greek conceptions of Gaia with reference (on 128 and 131) to the cult of Γῆ Καρποφόρος (*IG* II^2 4758), Γᾶ Μάκαιρα Τελεσσφόρος (*IG* VII 245), and Γῆ Μήτηρ Ολυβρις Θεὰ Δέσποινα (*SEG* XLII 1322). Despite the great cosmic and ideological significance of the Earth and the civic territory, the cult of Gaia remained a peripheral phenomenon.

2229. Religion. Healing heroes. After summarizing the history of research on the cult of healing heroes, M.E.Gorrini, *AION(archeol)* 9/10 (2002/03) 163-196, stresses the fact that heroes with healing properties (including Asklepios) constitute a separate category. She has collected epigraphical, archaeological, and literary evidence for 187 cult sites (119 of them for Asklepios). In her study she discusses the rituals connected with these cults, in particular the προθυσία and the joint cult of healing heroes and other divinities (ἐντεμένιοι, συντεμένιοι, σύμβωμοι); the practice of incubation; the particular relationship of young men to these cults; the dedicatory practices (τύποι, statues, pottery, weapons); the important features of the sanctuaries (e.g., existence of water, ἐγκοιμητήριον). G. assumes that the Asklepieion of Epidauros had a leading role in the dissemination of the cult of Asklepios [but J.Riethmüller, *Asklepios. Heiligtümer und Kulte* I (Heidelberg 2005) 37-39, 91-106, has now presented strong evidence in favor of a Thessalian origin of Asklepios' cult, Chaniotis]. Despite the private nature of the worship, these cults were under the control or supervision of the polis, e.g., as regards the appointment of priests. The history of the cult of Asklepios in Athens shows this involvement of the polis (cf. *IG* II^2 4960-4962).

See also our lemmata nos. 33 and 2244.

2230. Religion. Highpriestesses in the provincial cult of the emperors. Cf. S.J.Friesen, *'Highpriestesses of Asia and emancipatory interpretation'* in S.Matthews, C.Briggs Kittredge, M.Johnson-DeBaufre (edd.), *Walk in the ways of Wisdom. Essays in honor of Elisabeth Schüssler Fiorenza* (Harrisburg 2003) 136-150 (non vidimus).

2231. Religion. Initiation: ritual of hair-offering. D.D.Leitao, in D.B.Dodd - C.A. Faraone (edd.), *Initiation in Ancient Greek Rituals and Narratives. New Critical Perspectives* (London 2003) 109-129, surveys the evidence for hair-growing and hair-cutting rituals urging that no sharp distinction be drawn between sacred and profane, private and public, ritual and practice. On the basis of evidence from Thessaly (*IG* IX.2 146; cf. *IG* IX.2 585), Paros (*IG* XII.5 173), and Panamara (esp. *I.Stratonikeia* 449 and 1263; cf. 405, 412, 417, 428, 434, 444/445, 450, 483, 489-491, and 545), he argues that the hair-cutting ritual was primarily a family event without a fixed 'ritual script' (age, date, etc.), involving a period of deliberate, marked growth of hair. It was not connected with the acquisition of citizenship, as the relevant evidence from Panamara shows that slaves also performed the rituals and that fathers sometimes cut their hair along with their sons (*I.Stratonikeia* 402, 428, and 463). The ritual primarily demonstrated family solidarity. The growth of hair could be associated with different meanings in different contexts (e.g., sexual maturation, femininity, imitation of historical and heroic hairstyles, Laconizing).

2232. Religion. Isis. J.Den Boeft, 'Propaganda in the cult of Isis' in P.W.van der Horst - M.J.J.Menken - J.F.M.Smit - G.van Oyen (edd.), *Persuasion and Dissuasion in Early Christianity, Ancient Judaism, and Hellenism* (Leuven 2003) 9-23, uses a number of Isis aretalogies (H.Engelmann, *The Delian Aretalogy of Sarapis*, Leiden 1975; *I.Kyme* 41; *SEG* VIII 548 + 551 = Bernand, *Inscr. métriques* 175 (cf. *SEG* LII 1750); XXVI 821) for his view that the gradual spread of the Isis cult in the Greek world was not due to active mission but rather to the implementation of the intrinsic potential of the deity as expressed in the aretalogies: the latter were propaganda rather than missionary tools.

2233. Religion. Jewry: Jewish epigraphy. In *Bulletin of Judaeo-Greek Studies* 30 (2002) 23-30, M.Williams started a series of surveys on progress in the study of Jewish inscriptions of the Graeco-Roman period (Greek/Latin/Hebrew: corpora; new inscriptions; studies on known inscriptions). See also 33 (2003/2004) 40-46, and 35 (2004/2005) 26-33 (survey article *'The Epigraphy of the Jewish Diaspora since the Publication of Schürer (Revised), vol. III (1986)'*).

2234. Religion. Jewry: 'Jews and Blues'. P.W.van der Horst in *Des Géants à Dionysos* (cf. our lemma no. 1953) 565-571, collects some literary and epigraphical sources testifying to persistent affinity of Jews with the 'Blue' circus faction (seat-markers in the bouleuterion: Roueché, *Performers* no. 180: τόπος Ἑβρέων and τόπος Βενέτων, Ἑβρέων τῶν παλειῶν; *Milet* VI 2 940 (h): Βενέτων Εἰοδέων); as a result these Jewish partisans found themselves in opposition especially to the Greens. Social psychology offers insights into the mechanisms of adherence to groups and the concomitant opposition to other groups.

2234 bis. Religion. Jewry: synagogue and city in Asia Minor. On the basis of *MAMA* VI 264 (*IJO* II 168) and *IJO* II 36 (printed by R. without the lacunas in the centre), T.Rajak, in N.Belayche–S.C.Mimouni, *Les communautés religieuses dans le monde gréco-romain* (Turnhout 2003) 93-105, examines the relationship of the communities of the Jewish synagogue and the cities in which they were located. She concludes that the synagogues played an important role in the social life of the cities as 'loci of articulation' between the Jews and the other citizens. Given this close relation, R. suggests that the Greek political system influenced the development of Judaism, not only in the Diaspora but more broadly.

2235. Religion. Leges sacrae. Starting with some oracle inscriptions (especially *I.Pisid.Cen.* 5) and mainly on the basis of leges sacrae, A.Chaniotis, *Kernos* 16 (2003) 177-190, tries to elucidate the procedures of negotiating and finally adopting religious regulations by the civic institutions in the Eastern Roman Empire. He chooses four examples: **1)** *Milet* I.3 134 (*LSAM* 53; *Milet* VI.1 134): the decree, induced by a high civic and religious official of the city, Τιβ. Κλ. Δαμᾶς, attests to the neglect of traditional rituals and aims at remedying this, apparently against the interests of a great part of the citizens. The reason for Damas' action was his personal piety; he had to use a strategy of persuasion since the rituals involved the spending of money; **2)** *I.Ephesos* 24 (*LSAM* 31): contrary to Damas in Miletos, Γ. Λαβέριος Ἄμοινος in Ephesos could count on the support of his fellow citizens in enhancing the glory of their patron goddess Artemis since the Ephesians could expect (also material advantages from this proposal; **3)** *I.Stratonikeia* 1101 (*LSAM* 69): Σώσανδρος, secretary of the council, tries to enhance the cult performances by the singing of hymns, for which he provides detailed instructions. He acted out of piety and with the wish to educate the youths who sang the hymns; **4)** *LSCG* 8 (Athens): Similarly, Δρυαντιανός revives ancient rituals connected with the mysteries at Eleusis since they have been neglected and in order to enable the ephebes to participate in a more impressive staging.

In conclusion, C. charactarizes 'remembrance of the past sevices of the gods, performance of an aesthetically pleasing celebration, and guidance' regarding the education of fellow citizens and the youths as elements of the strategy of persuasion applied in the cases presented. This strategy was necessary for the members of the elite to convince first their peers and then the common citizen [A German version was published by id. in D.Harth–G.Schenk (edd.), *Ritualdynamik. Kulturübergreifende Studien zur Theorie und Geschichte rituellen Handelns* (Heidelberg 2004) 291-304].

2236. Religion. Livestock in sanctuaries. K.E.Psaroudakis, Τὰ ἱερὰ κοπάδια τοῦ Ἥλιου. Οἰκονομικο-κοινωνικὲς παράμετροι τῶν ἱερῶν ζώων στὴν ἀρχαιότητα, *AD* 55 A (2000) [2004] 23-36, presents an overview of the presence of livestock belonging to sanctuaries and the use of pasture land, (*Syll.*[3] 636 = *LSCG* 79; *IG* V.2 3 = *LSCG* 67; *IG* XII.5 2 = *LSCG* 105), prohibitions against the presence of private herds on sacred land (*I.Cret.* I IV 9; *LSCG* 37,

79, 84, 91; *Syll.*[3] 963), sale of livestock during festivals, and economic and social importance of distribution of sacrificial meet. For stock-breeding in general see our lemma no. 2144.

2237. Religion. Magic: selection of amulets. R.Merkelbach, *Abrasax. Ausgewählte Papyri religiösen und magischen Inhalts 4. Exorzismen und jüdisch/christlich beeinflusste Texte* (Opladen 1996), includes six documents which on account of their material belong to the field of epigraphy (German translations; commentary): 1) 44-46 no. 2 (silver leaf; Rome; see our lemma no. 1110); 2) 47-57 no. 3 (lead tablet; Carthago; Audollent, *DefixTab* 242); 3) 81-87 no. 7 (Berytos; *SEG* XLI 1530; silver bracelet; R.Kotansky, *Greek Magical Amulets* (cf. *SEG* XLIV 1737) no. 52); 4) 103/104 no. 9 (ph.; gem; unknown provenance; A.Delatte-P.Derchaine, *Les intailles magiques gréco-égyptiennes*, Paris 1964, no. 381); 5) 111-122 no. 11 (lead tablet; Hadrumetum; Audollent, *DefixTab* 271); 6) 122-126 no. 12 (a) (gem; Leontopolis; *SB* 5620; C.Bonner, *Studies in Magical Amulets chiefly Graeco-Egyptian*, Ann Arbor 1950, 184 and 300 no. 283; Guarducci, *EG* IV 277).

2238. Religion. Magic: amulets with ΒΑΡΧΑ and a crab. M.G.Lancellotti, *Studi epigrafici e linguistici sul Vicino Oriente antico* 20 (2003) 93-114, discusses three gems made of jasper, inscribed Βαρχα or Βαρχαι, and bearing the image of a crab (ph.): 1) P.Zazoff (ed.), *Antike Gemmen in deutschen Sammlungen* III (Wiesbaden 1970) no. 190 = S.Michel, *Bunte Steine* -- (cf. our lemmata nos. 2109-2116) 51 no. 45; 2) U.Pannuti, *Museo -- Napoli. La collezione glittica* (cf. *SEG* XLIV 1704) no. 292; 3) *SEG* XLIV 1738 (9); L. also adduces gems with crabs and other magic inscriptions. At the start and the end of her article, L. offers methodological comment on the study of magic gems, inter alia underlining that material, inscription and representation are complementary elements, each indispensable for a full interpretation. In the case of the Βαρχα(ι) amulets all elements testify to a medical purpose, and to a connection of health and medicine with astrology which often underlies texts and representations on medical amulets. Literary sources show that jasper was considered to possess healing qualities; the crab was used to remedy various diseases (with specializations for the sea and river variant), whereas the Crab (Cancer) as a sign of the zodiac was believed to display its maximal healing force when the planet Jupiter (equally known for its favorable effects on health, and associated with the jasper) reached its zenith in its sign. The term Βαρχα(ι) probably represents the Semitic root *BRK, 'kneeling', from which the notion of 'benediction' is derived: it alludes to the benevolent protection awarded by divine beings to the bearer of the amulet.

On methodology see also M.Lancellotti, 'Problèmes méthodologiques dans la constitution d'un corpus des gemmes magiques' in A.Moreau, J.-C.Turpin, edd., *La magie. Actes du Colloque International de Montpellier, 25-27 mars 1999*, vol. II, Montpellier 2000, 153-166; problems of definition: 'magic' is a more appropriate term than 'gnostic' amulets; history of scholarship; importance of magic gems for the history of religion; corpus project); on the relationship of medicine, religion and astrology see also ead., 'Médicine et religion dans les gemmes magiques', *RHR* 218, 2001, 427-456, largely based on literary sources).

2239. Religion. Magic: amulets with a lion overcoming a bull. A.Mastrocinque, *Thetis* 10 (2003) [2004] 92-95, discusses the iconographical motif of the lion (or a griffin, sphinx, or cricket) holding a bull's head (or a human skull) under its claw or in its mouth: symbol of the victory of a solar deity over evil forces, ultimately going back to Egyptian theology. Most gems with this motif come from Egypt. On 93 M. mentions two inscriptions occasionally accompanying these scenes: κρατῶ σε, ἔχω σε (single example: C.Bonner, *Studies in Magical Amulets chiefly Graeco-Egyptian*, Ann Arbor-London 1950, 36 and 151) and μουι σρω (or similar, slightly corrupt variants: two of the three appearances of the Egyptian sun god, viz. at sunrise, noon and sunset: Σερφουθ μουι σρω, 'lotus, lion, ram') [For examples inscribed Ιαω see our lemma no. 2125 sub nos. 20/21 and 29].

2240. Religion. Magic: exorcisms of the wandering womb. C.A.Faraone, *ZPE* 144 (2003) 189-197 (texts and translations), offers a comparative analysis of five exorcistic texts aimed at stopping a woman's womb from wandering: a gold amulet from Beirut (see our lemma no. 1803; 1st cent. B.C./1st cent. A.D.), a Latin lead amulet from West Deeping, England (R.S.O.Tomlin, *ZPE* 115, 1997, 291-294; 4th cent. A.D.), a recipe and an amulet on papyrus (3rd/4th and 6th/7th cent. A.D., respectively) and an Aramaic recipe from the Cairo Genizah (7th-11th cent. A.D.). These documents reflect the same tradition, though they are not copied from the same exemplar. The common structure of their commands is: (a) 'I adjure you, womb, (b) to stay in your place (c) and do not deviate (d) and do not do X, (e) but stay (in your own place) and remain calm/unharmful, (f) stay in that place, which Z gave you or where you were created'. The combined study of these documents results in new insights in the relative chronology of the underlying versions and in some new interpretations, which we summarize for the Beirut amulet in the app.cr. of our lemma no. 2240.

2241. Religion. Magic: θυμός. C.A.Faraone, '*Thymos* as masculine ideal and social pathology in ancient Greek magical spells', in S.Braund - G.W.Most (edd.), *Ancient Anger. Perspectives from Homer to Galen* (YClS 32; Cambridge 2003) 144-162, on 145-151 examines the use of θυμός and ὀργή (ὀργίζομαι) in binding spells (defixiones). The charms labeled θυμοκάτοχα originate from two different traditions. One of them is connected with cursing and the binding of the θυμός, which originally had positive connotations (soul, spirit, will, courage; cf. the distinction between θυμός in general in *DTA* 51-53 and κακὸς θυμός in *DTA* 84a); by the Imperial period θυμός often appears in connection with ὀργή (anger, but also impulse and erotic passion; e.g. Audollent, *DefixTab* 22, 33; *Suppl. Mag.* 57, 34-44; *PMG* XII 179-182). The second tradition is connected with spells and amulets which aimed at warding off the anger and hostility of others (cf. *PMG* IX); this amuletic tradition was regularly deployed by social subordinates against their superiors; it was based on the belief that males had an excessive amount of θυμός and ὀργή, which were to be controlled or healed by women or social subordinates. For these reasons the θυμοκάτοχα spells are best described as 'passion-restraining spells' that aimed at controlling a variety of phenomena, such as anger, competitive zeal, heated verbal exchanges, and erotic attraction. Brief discussion of Audollent, *DefixTab* 22 LL. 26-30 and

37/38, 25 LL. 16-18, and 33 LL. 3-6 (all 3rd cent. A.D.; Cyprus), where θυμός and ὀργή are directed toward somebody and are likely to mean 'anger' or 'wrath'. In *SEG* XXXV 213-227 (3rd cent. A.D.; Athens), however, θυμός and ὀργή appear in a list of positive faculties and should be rendered as 'impulse' or 'passion for, drive toward'. On 148 note 25, F. suggests translating ἐπιπομπή, frequently occurring in these Athenian texts, as 'attack', 'on-rush' rather than as 'charm' (so ed.pr. D.R.Jordan).

2242. Religion: Μαλεάτας. In a discussion of the early history of the cult in Mount Κυνόρτιον near Epidauros and the possible properties of the deity Μαλεάτας (patron of hunting, music, and young men) that was associated with Apollo Maleatas, M.Rocchi, *Minos* 37/38 (2002/2003) 419-436, adduces the following inscriptions: *IG* II^2 4962 L. 3 (Μαλεάτης); IV^2 128 ('Απόλλων Μελεάτας, Μᾶλος); V.1 213 L. 57 (Μαλεάτεια); V.1 929 (Μαλεάτας), 929 c ('Απόλλων Μελεάτας); XII.3 372 ('Απόλλων Μελεάτας).

2243. Religion. Men in Lydia and Phrygia. Cf. S.Hübner, *'Spiegel und soziale Gestaltungskraft alltäglicher Lebenswelt: der Kult des Men in Lydien und Phrygien'* in *AMS* 45 (Bonn 2003) 179-200: **1) Epithets:** (a) geographical: Τυμωλείτης, Καμαρείτης, 'Αξιοττηνός, 'Ασκαηνός; (b) political, expressing the rule of Men (κατέχειν, βασιλεύειν; προκαθήμενος); Κύριος, Τύραννος; (c) Men plus genitive of a name (or ἐξ + gen. of a name): e.g. ἐξ 'Αττάλου, Τιαμου, 'Αρτεμιδώρου etc.; the name is taken to be the founder of the cult; (d) functional: ἐπήκοος, Οὐράνιος etc. Combination of epithets; **2) Nature of Men:** punishing, healing; his δύναμις; in Lydia confession texts, in Phrygia ex-votos for Men as protector; Men not connected with the emperor-cult in the countryside; **3) Organization of the cult:** ἱερεῖς, ἱεροί; priests do not occupy civil functions; no contact with municipal administration in Lydia; temples have their own estates; in Phrygia Men is embedded in urban life.

2244. Religion. Payment for cures in sanctuaries of healing deities. M.E.Gorrini - M.Melfi, *Kernos* 15 (2002) 247–265, collect references in inscriptions of Oropos (*I.Oropos* 276/277), Pergamon (*AvP* VIII.3 161), Rhodes (*LSCG* Suppl. 108), Lebena (*I.Cret.* I XVII 6), Epidauros (*IG* IV^2.1 122, 124, 126), Kos (*LSCG* 155, 159), and uncertain provenance (*LSCG* 164) to cash payments for cures from healing deities made by worshipers in θήσαυροι in these sanctuaries, and examine archaeological evidence from Corinth, Epidauros, Lebena, Fregellae, Bouthrotos, and Kos of receptacles for such payment. The authors attempt to establish a typology wherein coin payments in anticipation of a cure were deposited in covered strongboxes with restricted access, whereas gifts or payments in gratitude for cures received were placed in larger pit-like or well-like constructions in the ground.

2245. Religion. Priests for gods, and priestesses for goddesses. J.Mylonopoulos, *Poseidon* 295/296 and 301/302, collects examples, some epigraphical, that break the 'rule' of

priests for gods, priestesses for goddesses. He cites, in particular, examples of priestesses for gods; e.g., for Poseidon at Kalaureia (Pausanias 2.33.2), at Thebes (*IG* VII 2465), and at Sparta (*IG* V.1 589, 608?); for Plouton at Eleusis (*LSCG* 7 L. 24); and for Ares at Selge (*I.Selge* 20). He traces this 'anomaly' back to the evidence of Linear B tablets in the Mycenaean period.

2246. Religion. Priests: sale of priesthoods. Cf. B.Dignas, '"Auf seine Kosten kommen" - ein Kriterium für Priester? Zum Verkauf von Priestertümern im hellenistischen Kleinasien' in *AMS* 49 (Bonn 2003) 27-40: such sales were typical of cities in Asia Minor and on the eastern Aegean islands between the 4th and 1st cent. B.C./1st cent. A.D.; a διαγραφή contains information on the duration of the priesthood (normally for life), the privileges (inter alia, part of the sacrificial meat; (part of) the τραπεζώματα) and revenues of the buyer; the terms of payment and the duties of the buyer (see *SEG* LI 1066). Brief comment on *LSCG* 175 (3rd cent. B.C.; Kos) which refers to the period before the priesthood was offered for sale; in Kos the sale of priesthoods stopped at the end of the 1st cent. B.C.and a return to a system of annually appointed or elected priests sets in. *I.Lindos* 648 (1st cent. B.C.) refers to an annual election; *SEG* XL 956 (Herakleia on the Latmos; 100-75 B.C.) attests a transition from sale to annual election. Sale was an *'ad-hoc* Reaktion auf finanzielle Schwierigkeiten im kultischen Bereich' (35) and a mechanism which did not burden the city's budget. Transition from sale to annual election did not change the social background of the priests: they continued to belong to the urban elite. Though D. on 39/40 initially seems to play down the euergetistic character of annually elected priests, in the end she, nevertheless, seems to opt for euergetism as explanation [Priesthoods are likely to have been incorporated in the system of magistracies and other functions held by members of the elite after payment of a summa honoraria. Honor appealed to the elite more than the 'market'-mechanism of selling and buying; moreover, that mechanism opened up possibilities for others than 'the most appropriate people' (so Fabius Persicus in *I.Eph.* 18 (b) LL. 16-20). Elections controlled by the members of an increasingly timocratic boule, were a safer mechanism for members of the elite, Pleket]. See also H.-U.Wiemer, *Chiron* 33 (2003) 265, for a list of inscriptions recording the sale of priesthoods in Greek cities.

2247. Religion. Sacrifice. E.Lupu, *art.cit.* (cf. our lemma no. 465) 335-339, collects the epigraphic evidence for sacrificial tariffs, reprinting the relevant passages of the inscriptions (translation) and commenting on the general principles for the payment of fees for private sacrifices: *SEG* L 766 LL. 10-12 (Kos); *Iscr.Cos* ED 216 B LL. 4-8; *LSCG* 45 LL. 2-7 (*IG* II^2 1361; Peiraieus); 88 LL. 11-15 (Olbia); 125 (Mytilene); *LSCG Suppl.* 72 A LL. 1-3 (Thasos); 108 LL. 8-12 (Rhodes); *LSAM* 73 LL. 29-32 (Halikarnassos).

G.Ekroth, *Sacrificial Rituals* -- (cf. *SEG* LII 1980), discusses in some detail the following inscriptions in connection with sacrifices in Greek hero-cults: the sacrificial calendar of Mykonos (*LSCG* 96) as evidence for prohibitions against carrying away the meat of the sacrificial victim (οὐ φορά; 322-324); the lex sacra of Ioulis (*IG* XII.5.593) in connection with the term προσφάγιον and the destruction of the victim (229); and the Koan lex sacra (*LSCG* 151) as evidence for sacrifices in hero-cult (145, cf. 322). See also our lemma no. 809.

2248. Religion. Theos Hypsistos. M.Wallraff, *Mediterraneo antico* 6 (2003) 534/535, shares the view that there is nothing like a coherent 'cult' or a 'specific ritual or specific priests' of one single god called Θεὸς Ὕψιστος (cf. *SEG* LI 2354 and LII 1968 bis, both contra *SEG* XLIX 2495). He sees no clear evidence for monotheistic tendencies but prefers the terms 'henolatry' and 'henotheism'. Cf. also our lemma no. 1691.

2249. Religion. Urban and rural centres. B.Dignas, *'Urban centres, rural centres, religious centres in the Greek East: worlds apart?'* in *AMS* 45 (Bonn 2003) 77-91, rejects a strict distinction between urban and rural religious centres: deities as patrons of a community (προκαθήμενος) occur in both contexts; the same applies to appeals to divine justice and to the consignation (καταγραφαί) of persons to deities. Inscriptions from the temple of Apollo Lairbenos show close relations with various neighboring cities. Cf. A.Chaniotis, *EBGR* (2003) [2006] no. 41, for some criticism.

2250. Religion. Vocabulary. P.Lombardi, *Studi epigrafici e linguistici sul Vicino Oriente antico* 20 (2003) 33-38, examines several verbs as to their meaning and importance in a religious context: ἀπαγγέλλειν ('report, explain', by cult officials) and δέχεσθαι ('receive', by the city) in rites concerning the receiving of auspices for the polis (*IG* II² 410). As to the participation in rituals, she argues that it was important to openly announce who is meant to 'take part' (μετέχειν), be it as a participant in or as a recipient of sacrifices; in addition, μετέχειν can also be used to denote 'participation' in divine characteristics. She makes use of the following inscriptions: *IG* II² 1076; *SEG* XLI 1003; *Iscr.Cos* ED 5 with *SEG* XXXIII 675; *I.Magnesia* 80.

2251. Religion. Women and mysteries. C.Martínez-Maza, 'Devotas mistéricas en la Roma bajoimperial', *Aevum* 77 (2003) 53-68, focuses on the activities of some elite women in mystery cults in Rome in which their husbands played key-roles. The evidence consists of mainly Latin and two Greek inscriptions; their texts, presented in an appendix (66-68), concern Fabia Aconia Paulina, Caecina Lolliana, Rufina Volusiana (*IG* XIV 1018) and Sabina (*IG* XIV 1019).

2252. Religion. Zeus Olbios. H.-W.Drexhage, *AMS* 45 (Bonn 2003) 159-178, presents a corpus of inscriptions recording Ζεὺς Ὄλβιος. The cult is attested in Olbia, Mysia (especially in the area of Kyzikos) and in Cilician Olba. The Corpus contains the following texts: 1) **From Olbia:** *IOSPE* I² 42 and 143; 2) **From Mysia:** *JHS* 17 (1897) 293 no. 74 (L.Robert, *OMS* II 1343/1344 and *Hellenica* II 152/153); *JHS* 25 (1905) 56 nos. 1 (= L.Robert, *Collection Froehner* 59 no. 2), 2 (= *Coll. Froehner* 59 no. 3) and 4 (*Coll. Froehner* 59 no. 5) and 57 no. 6 (= *Coll. Froehner* 59 no. 7); *BCH* 32 (1908) 521 (= *Coll. Froehner* 58/59 no. 1); L.Robert, *Collection Froehner* 58 nos. 47/48 and 59 nos. 8 and 9 (= *CIG* 2017); our lemmata nos. 1374/1375; 3) **From Olba (Cilicia):** Hagel-Tomaschitz, *Repertorium* (see *SEG* XLVIII 1750) OID 36.

For Olbia and Mysia D. argues that the epithet Ὄλβιος is functional, i.e., refers to a deity who brings fertility and prosperity; in Cilician Olba Zeus is the equivalent of Luwian Tarhu(nt) and his epithet has a geographical connotation. On 177 D. briefly refers to a Latin inscription from German Heddernheim: a dedication to Iuppiter Olbius (Iovi Olbio) probably by a soldier or trader from Cilicia (*CIL* XIII 7346).

2253. Society and economy. Rural sanctuaries in Lydia and Phrygia, Roman Imperial period. On the basis of epigraphic evidence, M.Ricl, *EA* 35 (2003) 77-101, presents a study of the socio-economic life, the administration and the functioning of rural sanctuaries. These sanctuaries exercised power over their dependent populations, and their economy was mainly based on landed and other immovable property, from both of which they drew revenues, on animal husbandry, and on cash revenues from fines and fees (e.g. λύτρα, εὐιλασία). R. deals with the titles and duties of the personnel (ἱερεῖς, πρῶτοι ἱερεῖς, πρωτοϊερεῖς, ἱερατεύοντες, ἱέρειαι, ἱέρισσαι, νεωκόροι, ἐπιμεληταί, προφῆται, διάκονοι, δοῦλοι τῶν θεῶν, ἱερόδουλοι, ἱεροί, ὑποτακτικοὶ θεῶν, ὑπηρέται), and examines the role of cult associations (δοῦμος, βέννος, Ξένοι Τεκμορεῖοι), the economy, and temple jurisdiction (mainly on the basis of Lydian 'confession inscriptions'; cf. *SEG* LII 1965 [see also A.Chaniotis, *'Under the watchful eyes of the gods: aspects of divine justice in Hellenistic and Roman Asia Minor'* in S.Colvin (ed.), *The Greco-Roman East. Politics, Culture, Society* (Cambridge 2004) 1-43, Pleket]).

2254. Sophists. M.Antonius Polemon. M.-H.Quet, *'Le sophiste M.Antonius Polémon de Laodicée, éminente personnalité politique de l'Asie romaine du IIe siècle'* in *Les Élites* 401-443, on 410-423 discusses the following inscriptions: *AvP* VIII.3 33 (Polemon erects a statue of Demosthenes κατὰ ὄναρ), *IGR* IV 350/351 (Oliver, *Greek Constitutions* 59, with an unknown role of Polemon), *IGR* IV 1431, especially LL. 33-42 (*I.Smyrna* 697; Polemon's role as intermediary between Smyrna and Hadrian; list of imperial gifts) and *IGR* IV 1398 (*I.Smyrna* 594; organization of the emperor cult). Comment on the chronology of the gifts mentioned in 1431 and those on record in Philostratos, *VS* 1.25 (531) and on Polemon's agonothesia of the Ὀλύμπια Ἁδριανά [On the sophist's descent see P.J.Thonemann, *EA* 37 (2004) 144-149, Pleket].

2255. Statues. The emperor Claudius. J.M.Højte, in *The Cauldron of Ariantas* 365-388, revises the catalogue of M.Stuart, *The Portraiture of Claudius. Preliminary Studies* (Ph.D. diss., Columbia University 1938) and discusses the geographical and chronological distribution of bases for statues of Claudius, the occasions for erecting statues, and the dedicators.

2255 bis. Tiles. B.Kindt, *op.cit.* (cf. our lemma no. 506) 11-14, presents an overview of inscribed clay tiles in Greece (graffiti and stamps) and of the types of inscriptions that appear on them (names of fabricants and magistrates, βασιλικός/βασιλική, δημόσιος, ethnics, names of

tribes, names of divinities, designations of buildings, monograms); on 115-128 a useful catalogue of 287 inscribed tiles from the entire Greek world.

2256. Vase inscriptions. For bibliography from 1993–2001 on vase inscriptions of a wide variety of types, see J.-J.Maffre et alii, 'Bulletin Archéologique: Céramique,' *REG* 116 (2003) 152-302, nos. 8-10, 12, 25, 26, 34-41 ('inscriptions vasculaires'), 62, 115, 116, 136, 211, 227, 267, 287, 292, 293, 339, 364, 376, 522, 545, 557, 560, 562, 579, 661, 663, and 667. Many of these items have already appeared in *SEG*.

2257. Vocabulary. See also our lemma no. 2250.

2258. Vocabulary. Ἄλυπε, χαῖρε in epitaphs. J.-B.Yon, *Syria* 80 (2003) 151-159, focuses on the geographical diffusion of the formula (χρηστὲ καὶ) ἄλυπε, χαῖρε, which according to the now prevalent view should be understood in the active ('causing no grief') rather than passive ('who suffered no grief' or 'regretted') sense [cf. e.g. *SEG* XLV 2348]. The formula, which emerged in the 2nd cent. B.C., is on record in epitaphs from many parts of the Greek world, especially in Egypt (though still a clear minority, concentrated in Leontopolis, Terenouthis, and Hawarah in the Fayum, the Aegaean (but dispersed over many islands, with a few examples on each; with numerous examples, the formula should be considered a local custom only in Naxos and especially Anaphe; ca. 15 of those in Delos (total of ca. 30) are erected by Syrians or persons with Semitic connections), and above all in Syria: it is very frequent in the epitaphs of Antiochia, Laodikeia, and Emesa; in Sidon 45% of all epitaphs includes the formula; new finds in Zeugma [e.g. our lemmata nos. 1773/1774, Tybout] show that it was used with remarkable consistency by heterogeneous groups of the population. Zeugma is culturally close to Palmyra, where, however, the formula remains restricted to the epitaphs of members of a few elite families: see our lemma no. 1812. Among the small group of deceased addressed ἄλυπε χαῖρε in Asia Minor, mainland Greece, and in the West are relatively many Syrians (e.g. in Athens, Laconia, Zakynthos) and a Kommagenian (Capua).

2259. Vocabulary. Ἐπιδημεῖν and παρεπιδημεῖν. On the basis of literary and epigraphic evidence, C.P.Jones, *ZPE* 144 (2003) 157-160, argues that both verbs mean 'to visit' without any indication of time, but not, e.g., 'stay as a foreign resident', vel. sim. He adduces the following inscriptions: *SEG* XLII 891 [where, however, the translation 'heaven' for κόσμος is not by *SEG*, Corsten]; XLIII 863/864; 865 LL. 27/28; *F.Delphes* III.2 33; III.4.2 118; III.4.3 307 III; *IGR* IV 294 (correcting his own wrong translation in *Chiron* 4, 1974, 199); *Amyzon* 154, 156; *I.Ephesos* 1145; L.Migeotte, *BCH* 117 (1993) 355 with note 14; Rigsby, *Asylia* 159 L. 46 [For ἐπίδαμος cf. Chaniotis, *Verträge* p. 260].

2260. Vocabulary. Κολοσσός. With two epigrams of Poseidippos (62 and 68 ed. Austin-Bastianini) as their starting point, E.Kosmetatou - N.Papalexandrou, *ZPE* 143 (2003) 53-58, discuss the use of κολοσσός as a designation of statues. They argue that the term originally referred to statues, usually images of humans, the size of which could be determined from the context (e.g, *IG* XI.2.145 L. 24; *SEG* IX 3 LL. 44–52; IX 72); by the Hellenistic period κολοσσοί were associated with large size.

2261. Vocabulary. Ναυαρχίς. H.Konen, *Laverna* 14 (2003) 43/44, rejects the theory, according to which the epithet ναυαρχίς, on record on coins and inscriptions of various harbor-cities in Syria, is to be related to the fact that these cities were navy-bases of the classis Syriaca. He suggests that, in analogy with the Athenian trierarchia, these cities contributed money for the equipment of the ships.

2262. Vocabulary. Πόλεις ἀδελφαί. K.Eudoxia, *Epigraphica* 65 (2003) 35-45, examines inscriptions from the Hellenistic and, especially, the Roman Imperial period, in which cities or their populations are called each other's ἀδελφαί/ἀδελφοί (ἀδελφότης also occurs). She discusses, inter alia, *IG* XII.9 1186; *I.Lampsakos* 4; *I.Arykanda* 1; *I.Smyrna* 676 (E. suggests that Smyrna honors the city of Nikomedia as its ἀδελφός: [τὸν λαμπρ]ὸν δῆ[μον τῶν ἀ]δελφῶν [Νικομηδέ]ων; both cities could claim a descent from Athens); *IOSPE* I² 359 (Chersonesos Taurica is called ἰσάδελφος); *IGR* III 302 (cf. *SEG* LII 1367; Pisidian Antiochia); *JRS* 2 (1912) 84-86 no. 3 (cf. *SEG* LII 1367; Tavium); *I.Ephesos* 2054/2055. Reflections on the reasons why cities pretended to be or actually were each other's 'brother'. For the concept of συγγένεια between cities see *SEG* XLIV 1689, XLIX 2430, and L 1731.

2263. Vocabulary. Roads. Y.Lolos, *Glotta* 79 (2003) [2005] 137-174, studies the ancient terms (nouns and adjectives) for Greek roads, with occasional brief discussions of inscriptions: **1) terms for country roads: A.** ὁδός (road; street); εὐθεῖα (main road'; 'highway'); λαοφόρος/λεωφόρος ('frequented road', 'thoroughfare'; cf. *OGIS* 483 (*SEG* XIII 521) LL. 23-30 for prescriptions concerning the width of leophoroi and hodoi, and the mention of some narrower roads (ἀτραποί) for the purpose of communication between neighboring communities); ἁμαξήλατος/ἁμαξιτός ('cart road'); δημοσία ('public road'); βασιλική ('royal road'; 'public road'; L.Robert, *OMS* I 345-355 LL. 6-10, from Nysa, suggests that βασιλικαί and λεωφόροι ὁδοί were of similar nature, both cross-territorial 'highways' not going through every city in the province; *TAM* III 1 14 A LL. 5/6, from Termessos, honors those involved in the construction of a 'royal road'); ἱερά ('sacred road'); ξενίς/ξενική ('foreign road leading abroad; opposed to ἀστική; cf. *IG* V.2 443 L. 45 from Megalopolis; *Syll.*³ 636 L. 24 from Delphi; *IG* XIV 352 LL. 15 and 18 from Halaesa [see Chaniotis, *Verträge* p. 119]); σχιστή ('divided road'; 'two branched road'); κοίλη ('hollow road'); δοχμά ('slanting road'; cf. *F.Delphes* III. 4 42: only attestation); **B.** κέλευθος ('road'; 'way'; a rather poetic term; ▪ τρικέλευθον, i.e., the coming together of three keleuthoi is on record in *SEG* XXV 449 from Alipheira); **C.** ἀτρα-

πός ('trampled path'; 'track'); **D.** τρίβος ('worn or beaten track'); **E.** στίβος ('trodden way'; 'path'; 'track'); **F.** πάτος ('trodden or beaten path'); **G.** λαύρα ('path'); **H.** οἶμος ('path'; 'short-cut'?); **I.** στενωπός ('(narrow) mountain pass'); **K.** δίοδος ('way through'; 'passage'; 'narrow but central pass'; 'strait'); **L.** πάροδος ('passage'; 'pass'; 'narrow approach'); **2) terms for city streets: A.** ὁδός; δημοσία (*I.Erythrai* 151 distinguishes δημοσίαι ὁδοί, streets also for vehicular traffic connecting city quarters and important monuments, from the smaller ὁδοὶ ἀνδρόβασμοι reserved for pedestrians); πλατεῖα ('avenue'; 'main street'; in early documents connected with processions: *Syll.*^{3} 57 L. 27 (*Milet* I 3 133); *IG* II^2 380 LL. 19/20; later it refers to major streets in general; cf. *I.Prusias* 9 LL. 14/15 (cf. *SEG* XXX 1442); **B.** δρόμος ('race course'; 'wide street'); **C.** (ὁδός or δρόμος) λιθόστρωτος ('paved (major) street'; cf. *I.Kourion* 111); **D.** ἄγυια or ἀγυιά ('street'); **E.** ῥύμη ('street'; δημοσία; βασιλική); **F.** ἄμφοδον/ἄμφοδος ('street of houses'; 'street'; mostly 'city quarter', e.g. in *OGIS* 483 (cf. above sub 1 A) LL. 41 and 80 [for an exhaustive study of this term see now J.du Bouchet, *RPh* 78 (2004) 43-55: originally meaning insula (i.e., the plot between two streets), it is extended to indicate a 'quarter' (i.e., several insulae) by metonomy from the 3rd cent. B.C.; from the 1st cent. B.C. it is also used in the sense of 'road', Tybout]; **G.** δεγμανα, τά ('streets in a grid system'; = decumanus?; only in *SEG* XLVIII 592 LL. 13, 17, and 27 from Delphi); **H.** λαύρα ('alley'; 'narrow street'; 'city quarter'); **I.** στενωπός ('narrow street'); **K.** δίοδος ('alley'; 'narrow street'; in *IG* XII 5 872 LL. 122/123 from Tenos, the term refers to a little street leading to a house, an impass located within the insula and not on the public street); **L.** περίπατος ('promenade'; cf. *IG* II^2 2639, giving the length of a walking pass circling the Akropolis).

See also *SEG* XLIX 2408.

2264. Women. See also our lemmata nos. 2166 and 2251.

2265. Women. Owner's inscriptions and literacy in the Archaic period. Starting from an inscribed Lakonian hydria (cf. our lemma no. 374), M. Steinhart in *Essays William Slater* 204-231, lists 30 inscriptions on vases, loom weights, jewels, kymbala and other objects from the Archaic to the Hellenistic period mentioning a female owner (210-221) [For loom weights with female names in the genitive see A.Chaniotis in id. (ed.), *From Minoan Farmers to Roman Traders. Sidelights on the Economy of Ancient Crete* (Stuttgart 1999) 206 note 36; to a pair of cymbals (no. XXVIII) add *SEG* XLI 1709 (Ὠάτας εἰμί), Chaniotis]: *SEG* XXIX 842 = XXI; XXXIX 1740 = XXVIII (ph.); XLVIII 2078 = XXX (ph.); *Agora* XXI no. F 4 = IV; no. F 84 = XXII; F 158 = XXV; F 165 = XXVI; *Corinth* XV 360 no. 15 = XXIII; Arena II 54 = XXI; IV 86 = XIV; IV 88 = XV; *IGDS* 81 = XI; 115 = XXVII; 149 A = XX; 172 = XVIII (ph.); 218 = XIX; *IGDGG* I 7 = I; I 12 = III (ph.); I 46 = VI (ph.); *LSAG*^{2} 131 no. 9 = V (ph.) [but if Αἰνέτα [illegible] the woman painted on the vase (Αἰνέτα ἐμί), this is a label and not an owner's inscription, Chaniotis]; 283 no. 1 = XII (ph); 357 no. 27 = XVII; 373 no. 64 = XVII; 457 no. S = XIV (ph.); 458 no. W = XV; 460 no. 66 = XVIII; 461 no. K = IX; 470 no. A = X; 476 no. F = VII; 480 no. T = VIII; A.H.Ashmead - K.M.Philipps, Jr., *Catalogue of the Classical Collection, Museum of Art, The Rhode Island School of Design. Classical Vases Excluding Attic Black-Figure* (Providence 1976) 27 no. 27 = XX (Δελφίδος ἐμί); E.Simon et alii, *Minoische und*

griechische Antiken. Die Sammlung Kieseleff im Martin von Wagner-Museum der Universität Würzburg 2 (Mainz 1989) = XIII (Λύκας); D.Williams - J.Ogden, *Greek Gold. Jewelry of the Classical World* (New York 1994) 82/83 no. 37 (Ζώιλα?) [A didrachm of Sikyon (217 no. XXIV; ca. 350 B.C.) with the inscription Ἀρτάμιτος τᾶς ΕΛΚΕΤΑΣΑΜΟΝΙ (G.Manganaro, *JNG* 33 [1981] 15) is more likely to have been part of a treasure belonging to Artemis than to refer to the ownership of a woman by that name]. S. discusses these texts as evidence for literate (wealthy) women in the Archaic period (221-231; cf. *IG* I^3 857; dr.; *I.Délos* 2).

2266. Women. Slaves. S.Bussi, 'Schiavi: prezzi e tasse sul lavoro' in *Donna e lavoro* -- (cf. our lemma no. 2190) 277-286, begins by discussing some inscriptions shedding light on females working outside the household: *SGDI* 2001 (Delphi; manumission of a royal slave working in royal ἐργαστήρια); *Syll.*^{3} 1000 (G.A.L.Vreeken, *De lege quadam sacra Coorum*, Groningen 1953) L. 9 (female slaves, possibly working in vineyards). B. suggests that taxes to be paid for such slaves were levied on the profits derived by the masters from the work done by the slaves rather than on the slaves as such ('poll-tax'). Subsequently she compares prices for female and male slaves on the market and the amounts of money to be paid by both sexes for their manumission. In both cases the amounts of money are lower in the case of female slaves.

2267. Women: Σοφία. The virtue of σοφία (education and intellectual abilities) in connection with women is discussed in light of the epigraphic evidence by A.Bielman in *Les femmes* -- (cf. our lemma no. 1354) 77-107. B. reprints (French translation) and discusses briefly the following inscriptions and their iconography (women represented with a book scroll): *IG* II^2 6873 (ph.); *IG* VII 2019/2020 (ph.); *SEG* IV 634 (*GV* 1811; Merkelbach-Stauber, *SGO* I 04/02/11; ph.; see our lemma no. 1354); *I.Byzantion* 368 (ph.); *CEG* 494; Pfuhl-Möbius 467 (ph.). B. also adduces three texts that refer to the σοφία of men: *GV* 69, 134 (Merkelbach-Stauber, *SGO* I 03/05/02), and 136.

ADDENDA ET CORRIGENDA

2268. Corrections to *SEG* XXX, XXXIII, XXXV, XXXVII, XLII, XLV, XLVI, XLVIII, XLIX, L, LI, LII, and *Consolidated Index for SEG* XXXVI-XLV.

***SEG* XXX 1785 (1/2):** these inscriptions were already included in *SEG* XVIII 746 and 745, respectively (see our lemma no. 2040).

***SEG* XXX 1787:** this inscription was already included in *SEG* XX 761 and XXX 1787 (see our lemma no. 2061).

***SEG* XXXIII 1306:** this inscription was already included in *SEG* VII 970 (see our lemma no. 1899 app.cr.).

***SEG* XXXV 1557:** these inscriptions were already included in *SEG* XXXIV 1503 (see our lemma no. 1868).
***SEG* XXXVII 825-834:** in the heading read Selene instead of Semele (cf. our lemma no. 1148 app.cr.); in 834 read ποεῖ instead of ποιεῖ (see our lemma no. 1146 app.cr.).
***SEG* XLII 891:** this inscription was already included in *SEG* XXXVIII 981 (cf. our lemma no. 1040).
***SEG* XLII 1637-1656:** read A.J.Drewes instead of A.J.Andrews.
***SEG* XLV 1997:** add the reference *I.Gerasa* 240 after the heading (see our lemma no. 1889).
***SEG* XLV:** In the Index on pp. 730/731 sub Pairisades I, read 1016 (instead 1011).
***SEG* XLVI 1302:** add *SEG* XXXVIII 983 = Guillou 227 to the comparatio numerorum (see our lemma no. 1040).
***SEG* XLVIII 1291:** add *IGUR* 1700 to the reference *SEG* XXXV 1045 (see our lemma no. 1098).
***SEG* XLIX 2135:** read *SEG* XIII 614 instead of *SEG* XIII 64 (and correct in the Concordance on p. 893).
***SEG* XLIX 2334:** add the text presented in our lemma no. 2012; sub (1) read Harpokrates instead of Harprokates.
***SEG* XLIX:** in the Concordance on p. 892 read *SEG* VIII 774-776 (instead of 774/775) = *SEG* XLIX 2116.
***SEG* L 1559:** in no. 1559 add the texts recorded in our lemma no. 1142.
***SEG* L:** in the Index on p. 693 s.v. 'commerce, - at markets and festivals', add the lemma-no. 1696.
***SEG* LI 1013:** read Finkielsztejn (instead of Finkielszteijn).
***SEG* LI 2195:** add *SB* 616 to the references in the heading (cf. our lemma no. 2013).
***SEG* LI:** in the Index of Geographical Names (except Attica) on p. 800 s.v. Ἄραψ change 2094 into 1939 app.cr.; in the Index of Selected Topics on p. 889 s.v. 'priesthood, sale of' change 1064-1064 into 1064 and 1065/1066.
***SEG* LI:** in the Concordance on p. 907 read *SEG* XXXIV 1577 (instead of 1557) = *SEG* LI 2154; on p. 929, Col. III, read *IGLS* XXI.2 instead of XX.2.
***SEG* LII 32:** this entry repeats some typos that were in the original article. The correct references to the inscriptions discussed by D.Rocchi are *IG* I^3 79 (not 791), 1095 (not *IG* II^2 1095), and 1096; *IG* II^2 1191 (not 1126), and 2624. We thank M.M.Miles for bringing this to our attention.
***SEG* LII 886:** on p. 301, the headings in Col. III and Col. V should be *IGDS* instead of *LSAG*.
***SEG* LII 799:** in fine, read see also our lemmata nos. 718 ... (instead of nos. 716 ...).
***SEG* LII 958:** in fine, read *EBGR* (2001) [2004] no. 76 (instead of *EBGR* (2000) [2003] no. 76) [pointed out to us by J.Day].
***SEG* LII 1147 bis:** read *SEG* LI 1585 instead of XLVI 1585; at the end of the lemma, read *SEG* instead of ed.pr.
***SEG* LII 1394:** on p. 472 read *SEG* XXXVI 1206 instead of XXXXVI 1206.
***SEG* LII 1404-1421:** the inscriptions from the border region between Lycia and Pamphylia belong to the former rather than to the latter area; cf. the map in S.Sahin, *EA* 33 (2001) after p. 156.

***SEG* LII 1607:** sub (6) correct *IGLS* XIII.1.9129 into *IGLS* XIII.1.9134 (cf. D.Feissel, *BE* 2005, no. 527 in fine); the same correction should be made in the Concordance on p. 896.
***SEG* LII 1679:** on p. 578 in the app.cr. ad L. 4 read in the addition by A.Martin 'as an apposition to' instead of 'as an opposition to'.
***SEG* LII 1706:** correct Aeropolis into Areopolis (both in the heading and in the app.cr., also in the Contents on p. XXII.
***SEG* LII 1726:** add Merkelbach-Stauber, *SGO* IV 22/56/01 to the references; in the Concordance on p. 903 add Merkelbach-Stauber, *SGO* IV = *SEG* LII 1726.
***SEG* LII 1761:** read *Tyche* 17 (2002) 260 instead of *Tyche* 17 (2002) 460.
***SEG* LII:** on p. 635 read in the header KYRENAIKA instead of UNKNOWN PROVENANCE;
***SEG* LII:** in the Index of names on p. 727 the name Καμάσων should be deleted (see our lemma no. 1902).
***SEG* LII:** in the Concordance on p. 897 add *SB* 1436 = *SEG* LII 1782 bis; read *SB* 7767 (instead of 7667) = *SEG* LII 1761; read *SB* 8394 = *SEG* LII 1805 app.cr. (instead of 1805); on p. 898 read *SB* 8859 = *SEG* LII 1751, 1797 (instead of 1751 only).
Consolidated Index XXXVI-XLV: p. 224 sub Pairisades I, read XLV 1016 (instead of 1011); on p. 846 delete the entry *OGIS* 671/672 = *SEG* XLIII 1270; on p. 672 add *SEG* XLIII 1270 to the entry *Syll.*^{3} 671/672.

I.A. NAMES OF MEN AND WOMEN

A-- 1057 (4); 1613, 1695
A--ίμου (gen.) 1199.4
Ἀβάσκαντος 1805
Αββης? 1842
Αββεος? 1842
Αββεσομβος? 1842
Ἀβελ 1971?
Ἀβου(ν)δάντια 722 app.cr.
Ἄβραξ 942.6; 947.5
Ἀβρίας 520
Ἀβροκόμας 1432
Ἀβρονείκη 1202 app.cr.
Ἀβρώ 1202
ΑΓ.ΨΙΟΥ? 1561
Ἀγάγλυτος 967, 970
Ἀγαθάνωρ 520, 1248
Ἀγαθεῖνος 1132
Ἀγαθῖνος 479, 929
Ἀγαθόδωρος 815 F; 929
Ἀγαθοκλῆς 658 app.cr.; 811, 834 bis, 929
Ἀγαθομένης 658.5
Ἀγαθόπους 1341.14; 1710
Ἀγαθώ 461
Ἀγάθων 524, 533 (2/3); 549.2; 570, 781, 796 app.cr.; 1428, 1561; Κλ. Ἀ. ὁ καὶ Ἕλιξ 1287 bis; Αὐρ. Ἀγάθων 1287 ter
Ἀγαθωνιανός: Κλ. Ἀ. 1287 bis app.cr.
Ἀγασίας 812
Ἀγασίλλος 1428
Ἀγέμαχος 815 G; 1843 (1)
Ἀγέσιος 834
Ἀγέσιππος 815 D, F
Ἀγέστρατος 524, 815 F; 1265
Ἀγη-- 1246
Ἀγήσανδρος 1312 A.40; B.4
Ἀγήσαρχος 1243.4?; 2046
Ἀγησιάναξ 1238
Ἀγησίστρατος 2051?
Ἀγησιφῶν 1256
Ἀγήτωρ 1238
Hᾱγήτōρ 1039 A
Ἀγίας 929
Hᾱγίας 1039 A
Ἀγισθένης 776 app.cr.
Ἀγλούμβροτος 815 C
Ἀγλόχαρτος 815 C
Ἀγλώκριτος 815 A
Ἀγνόδαμος 1428
Ἀγοράκριτος 853.4/5, 17
Ἀγορᾶναξ 745 (2); 815 A
Ἀγρεοφῶν 920
Ἄγριος 815 E
Ἀγρίππας 2101 (44 B); Μᾶρκος Ἀ. 567 ter/quater
Ἀγροίτας 928
Ἄγρυπνος 987
Ἀγύριος 985
Ἄγυρις 985
Ἀδεινίας 987, 994
Ἀδήριτος 877
Αδιας? 2086
Αδιος? 2086
Αδρα(--) 1005 (9)
Ἀδρανίων 1005 (9)?
Ἄδραστος 613 I.9; 1005 (9)?
Ἀδριανός 803 (7, 12)
Ἀδσκῖτος 2197
Ἄδυμος 613 I.8, 17, 27, II.6, 25
Ἀέτης: Αὐρ. Ἀ. 1663
Ἀετός 1725, 1819 (a); 2101 (1)
Ἄζδρας? 2132 (77)
Αζιζος 1907?
Ἀθα. 795
Ἀθανασία 877
Ἀθανάσιος 1880?
Ἀθανόδωρος 1428
Ἀθενόδοστος 675
Ἀθη. 519
Ἀθηναγόρας 1215, 1676
Ἀθηναγόρης 670
Ἀθηνάδης 1121
Ἀθήναιος 1227 II

Ἀθήνης 658.5 (gen. Ἀθήνεω)
Ἀθηνόδωρος 464, 781, 1173/1174, 1175?, 1299.2
Αἴα cf. s.v. Γέμελλα
Αιαγουρος? 1814
Αἰθήριος 1108
Αἰάκης 1428
Αἰγλάνωρ 2049
Αἰδήσιος 2120 B?
Αἰθερ-- 1428
Αἰθέριος 653, 1108
Αἰλία cf. s.v. Λουκία
Αἴλιος cf. s.v. Διο--, Θεμιστοκλῆς, Κλέων, Πούδης, Πρεῖσκος, Πρωτολέων, Ῥηγουλιανός, Στατοῦτος, Φίλητος
Αἰμίλιος cf. s.v. Λεύκιος
Αἰνέας 877, 929
Αἰνεσίδαμος 488
Αἰνέτα 2265
Αἰνήτωρ 815 E
Αἴσιμος 942.5; 947.5
Αἰσχίνας 560, 834
Αἰσχίνης 524, 781
Αἰσχρίων 712 bis (1)
Αἶσχρος 853.4, 17
Αἴσχρων 524
Αἰσχυλῖνος 1270 (2) app.cr.; 1789
Αἰσχύλος 854.11; 992
Αἰσωπιτάνα? 1093
Αἴσωπος 877
Αἰφίκιος cf. s.v. Ἀπολλώνιος
Ἀκάκις 750 (2)
Ἄκανθος 1481
Ἀκείλιος cf. s.v. Οὐένυστος, Χείλων
Ἀκεστίας 1243.7
Ακκα 1697
Ἄκκα 987
Ακο-- 1882
Ἄκορνος 781
Ἀκρίσιος 1547
Ἀκτίς 735
Ἀκυλ-- 1187 (8)
Ἀκυλᾶνος 2197
Ἀκύλας 643 (2); 1187 (8)?; 2062 (5); 2143 (3)
Ἀκυλῖνος 1187 (8)?
Ἀκυλῖνα 1187 (8)?
Ἀλ[--] 613 II.19
Αλαφ-- 2126
Αλαφα 2126?
Αλαφαλλος 2126?
Αλαφεος 2126?
Αλαφιρ 2126?
Ἄλβια: Ἀ. Ἄ. Δουλίς 1507
Ἀλείδας 1029
Ἀλεξ-- 1027
Ἀλεξάνδρα 1348.4
Ἀλεξανδρίδης 524
Ἀλέξανδρος 512 B.5/6; 609, 718 bis, 795, 842, 1312 A.3, 50; 1329.2; 1348.4; 1373.10, 32, 36, 45; 1497, 1515, 1538, 1547/1548, 1563, 1568, 1696.30; 1698.3; 1944, 2056, 2087; Αὖλ. Φικτώρ. Ἀ. 621; Αὐρ. Ἀ. 1486; Μ. Π. Ἀ. 1436.27; Κ. Ἀ. 2106
Ἀλεξήνωρ 1698.2/3; 1701
Ἀλεξικίσκος 506
Ἀλεξίμαχος 2082
Ἀλεξιμβροτίδας 815 F
Ἀλέξιππος 511, 542, 548, 551
Ἀλέξων 1153?
Ἀλίγκιος 877
Αλιμος? 2108 (13)
Ἀλίνη 2086 app.cr.
Ἀλίνης 2086
Αλιοσαλλος? 1683
Ἀλκαῖος 506
Ἀλκαμένης 1039 A
Ἀλκέτας 781, 1428
Ἀλκίδαμος 877
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--σιος 613 I.33; 701, 703
--σκος 1077?
--σσα 2051
--στρατος 854.13; 1265
--ταγόρα 969
--τις 1018?
--τος 892
--υλίς 1010
--υρυς 1074 (1)
--υς 1010
--χιος 1063?
--χος 613 II.36; 1005 (11)
--ώ 1010
--ων 540.1; 549.13
--ωνυμος 942.2/3; 947.3

MYTHOLOGICAL NAMES

Ἀδρανός 1005 (9)?
Ἄλκηστις 1074 (8)
Ἀλφ(ε)ιός 2118 app.cr.
Ἀνδρομέδα 1776 (4)
Ἀντιόπη 1776 (3)
Ἀρέθουσα 2118
Ἀρετή 1776 (2)
Αὐτομέδων 735
Ἀφρός 1776
Ἀχιλλεύς 735, 1427

Βάκχη 1840
Βάττος 2041
Βελλεροφόντης 1192, 1194
Βυθός 1776

Γαλατεία 1776 (3)
Γελλώ 987, 994

Ἐρατώ 1889 B (1)
Εὐτέρπη 1776 (1); 1889 B (2)?

Ἡρακλῆς 1111 (6); 1140 (2)?

Θάλασσα 1838
Θέρος 1889 A (3)
Θέτις 1427

Ἰόλεως 1111 (6)
Καιρός: Καλὸς Κ. 1871?
Καλλιόπη 1889 B (4)
Κασσάνδρα 570
Κασταλία 2072
Κῆτος 1776 (4)
Κλειώ 1776 (1); 1889 B (5)?
Κύκνος 1140 (2)?

Μετόπωρον 1889 A (2)?

Νέστωρ 1084
Νῖνος 1192

Ὄλυμπος 1889 C
Οὐρανία 1889 B (3)

Παιδεία 1776 (2)
Περσεύς 1776 (4)
Πρίαμος 735

Σάτυρος 1776 (3)
Σοφία 1776 (2)

Τερψιχόρη 1289, 1889 B (6)
Τηλέμαχος 1857? (or anthroponym)
Τρύγων 1025

Ὑάκινθος 2136 (or anthroponym?)

Χειμών 1889 A (1)
Χρυσάωρ 1183

I. B. NAMES OF SHIPS AND ANIMALS

Ships:

Ὁμόνοια 1736

Horses

Ἀξιότιμος 1786.57/58
Ἀρετή 1786.60/61
Ἀριστόμαχος 1786.50
Ἀστροφόρος 1786.49

Βρόμιος 1786.60

Δαφναῖος 1786.51/52
Διαρκής 1786 app.cr.
Διερκής 1786.51

Ἐροϊάδης 1786 app.cr.
Ἐροΐδης 1786.61
Εὐανδρία 1786.51
Εὐδαίμων 1786.56

Ἡδυάθλης 1786.55
Ἡρωΐδης 1786 app.cr.

Ἱππόνη 1786.57
Ἱππόνικος 1786 app.cr.
Ἱππόσευτος? 1786.47/48

Κλέαρχος 1786.58/59

Λύρος 1786.53

Μαραθώνιος 1786.53/54
Μηλοβόλος 1786.59/60
Μύστης 1786.55
Νικαφόρος 1786.48
Νικόδικος 1786.48
Νικόδιμος 1786.56/57

Ὀφίδης 1786.49
Ὁπλίτης 1786.59
Ὀρφεύς 1786.54

Πελάγιος 1786.50
Πολυμάθης 1786.58
Πριάπης 1786.49/50
Πρίαπος 1786 app.cr.
Προσέχων 1786.50/51

Σθεναρός 1786 app.cr.
Στεναρός 1786.49
Στερφιλάρη 1786.53

Ταλαμώνιος 1786.54
Τελαμώνιος 1786 app.cr.
Τερψίδημος 1786.48

Φερέδοξος 1786.51
Φιλάδελφος 1786.56

Χρησμολόγος 1786.52

Ὡροτερπής 1786.54/55

Latin horse name

Augur 1786 app.cr.

I. C. LATIN NAMES

Aelia cf. s.v. Firma
Agatho: C. Iul. A. 877
Anthestius 584
Antonas 2197
Antoninus: P. Vedius A. 1273
Antonius 2197; A. Vareius 1274
Appius: A. Claud. Nero 1312 A app.cr. L. 26
Appulius cf. s.v. Efigx
Aquillius: M'. A. 1383
Ascitus? 2197

Atanius 877
Aulus: A. Messala Rutillianus 617
Aurelius: D. Aur. Sempronius Serenus 1165 app.cr.

Bebeius 742?
Baebius 584, 742?
Batroclus: Ser. Fulv. B. 877

Caecilius 584
Caius 1312; C. Capatius Erastus 1630; C. Caristanius Fronto 1581 app.cr.; C. Claudius Titianus Demostratus 1274; C. Iul. Agatho 877; C. Iul. Hilarus 2149; C. Iul. Martialis 877; C. Licinnius Mucianus 1640
Calvisianus: T. Flavius Varus C. Hermocrates 1367
Capatius cf. s.v. Erastus
Caristanius 1581 app.cr.; cf. s.v. Fronto
Cessus 1630
Cincia: Desidiena C. 1329 app.cr. L.2
Claudius cf. s.v. Nero, Severus, Titianus
Clemens: Q. Sei[--] C. 877
Cognitus 877
Cornas 2197
Cornelius 584; cf. s.v. Rixa
Crassus: P. Licinius C. 1312 A app.cr. L. 26

Desidiena cf. s.v. Cincia
Domnilla 2197
Dulcitius: D. Aur. Sempronius Serenus 1165 app.cr.

Efigx: L. Appul. E. 877
Erastus: C. Capatius E. 1630

Firma: Ael. F. 747
Firmilla 1285; Scaptia F. 1285 app.cr.
Flamma 2197
Flavius cf. s.v. Hermocrates, Varus
Florentia 1102 app.cr.
Fronto: C. Caristanius Fronto 1581 app.cr.

Fulvius cf. s.v. Batroclus, Herodotus

Gemianus 2197
Geminius cf. s.v. Marcianus
Gemius 2197
Gnaius: Gn. Claudius Severus 1275
Grannius 584

Herennius 584
Hermocrates: T. Flavius Varus Calvisianus H. 1367; T. Fl. H. 1385
Herodotus: Ser. Fulv. H. 877
Hilarus: C. Iul. H. 2149

Ianuarius: Valer. Primus I. 739
Iustio 735
Iulia cf. s.v. Orestilla, Se[--], Surilla
Iulius 2096; cf. s.v. Agatho, Hilarus, Martialis, Mucianus, Sistus
Iullus 2096
Iulus 2096
Iusta 1102 app.cr.

Laeliana 2197
Laelianus 2197
Laetulus 2197
Licinius cf. s.v. Crassus
Licinnius cf. s.v. Mucianus
Lucius: L. Appul. Efigx 877; L. Cornel. Rixa 877; L. Serg. Paulinus 877; L. Serg. Paullus 877

Manius: M'. Aquillius 1383
Marcellianus 1157 A?
Marcianus 742; Gemin. M. 1879 bis
Marculus 2197
Marcus 742; M. Iul. Sistus 1097; M. Ulpius 1581 app.cr.; M. Ulp. Placidus 877; M. Valer. Ruga 584
Maximus: C. Iul. M. Mucianus 584
Medicus 1138
Messala cf. s.v. Rutillianus

Mucianus: C. Iul. Maximus M. 584; C. Licinnius M. 1640

Nero: Appius Claud. N. 1312 A app.cr. L. 26
Nonius 584

Orestilla: Iul. O. 877

Papius 1312
Paulinus: L. Serg. P. 877
Paulla: Scaptia P. 1285 app.cr.; 1286
Paullus: L. Sergius P. 877
Pausilipus 1159 B?
Pectorius 2197
Phyllis: Pompon. P. 877
Pius: Scaptius P. 1286
Placidus: M. Ulp. P. 877
Pomponia cf. s.v. Phyllis
Pomponius 584
Primigenes 2197
Primus: Valer. P. Ianuarius 739
Promotus 2197
Publius 1312; P. Vedius Antoninus 1273; P. Licinius Crassus 1312 A app.cr. L. 26; P. Scipio 1383

Quintus: Q. Sei[--] Clemens 877; Q. Tres. 877

Rabla 1154?
Regulianus 2197
Rixa: L. Cornel. R. 877
Romanensis 959
Romanus 1108
Rufas 2197
Ruga: M. Valer. R. 584

Rutillianus: A. Messala R. 617

Scaptia cf. s.v. Firmilla, Paulla
Scaptius cf. s.v. Pius
Scipio: P. S. 1383
Se--: Iul. S. 877
Sei-- 877
Sempronius cf. s.v. Serenus
Serenus: Dulcitius Aur. Sempronius S. 1165 app.cr.
Sergius 1108; cf. s.v. Paulinus, Paullus
Servius: S. Fulv. Batroclus 877; S. Fulv. Herodotus 877
Severus: Gn. Claudius S. 1275
Sie 1154?
Sies 1154?
Sistus: M. Iul. S. 1097
Stremponius 1088
Sulpicius 584
Surilla: Iul. S. 747

Theodosius 732 (7)
Titianus: C. Claudius T. Demostratus 1274
Titus: T. Flavius Varus Calvisianus Hermocrates 1367; T. Fl. Hermocrates 1385
Tresius 877

Ulpius: cf. s.v. Marcus, Placidus
Utycilla? 1630 app.cr.

Valentillianus 2197
Valerius cf. s.v. Ianuarius, Primus, Ruga
Vareius: Antonius V. 1274
Varus: T. Flavius V. Calvisianus Hermocrates 1367
Vedius cf. s.v. Antoninus

PATRONYMIC ADJECTIVES

Ἀλεξιππεία 554
Βολαγόριος 560
Γοργεῖος 987
Εὐμάρειος 767 (5)
Ἱππολόχειος 554
Λεοντίδης 512 A.6

II. KINGS, DYNASTS AND THEIR FAMILIES

(Cf. also Index VIII for references to kings etc. without Greek titles)

Alexander III (the Great): Ἀλέξανδρος 847 app.cr.; Ἀλέξανδρος ἥρως 623 bis

Amastris, wife of Dionysios, ruler of Herakleia: Ἄμαστρις 1429

Amyntas, king of Macedon: Ἀμύντας Μακεδόνων βασιλεύς 582

Antiochos I, king of Kommagene: βασιλεὺς Ἀντίοχος Θεὸς Δίκαιος Ἐπιφανὴς Φιλορώμαιος καὶ Φιλέλλην, ὁ ἐγ βασιλέως Μιθραδάτου Καλλινίκου, ὁ κτίστης καὶ εὐεργέτης καὶ πρῶτος ἀναλαβὼν τὴν κίταριν 1763.1-6; βασιλεὺς μέγας Ἀντίοχος Θεὸς Δίκαιος Ἐπιφανὴς Φιλορώμαιος καὶ Φιλέλλην, ὁ ἐκ βασιλέως Μιθραδάτου Καλλινίκου καὶ βασιλίσσης Λαοδίκης Θεᾶς Φιλαδέλφου τῆς ἐκ βασιλέως Ἀντιόχου Ἐπιφανοῦς Φιλομήτορος Καλλινίκου 1763.1-6?; 1766.1-6?; 1768.1-6?; 1769.1-6?

Antiochos II, king of the Seleukid kingdom: βασιλεὺς Ἀντίοχος 644

Antiochos IV, king of Kommagene: βασιλεὺς Μέγας Ἀντίοχος Ἐπιφανὴς Φιλόκαισαρ καὶ Φιλορώμαιος — καὶ Φιλέλλην 1730

Antiochos VIII, king of the Seleukid kingdom: βασιλεὺς Ἀντίοχος Ἐπιφανὴς Φιλομήτωρ Καλλίνικος 1763.5/6?; 1766.5/6?; 1768.5/6?; 1769.5/6?

Aristonikos, Attalid pretender: Ἀριστόνικος 1312 A.15, 44

Arsinoe II Philadelphos, sister and wife of Ptolemy II Philadelphos: Ἀρσινόη Φιλάδελφος 1755

Attalos II, king of Pergamon: Ἄτταλος 2184; Ἄτταλος ὁ ἀδελφὸς τοῦ βασιλέως 2184

Attalos III Philometor, king of Pergamon: Φιλομήτωρ βασιλεύς 1312 A.13; Ἄτταλος 1312 A.15

Berenike II, wife of Ptolemy III: βασίλισσα Βερενίκη (with Ptolemy III: Θεοὶ Εὐεργέται) 1846

Darius I: Δαρεῖος ὁ Ὑστάσπεω 1310

Eumelos, ruler of Bosporos: Εὔμηλος 797

Hystaspes, father of Darius I: Ὑστάσπης 1310

Kassandros, king of Macedon: Κάσσανδρος βασιλεὺς Μακεδόνων 582

Kleopatra Thea, daughter of Ptolemy VI Philometor and Kleopatra II, wife of Demetrius II Nikator: βασίλισσα Κλεοπάτρα Θεὰ Εὐετηρία 1821; Κλεοπάτρα Θεά 1756

Kleopatra VII, queen of Egypt: Θεὰ νεωτέρα 1742; Φιλόπατρις 1742

Kotys I, king of Odrysian Thrace: Κότυς 706

Laodike, wife of Mithradates I, king of Kommagene: βασίλισσα Λαοδίκη Θεὰ Φιλάδελφος 1763.4/5?; 1766.4/5?; 1768.4/5?; 1769.4/5?

Leukon I, ruler of Bosporos: Λεύκων 798.1; Λεύκων ἄρχων Βοσπόρου καὶ Θεοδοσίης καὶ βασιλεύων Σινδῶν 800; Λεύκων ὁ Σατύρου 801.1

Leukon II, ruler of Bosporos: Λεύκων 799 bis

Magas, king of Kyrene: βασιλεὺς Μάγας 2028

Mercurius, king of Nubia: ὁ θεόσεπτος καὶ φιλόχριστος βασιλεύς 2026 app.cr.; ὁ φιλόχριστος βασιλεύς (or βασιλίσκος?) Μερκούριος 2026.7/8

Mithradates I, king of Kommagene: βασιλεὺς Μιθραδάτης Καλλίνικος 1763.3/4?; 1766.3/4?; 1768.3/4?; 1769/3.4?; 1773.3/4

Mithridates VI Eupator: Μιθριδάτης 877

Pairisades I, ruler of Bosporos: Παιρισάδης 796

Philip II, king of Macedon: βασιλεὺς Φίλιππος? 582, 605; Φίλιππος Μακεδών? 582

Philip V, king of Macedon: βασιλεὺς Φίλιππος? 605

Philokles, king of Sidon: Φιλοκλῆς 907

Ptolemy I, king of Egypt: Πτολεμαῖος Σωτήρ 1678; ὁ Σωτὴρ Πτολεμαῖος 847 app.cr.; Σωτήρ 907

Ptolemy (I or II): Πτολεμαῖος 847.9

Ptolemy II Philadelphos, king of Egypt: βασιλεὺς Πτολεμαῖος 719; βασιλεὺς Πτολεμαῖος τοῦ Πτολεμαίου 1261; Πτολεμαῖος βασιλεὺς Φιλάδελφος 1846?

Ptolemy, king of Egypt (II, III, or IV): Πτολεμαῖος 877

Ptolemy III Euergetes I, king of Egypt: βασιλεὺς Πτολεμαῖος 855.1; 1301.5?; βασιλεὺς Πτολεμαῖος (with Berenike II: Θεοὶ Εὐεργέται) 1846

Ptolemy IV Philopator, king of Egypt: βασιλεὺς μέγας Πτολεμαῖος θεὸς Φιλοπάτωρ ὁ ἐγ βασιλέως Πτολεμαίου καὶ βασιλίσσης Βερενίκης θεῶν Εὐεργετῶν καὶ Πτολεμαίου βασιλέως Φιλαδέλφου ἔκγονος 1846?

Rheskouporis II, king of Bosporos: βασιλεὺς Ῥησκούπορις 758 app.cr.

Satyros, ruler of Bosporos: Σάτυρος 798.1

Sauromates I, king of Bosporos: βασιλεὺς Σαυρομάτης 758

Sauromates II, king of Bosporos: Σαυρομάτης, μέγας βασιλεύς 758 app.cr.

Spartokos, ruler of Bosporos: Σπάρτοκος 800

III. ROMAN EMPERORS AND THEIR FAMILIES

(Cf. the remark of the heading of Index II)

Augustus: Αὐτοκράτωρ Καῖσαρ θεοῦ υἱὸς θεὸς Σεβαστός 1184; Θεὸς Σεβαστός 1210.7/8; Θεὸς Σεβαστὸς Καῖσαρ 659 B.27/28, 32; Σεβαστός 511, 596(1); 606; Σεβαστὸς Ὀλύμπιος 877

Livia, wife of Augustus and mother of Tiberius: Ἰουλία Σεβαστή 1955?

Augustus and Livia: Θεοὶ Σεβαστοί 2227

Tiberius: Αὐτοκράτωρ Τιβέριος Καῖσαρ Σεβαστός 1955?; Τιβέριος Καῖσαρ Θεὸς Σεβαστὸς 659 B.28, 32/33; Τιβέριος Καῖσαρ Σεβαστός 1955; Σεβαστός 1097

Claudius: ὁ ἐπιφανέστατος θεὸς τοῦ κόσμου καὶ κτίστης νέων ἀγαθῶν ἅπασιν ἀνθρώποις, Τιβέριος Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικός 659 A.3-5; Τιβέριος Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικός 659 B.28/29, 33

Agrippina the Younger, wife of Claudius: Ἀγριππῖνα 2166

Nero: Ἀγαθὸς Δαίμων τῆς οἰκουμένης 1998; νέος Ἀγαθὸς Δαίμων 1998

Vespasian: νέος Σάραπις 1998

Domitian: Αὐτοκράτωρ Δομιτιανὸς Καῖσαρ Σεβαστός 1579; Αὐτοκράτωρ Καῖσαρ Δομιτιανὸς Σεβαστός 1627; Αὐτοκράτωρ Καῖσαρ Δομιτιανὸς Σεβαστὸς Γερμανικὸς 1956?

Nerva: Θεὸς Νέρουας 1728; divus Nerva 1879 bis

Trajan: Αὐτοκράτωρ Θεὸς Θεοῦ υἱὸς Τραιανὸς Σεβαστός 607; Αὐτοκράτωρ Νέρουας Καῖσαρ Τραϊανὸς Σεβαστὸς Γερμανικός 1595; Θεὸς Τραϊανὸς Παρθικός 1728, 1957?; divus Traianus Parthicus 1879 bis; cf. also 1905

Hadrian: Αὐτοκράτωρ Καῖσαρ, Θεοῦ

Τραϊανοῦ Παρθικοῦ υἱός, Θεοῦ Νέρουα υἱωνός, Τραϊανὸς Ἀδριανός Σεβαστός 1728; Αὐτοκράτωρ Καῖσαρ Τραϊανὸς Ἀδριανὸς Σεβαστός, πατὴρ πατρίδος, ὁ σωτὴρ καὶ εὐεργέτης 1869; Θεὸς Ἀδριανός 1090, 1331.16; 1436.8, 10, 19; 1957?; μέγιστος Αὐτοκράτωρ Τραϊανὸς Ἀδριανός, θεοῦ Τραϊανοῦ υἱός, θεοῦ Νέρβα υἱωνός, ἄριστος Καῖσαρ Σεβαστὸς Γερμανικὸς Δακικὸς Παρθικὸς σωτὴρ καὶ κτίστης 893.3-8; divus Hadrianus 1879 bis

Antoninus Pius: Αὐτοκράτωρ Καῖσαρ, θεοῦ Ἀδριανοῦ υἱός, θεοῦ Τραιανοῦ Παρθικοῦ υἱωνός 1957?; Αὐτοκράτωρ Καῖσαρ Θεοῦ Ἀδριανοῦ υἱός, Θεοῦ Τραϊανοῦ υἱωνός, Θεοῦ Νέρουα ἔκγονος Τίτος Αἴλιος Ἀδριανὸς Ἀντωνεῖνος Σεβαστὸς Εὐσεβής 1463; Αὐτοκράτωρ Καῖσαρ Τίτος Αἴλιος Ἀδριανὸς Ἀντωνεῖνος Εὐσεβής, πατὴρ πατρίδος 1604; Αὐτοκράτωρ Καῖσαρ Τίτος Αἴλιος Ἀδριανὸς Ἀντωνῖνος Σεβαστὸς Εὐσεβής 894, 1436.23-26; divus Antoninus Pius 1879 bis

Marcus Aurelius: Imperator Caesar Marcus Aurelius Antoninus Augustus, pontifex maximus, divi Antonini Pii filius, divi Hadriani nepos, divi Traiani Parthici pronepos, divi Nervae abnepos 1879 bis; cf. also 1906

Lucius Verus: Imperator Caesar Lucius Aurelius Verus Augustus, divi Antonini Pii filius, divi Hadriani nepos, divi Traiani Parthici pronepos, divi Nervae abnepos 1879 bis

Commodus: Αὐτοκράτωρ Καῖσαρ ⟦--⟧ Σεβαστός 1594?

Septimius Severus: Αὐτοκράτωρ Καῖσαρ Λούκιος Σεπτίμιος Σευῆρος Πέρτιναξ Σεβαστός 1578; Αὐτοκράτωρ Καῖσαρ Σευῆρος Πέρτιναξ 1757 app.cr.; Σεβαστὸς Ἀραβικὸς Ἀδιαβηνικὸς Παρθικὸς μέγιστος 1211 a/b?; Imp. Caesar L. Septimius Severus Pius Pertinax Augustus Arabicus Adiabenicus Parthicus Maximus 1517

Septimius Severus and Caracalla: θειότατοι αὐτοκράτορες Σεουῆρος καὶ Ἀντωνῖνος 1355 A.27

Caracalla: Αὐτοκράτωρ Καῖσαρ Μᾶρ. Αὐρ. Σεβῆρος Ἀντωνεῖνος 1464.18; Αὐτοκράτωρ Καῖσαρ Μ. Αὐρήλιος Ἀντωνεῖνος Σεβαστός 1574; Σεβαστὸς Ἀραβικὸς Ἀδιαβηνικὸς Παρθικὸς μέγιστος 1211 a/b?; Antoninus Pius Augustus 1517.6/7; Imp. Caesar M. Aurelius Antoninus Pius Augustus 1517.9/10

Geta: Αὐτοκράτωρ Καῖσαρ ⟦--⟧ Σεβαστός 1594?; Π. Σεπτίμιος Γέτας Καῖσαρ 1211 c; Septimius Geta Caesar 1517. 6/7

Elagabalus: Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Ἀντωνεῖνος Εὐσεβὴς Εὐτυχὴς Σεβαστός, υἱὸς θεοῦ Ἀντωνείνου, ἔγγονος θεοῦ Σευήρου 1575; Θεὸς Ἥλιος Ἐλαγάβαλος 1807 bis

Alexander Severus: Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Σεουῆρος Ἀλέξανδρος Εὐσεβὴς Εὐτυχὴς Σεβαστός 1958.18/19?

Maximinus Thrax: Γάϊος Ἰούλιος Οὐῆρος Μαξιμῖνος Αὐτοκράτωρ Σεβαστός 1330 app.cr.

Verus Maximus, son of Maximinus: Γ. Ἰούλιος Οὐῆρος Μάξιμος εὐγενέστατος Καῖσαρ 1330 app.cr.

Gordianus III: Μ. Ἀντώνιος Γορδιανός 1328.8

Claudius II Gothicus: Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Σεουῆρος Κλαύδιος Εὐσεβὴς Εὐτυχὴς Σεβαστός 1958.18/19?

Probus: Αὐτοκράτωρ Καῖσαρ Μᾶρκος

Αὐρήλιος — Πρόβος 513 A

Licinius: Licinius Augustus 2120 A

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77	2202
79	2268
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131	2201
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20	2180
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29	2180
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103	2180
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212	2180
226	2180
228	2180
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334	2180
337	2180
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356	2180
360	2180
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523	2180
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556	2180
723	2191
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782	2191
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98	504
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121-124	1852 app.cr.
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1518	1098
1529	2191
1642	2225
1680	2191
1750/1751	2191
1755	2191
1757	2191
1759	2191
1786	2191
1788	2191
1813	2191
1879	2191
1900	2191
1934 (d)	2191
1937	2191
1958	1060-1062
1990	2225
2019	2191
2045	2225
2053 (a)	2191
2064	2191
2104	2191
2261	2191
2276	2191
2310 (a)	1139, 2191
2324-2336	1072
2337	1068
2342	1068
2343	1068, 2191
2405 (46)	1091
2413 (1 a)	1103 app.cr., 1109
2413 (5)	1103 app.cr.
2482	1150
2547	2191
2548 (1/2)	1156
2576 (10)	1086 app.cr.
2577 (13)	1146 app.cr.
Add. 1588 (a)	1000

SEG I	*SEG* LIII
148	484
181	2191

SEG I	*SEG* LIII
366	1312 A app.cr., 2200
405/406	877
418	1091
421	1091
566	1935
574	2107 app.cr.

SEG II	*SEG* LIII
8	156
332	2191
366	2205
579	2144
652	1327 app.cr.
667	2191
711-734	1593
711	1605
712-715	1600/1601
712	1601
713	1589 app.cr.
716	1598
717-719	1586 app.cr.
718	1603
719	1598
720	1594
724	1603
725	1599
729	1595
732	1586 app.cr.

SEG III	*SEG* LIII
335	473
356	2144
416	2191
599	2191
613	808 ter
674	815, 822 app.cr., 1879

SEG IV	*SEG* LIII
12	1557 app.cr.
64	1003 app.cr.
71	1039 B app.cr., 1077 app.cr.
75	1039 B app.cr.
80	1138, 2191
267	2144
493	2191
521	2191
573	1306
634	1354, 2267
645	2218
1929	1354

SEG VI	*SEG* LIII
1	1433
4	1433
32/33	1433
40/41	1433
45	1433
54	1433
57	1433
60/61	1433
64	1433
66	1433
140	1920
554	2191
563	2191
571	2191
798	2191
809	1756

SEG VII	*SEG* LIII
156	1813
184	1812
247	1876
850	1879
862	1879
893	1879
970	1899 app.cr., 2268
1100	1899 app.cr.

SEG VIII	*SEG* LIII
137	1836
170	1853
171	1785
206	1836
230	1835
346	1879
348	1879
367	1917, 1935
369	1935
379	1935
399	1935
466	1919
467	1846 app.cr., 1929
476	1920
548-551	1966
548	2232
551	2232
610/611	2176
654	1955 app.cr.
660	718 app.cr.
733	2191
736	2191
738	2191
774-776	2176, 2268
784	1846 app.cr.
802/803	2176
860	1981 app.cr.
873	2014

SEG IX	*SEG* LIII
1	2191, 2203
2	2029, 2180
5	2028

SEG IX	SEG LIII
55	2028
56	2044 app.cr.
72	1032, 2029, 2180
73	2028
76	2048
89/90	2048
111	2029
112	2028
117	2049 app.cr.
136	2039
147	2044/2045
165/166	2028
199	2044/2045
352	2070
357	2028
408	2062
410	2062
571	2071
726	2039
817	2191
866	1164

SEG X	SEG LIII
238	2144

SEG XI	SEG LIII
377	2144
624	2191
1179	1030

SEG XII	SEG LIII
87	2180
100	2180
333	2191
360	815
369	855
371	841
372	850
373/374	841
381	853
389	2191
391	877
412	1087
459	2225
554	1762, 1770 app.cr.

SEG XIII	SEG LIII
17	2144
64	2268
344-347	452
361	2191
384	504
469	1091
473	2191
483	—1152
521	2144, 2263
525	2191
592	2205
614	2268
623	1097, 2176

SEG XIV	SEG LIII
64	2201
384	452
556	877
565	872 bis
598	991
599	2191
604	1084
615	2191
710	815
752	2225
847	1836

SEG XV	SEG LIII
370	916 app.cr.
517	872 add.
527/528	877
549	2191
616	1879
627	1071
635	2225

SEG XVI	SEG LIII
166	2214
231	1035
257	2214
373	540
497	2191
543	995
553	995
583-585	1113
584	1135 B app.cr.
813/814	1416 app.cr.
850	1835

SEG XVII	SEG LIII
211	2225
243	471
320	2225
360 C	877
381 D	1730 app.cr.
406	1082 app.cr.
437	2191
494/495	2225
636	1628
712	1654 app.cr.
759	1806
817	2028
820	2030
829	2144

SEG XVIII	SEG LIII
13	2180
156	567 ter
222	2180
349	659
414	990 app.cr.

SEG XVIII	SEG LIII
417	1113
455	2191
519	2191
555	2225
640	2191
724	2026 app.cr.
726	2191, 2203
727	2028
734	2028
735	2042
745-748	2040
745/746	2268
752/753	2040
756	2063
759/760	2030
762	2030
763/764	2062
765-767	2063
768-770	2061
771	2040
1178/1179	2030

SEG XIX	SEG LIII
363 (r)	471
400	811
440	2191
467	2191
543	817
567/568	877
569	2206
583	876 app.cr.
615	1030
794	2191
904	1821

SEG XX	SEG LIII
135	2191
142	1741
174	1757 app.cr.
198	1757 app.cr.
326	1769 app.cr., 2205
365	718 app.cr.
389	1824
410	1904
411	2205
413	1821
467	1846
474	1844
503	2191
692	2191
705	2035
707	2029
716	2029
726	2054 app.cr.
735 (b)	2050 app.cr.
761	2061, 2268
764/765	2063
778	2069

SEG XXI	SEG LIII
436	2201
527	2180

SEG XXII	SEG LIII
188	877
196 (b)	2191
219	796 app.cr.
383	1657 app.cr.
404	452
432	2144
508	2144
509	1077

SEG XXIII	SEG LIII
302 d (ii)	452
305	2144, 2191
381	1879
647	1757 app.cr.

SEG XXIV	SEG LIII
524	613
552	616
639	675
655	675
811	2191
1112	2191
1156	735
1174	907
1208	1931
1217	1919
1233	1955 app.cr.
1246	2014/2015
1247	2015

SEG XXV	SEG LIII
90	2201
155	2144
180	2191
445	992
447	2202
449	2263
551	471
563	452
659	508
751	721
793	2191
853	815

SEG XXVI	SEG LIII
72	2180
136	1082
284	2191
350	2081
492	1847 app.cr.
604 b	922
606	922

SEG XXVI	*SEG* LIII
624	581, 583
694	1092
815	735
819/820	735
821	2232
823	735
825	735
828-831	735
833	735
835	735
876	2203
968	1096
1027	2200
1034/1035	920
1066-1069	984
1068/1069	1003
1070 (5)	1005
1078	1086 app.cr.
1098	1024
1125-1130	1052
1133-1135	1057
1141	1077 app.cr.
1211	1113
1237	2225
1265	2225
1272	2225
1275	2225
1277	877
1282	2180
1306	2168
1311	2191
1390	2191
1623	1762, 1776
1683	1836
1684	1817
1697	1836
1699	1929
1717	2011 app.cr.
1809	2191
1813	2015

SEG XXVI	*SEG* LIII
1817	2029, 2043

SEG XXVII	*SEG* LIII
196	529
336/337	675
358	711
414-416	735
415	747
418/419	735
422	735
497	832
510	2191
511	846, 2191
513-515	2191
519	2191
603	926
605	926
654	1024
716-718	2191
769	2191
785	1340 bis
841-843	1433
850-853	1433
855	1433
857	1433
863	1433
866	1433
868/869	1433
873/874	1433
933	477, 1587 app.cr., 1691
937	2191
942	2180
947	2156
958	1378
993	2218
1021	1851 app.cr.
1024	1879
1125 bis	2030
1140	2030
1174 (a/b)	2030
1175-1177	2030
1186	2030
1194	2029

SEG XXVIII	*SEG* LIII
60	1312 A app.cr.
225	2191
291	2191
505	916 app.cr.
517	2191
539	588
578	653 bis
716	877
745	957/958, 960
759	2191
772	1049
817-821	1113
850	815
860	2191
886	2191
910	1347
913	1344
972	2191
980	1696 app.cr.
983	2191
1078	1548 app.cr.
1187 (1-3)	2225
1245	1718
1261	2191
1303	928
1370	1879
1373	1879
1376	1879
1432	1870
1434	1846
1436	1866
1479	1342 app.cr.
1485	1995
1539	2032

SEG XXVIII	*SEG* LIII
1568	1226

SEG XXIX	*SEG* LIII
43	2175
227	2191
403	1030
430	474
515-518	529
531	542, 547 app.cr., 549 app.cr.
697	735
760/761	877
794	2200
813	920, 922
842	2265
852	995
860	995
867	995
869	995
908	995
922 (b)	1003
924	2191
941	1037
946	1070
987-989	1091
998	2191
1024	1113
1059	1162
1178	1344 app.cr.
1180	2191
1203	2191
1204	2225
1205	1350, 2218
1516	1363
1603	1915 app.cr.
1613	2205
1792	1312 A app.cr.
1808	2205

SEG XXX	*SEG* LIII
305	2191
421	2203
844	2191
859/860	735
864	735
977	788 app.cr.
1025	815
1039	2203
1041/1042	2203
1079	877
1117-1123	992
1119	1029, 2202
1120	992
1125 (a)	1003
1149	1072
1175	2191
1179	2191
1193	1099
1225	1114
1226	1138, 2191
1237	2191
1280	2191
1303	1331 app.cr.
1360	2144
1442	2263
1630	1757 app.cr.
1636	2191
1660	1765
1695	1852
1750	1995
1769	2176
1782	2030
1784/1785	2040
1785 (1/2)	2268
1786	2060
1787	2061, 2268
1801	1887
1853	2191

SEG XXXI	*SEG* LIII
262	2191
267 (4)	928, 2102
328	2144
379	2191
630	2191
633	2225
675	1887
701	783
834	2191
844	990 app.cr., 1851 app.cr.
861/862	1091
881	1086 app.cr.
889 bis	1150
903/904	2160
938	2191
950	2191
952	2191
954	2191
959/960	2191
983	2225
984/985	1337, 2202
997	2191
998	2215
1002	2218
1054	1367
1056	2209
1124	1289
1171	2191
1380	1771 app.cr., 1776
1401	1879
1404	1879
1416	2191
1435	1874
1455	1817
1516	1967
1562	2176

SEG XXXI	*SEG* LIII	*SEG* XXXIII	*SEG* LIII	*SEG* XXXIII	*SEG* LIII
1578 (a-c)	2040	115	1303 app.cr.	1597	2025
1579	2040	147	1082 app.cr.		
1603	928	158	2191	*SEG* XXXIV	*SEG* LIII
1655	1025 bis app.cr.	464	547	282	2208
1687	2218	564	675	325	2191
		588	735, 739	486	521, 567 ter
SEG XXXII	*SEG* LIII	589	735	487	1062 app.cr.
297	1847 app.cr.	670/671	2191	497	2191
475	2225	673	2191	560	471
488	2225	675	2250	606	588
549	489	679	2148	623	584
604	547	682	2206	630-632	584
642	616	724	877	664	582
718-720	735	746	1003	708	675
914	992	759	1136, 2191	747	735
916	1003	761	1072	750	764
920-926	1010	781 (e)	1005 (15)	756	2209
1018	1091	786	2191	758	2201
1026/1027	1087	835	1736 app.cr.	774	801
1072-1077	1113	846	1317	775	802 bis
1158	1327 app.cr.	851	1317	866/867	877
1230/1231	1557 app.cr.	856	2191	869	877
1237	1345, 2153	870	2144	935	997
1261	2191	1034	1363, 2144	940	1005
1302/1303	2191	1035-1041	1366	957 (1-6)	1010
1384	1767	1105	1584 app.cr.	958 (1-5)	1010
1385	1762, 1766	1115	1433	965	1026
1517	2189	1123	1464	968	1030
1539	1915 app.cr.	1137	1464	1003	2191
1540	1879	1177	2148	1019	1088
1545	1884 app.cr.	1215	1776	1034	2191
1547	1838	1246 bis	2205	1045	2160
1573	1948	1254-1257	1807	1124	1271 bis
1594	2006	1296	1782	1198	1357 app.cr.
1601	2015	1298	2196	1251	2205
1612	2215	1306	1899 app.cr.,	1266	2225
1651 (8)	1092		2268	1290	2191
1665	2195	1545	2176	1437	1786 app.cr.
		1547	1102 app.cr.	1503	1868, 2268
		1591	2210	1511	1858 app.cr.

SEG XXXIV	*SEG* LIII	*SEG* XXXV	*SEG* LIII	*SEG* XXXVI	*SEG* LIII
1512	1832 app.cr.	1320	2225	1114	2225
1526	1955	1326	1423	1240	1733
1555	2176	1374	1464 app.cr.	1385/1386	1904
1557	2176, 2268	1377	1464 app.cr.	1390	1879
1562	2010 app.cr.	1476	2205	1441	2191
1563	1955	1482	1035	1493	1429, 2145
1577	1981 app.cr.,	1547	1868	1588	1150
	2268	1557	2268	1669	1847
1632	1921 (4)	1571	1890 app.cr.		
1642	2014/2015	1606	1995	*SEG* XXXVII	*SEG* LIII
1730	1765, 1767	1678	1935	152	2191
		1760 bis	1163 app.cr.	314	356/357
SEG XXXV	*SEG* LIII	1790	1557 app.cr.	340	2180
213-225	1075 app.cr.	1821	2218	494	851 app.cr.
213-227	1107, 2241			601	2225
389	2180	*SEG* XXXVI	*SEG* LIII	618 (5)	706 app.cr.
411 bis	471	331	581	673	1075 app.cr.
569-571	529	587	588	723	2191
612	567 ter	620	2191	725	877
744	607, 2227	692	735, 750	728	877
751	2225	694	788 app.cr.	765	1010
756	616	696/697	2191	793	1091
765	675	750	829, 2180,	817	1089
823	658		2202/2203	825-834	1146-1148,
828	665	751	2180		2268
844	727	752	829,	834	1146 app.cr.
855/856	735		2202/2203	838	1153
999	992	755	854 app.cr.	840	2191
1007/1008	1010	765	2191	841 (1)	1159 app.cr.
1010	998, 2101 (47)	824	1002 app.cr.	859	1363, 2144,
1014	1001	848/849	1010		2153, 2168
1015	1026	850	2191	886	1271 bis
1023	1049	885	995	895	2191
1031	1091	910	1072	912	2176
1045	1098, 2268	929	2191	1006	2206
1046	2176	946	2191	1010	2153, 2205
1051	1109	1060	1319	1036	1612 app.cr.
1116	2225	1089	1350	1081	2191
1266	2191	1090	1355	1083	1417

SEG XXXVII	*SEG* LIII
1172	2176
1173	1532
1239	1107
1299	1724
1325	1733
1327	1724
1427	983
1475	1840
1484	2019 app.cr.
1494	2126 app.cr.
1538	1093
1543 (A)	1892
1548	1786 app.cr.
1552-1595	1877
1553	1842 app.cr.
1555	2126 app.cr.
1633-1635	1970-1978
1663	2155
1702	2040
1704	2058
1737	1349
1739	2176
1789	2191

SEG XXXVIII	*SEG* LIII
380	2168
470	574
517	528
619	2205
666	2081 app.cr.
674	675
722	675
724	1847 app.cr.
746	714
755	793
758	2201
847/848	906
878	2191
894	939
920	985, 989
940	1005
944	1010
953	983
971	995
973	1034
976/977	1040
981	1040, 2268
982	1040
983	1040, 2268
986	1049
1019	1113
1020	1113/1114, 2191
1036	1149
1198	1315
1209	2144
1210	1317
1213	1317
1276	2225
1319	1471
1462	2227
1476	1183, 1719
1483	1919
1546	2205
1585	1840
1612-1615	1840
1627 B	2126 app.cr.
1651	1901
1663-1668	1879
1663	1919
1670	1846
1676	1784
1866	2035
1881	2203
1910	2029, 2043
2000	1312 A app.cr.

SEG XXXIX	*SEG* LIII
246	2191
456	2191
521	508
534	2101 (25)
567	586
595	2205
605/606	2144
649	2225
672 A	707
714	815
737 B	815
740-747	815
746 II	823
803 A	877
905	906
942	928
975	879 app.cr.
1001	1005, 1039 A app.cr.
1002	1039 A app.cr.
1003	995
1037	1091
1046	2206
1062	1091/1093
1078	1113
1176	1280 bis
1243	1303 app.cr., 1312 B app.cr.
1244	1302, 1312, 1342
1254	1325
1276	2191
1275	1344 app.cr.
1278	1344 app.cr.
1283	992
1284	2153, 2205
1292	1355
1324	1380
1334 app.cr.	285
1337	2144
1414	1718

SEG XXXIX	*SEG* LIII
1426	1725, 2028, 2153, 2203, 2205
1462	2227
1560	2205
1565	1093
1586	1767
1635	1836
1706	2006
1711	2176
1731	2090
1740	2265

SEG XL	*SEG* LIII
211	718 app.cr.
608	735
673	2203
739	1755 app.cr.
763	1755 app.cr.
785	992
816	1074
817	1073
841	1091
853-864	1091
904 (1/2)	1113
906	1887
915	1153
956	2246
959	2180
1003	2153
1008	2191
1020	1319
1059	2227
1107	2176
1110	2225
1135/1136	2225
1181	1433
1188	1344 app.cr.
1223	2225
1232	1459
1268	1416 app.cr.
1275	1697 app.cr.
1386	2205
1398	1806
1399-1409	1807
1406	1808
1444-1448	1872
1462	1843
1481	1835
1489	2191
1524	1879
1552	2191
1580	2176
1582	2176
1585	2176
1674	1341
1717	1039 A app.cr.

SEG XLI	*SEG* LIII
209	2191
640	2144
679	2225
680	860 app.cr., 2191
686	858, 1197
687	859, 1197
762-767	957
778-795	981, 983
796-820	1010
820	1010
824	1029
825-827	1029
829	1029
836	1039 A app.cr.
874	2191
890	1146-1148
965	1274
981	2227
994	2144
1003	582, 895 app.cr., 2205/2206, 2250
1009	2215
1064	2225
1171	2225
1188	2225
1202	1466
1205-1235	1480-1501
1207	1484
1210	1484
1211	1483
1220	1500
1222	1483
1225	1501
1226	1492
1228	1480
1229	1481
1231	1485
1233	1500
1330	1614 app.cr.
1374	1782
1417	2215
1501	1762
1502	1765
1519	1351
1530	990 app.cr., 2237
1574	2205
1590	1904
1605	1931
1611	1952
1664	1935
1709	2265
1876	1005

SEG XLII	*SEG* LIII
112	2180

SEG XLII	*SEG* LIII
458	487, 1355 app.cr.
461	486
543 bis/ 543 ter	1092
553	586
561	1677
583	626 app.cr.
628	626 app.cr.
632	648
635-640	2176
646	653 bis
649/650	653 bis
661	1852 app.cr.
709	784, 788
746	1696 app.cr.
754	821 bis
774	2191
779	888
785	918
819	616
846	981, 983
851-868	1010
870	1025
884	1035
891	1040, 2259, 2268
897	1073
918 (3)	1074
930	2176
934	1088
956 (64)	1086 app.cr.
1065	1297 app.cr., 1305 app.cr.
1106	1382
1140	2191
1245	1718
1285	1725
1320	1767
1322	2228

SEG XLII	*SEG* LIII
1333	1877
1383	1844, 1872
1384	1817
1455	1879
1474	2196
1525	2191
1546	1931
1637-1656	2268
1638-1640	2015
1644	2015
1646	2015
1652	2015
1675 A/B	2040
1821 (2)	1113

SEG XLIII	*SEG* LIII
240	521
286	555
296	1082 app.cr.
311	2144
348	1076
363 A, E	586
381	1312 A/B app.cr.
434	616, 622
451	581
486	1153
514	802
515	774
518	810
522	1039 B app.cr.
570/571	906
584	150
604	939
613	957
626 (1-3)	1010
630	1032
636	1046
639	1052
660	2225

SEG XLIII	*SEG* LIII
674/675	1113
680 (9, 37)	1143
717/718	2227
724/725	2227
785	1287 bis a
786	1280 bis
863/864	1353, 2259
865	2259
895	2176
943 B	1567
964	1652
977	1677
980	1651 app.cr.
1020	1814
1025/1026	1785
1037	1812
1038	1814
1063	1845 app.cr.
1074/1075	1875
1079	1903
1114	1968, 2176
1161	2176
1186	2052 app. cr.
1191	2052
1209	2101 (45)
1215	2160
1244	1091
1254	1091
1270	2268
1274	1806
1297	1853

SEG XLIV	*SEG* LIII
248	2148
402	2168
429	1010
450	542, 549 app.cr.
546	616
606	665
647 bis	735, 739

SEG XLIV	*SEG* LIII
649	735
696	1200
701	877
751 bis	996
754	1003, 1005
772 bis	1010
773 bis	1025
779	2191
815	1080
818	1046
823	1090
845	1136/1137
846	1136
863	1327 app.cr.
871	1196
938	2217
940	1342 app.cr.
949	1336 bis
951	1346, 1852 app.cr., 2221
1001	1411
1108	1592, 2205
1169	2160
1182 (B)	1689
1194-1196	2160
1211	1640
1219 A	1696 app.cr.
1222	2176
1306	1785
1312	1774 app.cr., 1832 app.cr.
1317	1786 app.cr.
1340	1836
1361	1869
1367	1836
1409	1902
1456-1481	1970-1978
1483	1137
1496	1923

SEG XLIV	*SEG* LIII
1502	1926
1509	2176
1679	1044 app.cr.
1681	1959
1689	2262
1704	2238
1737	990 app.cr., 1102 app.cr., 1803, 2237
1739	1821

SEG XLV	*SEG* LIII
445	2191
459	452
644	517, 562
783	616
785	616
849	1095
882	704
1028 (17)	808 bis
1171-1174	877
1187	908
1220/1221	920
1290	1762
1319	977
1341	1002
1357	993
1380/1381	1010
1387-1389	1010
1392/1393	1029
1394	2191
1420	1035
1436	1091
1472	983
1483	1113
1492	1149
1494	1153
1501	1191
1518	1297 app.cr.

SEG XLV	*SEG* LIII
1584	1282
1595	2225
1613	1317
1620	1324
1642	1350
1686	780 app.cr.
1719	1586 app.cr., 2227
1835	1330 app.cr.
1863	1756
1904-1906	1807
1922	2172
1945	2191
1995	815
1997	1889, 2268
2004-2011	1818 app.cr.
2035	1931
2042-2068	1926, 1930
2073	1355 app.cr.
2074	1925
2077	2191
2080-2082	1926
2088	1923
2091	1928
2106	1926
2112	1926
2181-2183	2176
2236	1806
2254	1163 app.cr., 2181
2314	1110
2348	2258

SEG XLVI	*SEG* LIII
82	471
292	2176
372	2144
435	1049/1050
621	1082 app.cr.

SEG XLVI	*SEG* LIII	*SEG* XLVI	*SEG* LIII	*SEG* XLVII	*SEG* LIII
705	1082 app.cr.	1928 (1)	1818 app.cr.	1273	879 app.cr.
800	596	1944 (23)	1818 app.cr.	1280	2191
847	2176	1955	1391 app.cr.	1369	930
859	675	1977	1818 app.cr.	1412	1029
874	670	1984	2126 app.cr.	1422 (2/3)	994/995
910	707	2081	1838	1423	995, 1031
911	707, 709	2123	1927	1424	1035
914/915	735	2145/2146	1927	1429	1004
1175-1177	877	2150 (1-4)	1927	1443	1038 app.cr.
1260 (1/2)	1035	2151-2157	1927	1451	1030
1264	1025	2173	1927	1452	1029
1267	1001	2182	2016	1462	981, 1034
1302	1040, 1091,	2219	2070	1463	1039 A app.cr.
	2268	2263	1923, 2006	1480	1077 app.cr.
1387	1187	2314 (3)	2191	1483	990 app.cr.
1394	1330 app.cr.	2317 (1-9)	1879	1525/1526	1113
1465	2208	2327	1786 app.cr.	1544	1893 app.cr.
1470	1310	2340	1325/1326	1548	1187
1481	1297 app.cr.			1563	1198, 1269
1485	2052 app.cr.	*SEG* XLVII	*SEG* LIII	1568	1153
1506	2215	26	2225	1577/1578	1232
1519	1342, 2153	82	471	1585/1586	567 ter
1520	2153	96	2180	1588	1231
1525	1353	221	2166	1624	1283
1531	2218	488	466	1654	1358
1562	1372	503	467	1663 III	877
1656	2155	668	558	1676	1411
1672 B	1586 app.cr.	674	1082 app.cr.	1745	1363, 1504,
1680	2191	933	616, 623		2153, 2203,
1704	1698 app.cr.	940	582		2205
1707	1644 app.cr.	999	613 app.cr.	1801	1640
1709	1640	1026	2144	1822	1719
1711	1586 app.cr.	1073	2191	1866	1742
1721	1360 app.cr.	1103-1106	675	1886	1778
1754 (2)	1772	1117	707	1943	1814
1757	1779	1159	707	1945-1946	1814
1798	1813	1161	707	1949	1814
1902 (11)	1832 app.cr.	1162	735, 739	2043	2015
1912	1818 app.cr.	1196	707	2052	1835
1915	1818 app.cr.	1259	780 app.cr.	2054	2126 app.cr.

SEG XLVII	*SEG* LIII	*SEG* XLVIII	*SEG* LIII	*SEG* XLVIII	*SEG* LIII
2056	2205	1098	847 app.cr.	1741	1717
2057	1927	1100	848	1750	1723, 2252
2096/2097	1927	1101	2191	1751	1723
2105	1927	1105	856 app.cr.	1831	1775
2109/2110	1927	1107	857	1859	1772
2115	1927	1109	849 app.cr.,	1889 app.cr.	1845
2117/2118	1927		2191	1891	1826 app.cr.
2120/2121	1927	1110	844 app.cr.,	1909	1879
2123	1927		856 app.cr.,	1916	1877
2127	1927		860 app.cr.,	1960	2227
2128/2129	2176		861 app.cr.	1974	1927
2144-2147	2176	1112	856 app.cr.,	2007	1927
2152	1110 app.cr.		860 app.cr.,	2009 (4-9)	1927
2154/2155	1927		861 app.cr.	2010	2176
2159	2014/2015	1114	2191	2024	1935
2171 (A-E)	2057	1117	2191	2026	2176
2275	2125	1129	2227	2042	1927
2277 (13)	1091	1151	877	2044	2017
2320	2218	1170	877	2078	2265
2323	1071	1232 bis	985, 989,	2117	1517, 1521
			1000 app.cr.	2127	2151
SEG XLVIII	*SEG* LIII	1237	995	2141	1086 app.cr.
96	2168	1243	1004	2188	2218
588	485 bis, 2212	1248	988		
592	2263	1251	1035	*SEG* XLIX	*SEG* LIII
660	558	1252	1033	443	2202
661	561	1278	1084	619	558
742	1193	1280	1087	760	616
826	616	1291	1098, 2268	827	2173
979	707	1302	1113	885	584
984	735, 739	1308	1153	912	670
985	735/736	1330	1197 bis	986-991	675
996	718 app.cr.	1376	1271 bis	1023	735
1033	983	1404	1297 app.cr.,	1031	763
1037	2144		1299 app.cr.	1074	2173
1092	856 app.cr.	1425	2191	1078	2176
1094	844 app.cr.	1441	2218	1095-1100	835-839
1095	2191	1484	1379	1115	863
1096	844 app.cr.	1740	1679	1117	864

SEG XLIX	SEG LIII	SEG XLIX	SEG LIII	SEG XLIX	SEG LIII
1121/1122	2173	1836	2155	2455	2205
1129	873	1844	1567	2457	1719
1161/1162	888/889	1856	2191	2472	521
1157/1158	877	1868	1609 app.cr.,	2480	1853
1203	930		1613 app.cr.	2495	2248
1254	993	1932	1644 app.cr.	2501	1505
1258	995	1942	1733		
1263	985, 989, 1000	1970	1775	SEG L	SEG LIII
	app.cr.	1976	1780	525	538 app.cr.
1267 (2)	1044 app.cr.	1979	1782	526	545
1273	1006	1984/1985	1793-1795	545	572
1278	995	2056	1841	596	584
1287	999	2099	1877	597	611
1288 (3-9)	1035	2103	1878	609/610	616
1303-1306	1010	2109	2176	611	620
1328	1030	2116	2268	657	653, 674
1334	1034	2118-2133	1957/1958	675	735
1342	1033	2134-2136	1927	682	785
1348 (3)	1044 app.cr.	2135	2268	685	707
1357	1025	2138	1927	691	785
1393	1136/1137	2144	1927	696	2209
1432	2173	2151	1927	710	800 bis
1438	1230	2154	1927	746	835-839
1481-1485	1291-1293	2158	1927	764 ter	842
1481	1291	2160/2161	1927	766	466, 842, 2247
1484	1291	2171	1927	771	1391 app.cr.
1485	1291	2175	1927	916	951
1492	1733	2177/2178	1927	989	1030
1522	1312 A app.cr.	2183	1927	993	1030
1537	2215	2203	1917	1004	1004
1540	1342, 2184	2216 (1-4)	2176	1011-1013	1010
1552	1343	2248 (1/2)	2176	1019/1020	1029
1612-1615	1925	2255	2176	1027 (6)	1446 app.cr.
1694	1360	2326	1925	1030	1041
1718	2227	2334	1927, 2012,	1034	1050
1750	2225		2268	1035	1057
1770	1379	2364	2071	1040	1076, 2144
1805	1505,	2378 (2/3)	1927, 2012	1051	1091
	1520/1521	2383	990 app.cr.	1055	1091
1812/1813	1463	2430	2262	1056	1095

SEG L	SEG LIII	SEG L	SEG LIII	SEG LI	SEG LIII
1065	1107	1735	1446 app.cr.	1185	992, 1029
1071	1074, 1113	1736	1351	1194	995
1081	1149	1739	1091	1196	2125
1110	1208	1750	2171, 2223	1202-1372	1010-1021
1188	1351			1202-1376	1010
1189	1345	SEG LI	SEG LIII	1375	1044 app.cr.
1195	1365	664	2191	1380	1025
1211	1312 A/B	677 bis	508	1385	984
	app.cr., 1383	689	519	1409	1077 app.cr.
1247/1248	1463 app.cr.	730/731	536	1410	1077 app.cr.
1289	1573	732/733	515	1412	1086 app.cr.
1335	1608, 2160	737	561, 566	1429	1096
1348	1680	759	573	1453-1461	1113
1355	1704	761	573	bis	
1381	1762	790	590	1467	1152
1387	2205	833	611	1479	2191
1392	1786	885	2225	1485	780 app.cr.
1462	1824, 2205	901	1086 app.cr.	1486-1567	1182
1464	2145	934	2191, 2209	1487	1269
1466	1841	943	2191	1495	1312 B app.cr.
1497/1498	1835	944	719	1496	1181, 1229
1500	1853	976	787, 811, 2191		app.cr.
1501	1861 app.cr.	1005	1742	1499	815
1515	1873	1013	1950 app.cr.	1500	1229 app.cr.
1559	2268	1054	842	1506	2201
1619	2176	1058	843, 852	1516	1215
1620	2009	1061/1062	842	1531	1261 app.cr.
1632/1633	2036	1064-1066	842	1533	1229 app.cr.
1634	2037	1066	2246	1536/1537	1229 app.cr.
1637 bis	2029	1081	2191	1561	1592
1639	2028	1084	2191	1608	1198, 1269,
1644	2059	1087	877		2144, 2168
1646/1647	2064	1088	888	1624	1345
1648	2065	1105	921	1708	2191
1649	2066	1119 bis	920	1761 (2)	1446 app.cr.
1650	2067	1131	1317	1824	1717
1687	1314, 2148	1134	938	1832	1679
1722	1086 app.cr.	1181	1091	1849 bis	2191
1731	2208, 2262	1182	1010	1907-1910	1775

SEG LI	*SEG* LIII
1919	1781, 1817
1939	2268
1940-1948	1787
1972	1784
1978-1980	1812
1989	1812
2030	1879
2040-2046	1885
2049	1897
2060-2066	1898
2068-2072	1901
2087	1929
2088 (1, 8)	2176
2089	1756
2094	2268
2150	1980
2154	2268
2178	2198 app.cr.
2195	2013, 2268
2201	1924
2205	2058
2212	2057
2215	2071
2228-2243	2125
2228 B	1163 app.cr.
2230	1163 app.cr., 2182
2231/2232	780 app.cr.
2242	780 app.cr.
2251	2111
2279	164/165
2291	2171, 2223
2323	1898
2329	2210
2334	1579-1582
2354	2248
2359	1070

SEG LII	*SEG* LIII
553 A	538 app.cr.
560	508, 1614 app.cr.
561	508
584	850 app.cr.
589	589
611/612	2191
640	633 bis
645	364
651/652	639
661	645
695	647
705	179
709	667
710	666
711	670
727	736, 739
728	735, 738
733	2202
740	774
754	1085, 2186
827	1070
871	963
872	364
886	987, 994, 2268
915 A/B	1035
916	1948 app.cr.
917	997
919	1006
920	981, 983
922	1022 app.cr.
932 bis	1032
936	1034
937	1948 app.cr.
945	1049/1050
947	1068
979	1136/1137
981	1095
994	1145, 2041
1000	1154
1029	1189/1190
1036 app.cr.	2068
1038	1191
1118	1317
1128	1273, 1280
1133	1274
1134	1275
1145 bis	1446 app.cr.
1147 bis	1302
1148	1308
1194	1385
1201	2191
1202	2191
1367	2262
1404-1421	1642-1648
1424	1717
1427	1698
1435	1644 app.cr.
1445	1690
1461	1025
1462	1725, 2153, 2203
1462 bis	1730
1488	1948 app.cr.
1496	1758
1521	1769 app.cr., 2205
1576	1811
1607	2268
1617	1785
1620	1887
1659	1827
1665	1827
1667	1828, 1835
1669	1829
1671	1870
1678	1838
1679	2268
1680	1872
1706	1883, 2268
1707-1711	1878

SEG LII	*SEG* LIII
1725	1877
1726	1884 app.cr., 2268
1729	1905
1730	1906
1734	1909
1740-1742	1902
1746 (2)	2176
1750	2232
1751	2268
1753	2168
1761	2268
1782	2268
1786	1980
1797	2268
1798	2186
1810	2009
1816 bis	2017
1835	2028
1837	2070
1855	954 app.cr.
1866	2100
1867	2098
1889	1831
1918	2172
1944	2197
1953	2210
1965	1346, 2221, 2253
1968 bis	2248
1991	1806, 2099
2025	1861 app.cr.

CIG	*SEG* LIII
606	2191
761	2176
846	2191
956	2225
1059	2225
1106	2191
1227	2191
1275	2191
1279	2191
1407	2191
1778	2191
1788	2191
1897	2191
1948	2225
2017	2252
2052	2225
2161	2176
2247-2253	877
2255	877
2258/2259	877
2322 (b)	877
2336 (b)	2225
2339 (b)	2191
2482	2191
2525 (b)	2225
2714 (38)	2191
2847	2191
2987	2191
3073	2225
3173	2225
3176	2225
3190	2225
3195	2225
3210	2225
3277	877
3283	2191
3285	2191
3311	2191
3350	2191
3414	1367
3422	2156
3561	1380
3596	2191
3629	2225
3643 (4)	2191
3679	2225
3736 (4)	2191
3795	877
3872 (b)	2191
3920	1467
3953 (h)	2191
4025 b-c	1433
4027	1433
4044	1433
4054	1433
4063	1433
4077	1433
4165	2191
4277 (30)	2191
4289	2191
4315	2191
4342	1626
4342 b	1626
4379 (c)	2191
4380 (n) p. 1169	1587 app.cr.
4416	1463 app.cr.
4667	1908
4668 + add. on p. 1184	1999
4684	2191
4706 (c)	2191
4714 (c)	2191
4716 (d^{57})	2191
4766	2191
4772	2191
4778 (d)	2191
4781 (c)	2191
4962	1171
5007-5010	2023
5038	2024
5054	2191
5057	2191

CIG	*SEG* LIII
5088	2191
5127 (a)	2016
5128	2015
5130	2049 app.cr.
5156	2053
5292	2071
5702	2191
5821	2191
5852	1090
5858 (b)	1075
5877	2191
5957/5958	2225
5974	2191
6197	2191
6206	2225
6208	2191
6238	2225
6265	2191
6270 (h)	2191
6286	2225
6292	2191
6297	2191
6429 (35)	2191
6469	1052
6476	2225
6506	2191
6554/6555	2191
6567	2191
6604	2191
6607	2191
6658	2191
6735	2191
6752	2191
6758	2191
6813 b	735
6814/6815	735
6975	877
6986	811, 813 bis
8340/8341	1049
8504	1049

CIG	*SEG* LIII
8515	1103 app.cr.
8603	1845 app.cr.
8644	2191
8794	1433
8888	2024
8889/8890	2025
9136	2040
9164	2191
9209	2191
9256	2191
9270	1851 app.cr.
9451	2191
9669	2191
9777	2191
9792	2191
***Agora* XVI**	***SEG* LIII**
34	2180
48	2180
73	2180
75	2180
***Agora* XVII**	***SEG* LIII**
657	877
***Agora* XIX**	***SEG* LIII**
L 4a	2180
L 7	2180
P 5	2180
***Agora* XXI**	***SEG* LIII**
F 4	2265
F 84	2265
F 158	2265
F 165	2265
***Agora* XXIX**	***SEG* LIII**
952	469

***Corinth* 8.1**	***SEG* LIII**
23	2180
***Corinth* 8.3**	***SEG* LIII**
23	2180
206	2191
300	2191
***Corinth* 15**	***SEG* LIII**
360 no. 15	2265
IvO	***SEG* LIII**
22	1030
55	2160
62	2191
142	994
355	1329 app.cr.
357	2182
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276	2244
277	465, 2244
278	466
414	478 app.cr.
541	468
584	468
633	468
642	468
675	467
707	468
***CID* I**	***SEG* LIII**
9	485, 2180
10	483
52/53	1312 A app.cr.
***CID* II**	***SEG* LIII**
4	2180, 2191
6 B	2191
7	481
31	809, 2148

CID II	*SEG* LIII
32	2148
34	2180
36	2180
43	488
57	809
59	809
125	491
***CID* IV**	***SEG* LIII**
96	2191
107	1379
***CID* V**	***SEG* LIII**
108	2144
119 G	2144
***F.Delphes* III.1**	***SEG* LIII**
68	2144
400	2180
488	511
527	1223
549	486, 1355 app.cr.
556	2159
557	486 app.cr., 487, 1355 app.cr.
***F.Delphes* III.2**	***SEG* LIII**
33	2259
117	2191
***F.Delphes* III.3**	***SEG* LIII**
240	1379
261	1379
298	2191

F.Delphes III.4	*SEG* LIII
25	2191
42	2263
58	2191
77	2144
87	2191
108	2191
181-185	1010
282	2144
352	2144, 2191
357	907
362	2191
455	877
463	452
***F.Delphes* III.4.2**	***SEG* LIII**
118	2259
***F.Delphes* III.4.3**	***SEG* LIII**
307 III	2259
***F.Delphes* III.5**	***SEG* LIII**
3	2180, 2191
5	481
6 (a)	2200
6 (b)	2191
14	2180
23	2180
***F.Delphes* V.3**	***SEG* LIII**
268/269	452
271	452
Gonnoi	***SEG* LIII**
93	483, 2144

Gonnoi	*SEG* LIII
111	850 app.cr.
116	547
142	561
158	529
160	567 bis
219	529
232	529
I.Épidamne	***SEG* LIII**
20	1052
EAM	***SEG* LIII**
157	609, 2191
165	2191
206	592
Dimitsas, *Ἡ Μακεδονία*	***SEG* LIII**
1104	2225
1412	2225
Hatzopoulos, *Institutions*	***SEG* LIII**
12	589
20/21	582
23	582
I.Beroia	***SEG* LIII**
1	581
7	1193
22	2225
326	2191
360	2191
425	635 app.cr.
I.Leukopetra	***SEG* LIII**
51	611
58	611
78	611

I.Leukopetra	*SEG* LIII
90	611
93	611
136	611
160	611

Philippi II	*SEG* LIII
133	624
160	582
167	624
175	624
240	584
501 d	624
535	624
618/619	624

I.Thrac.Aeg.	*SEG* LIII
E 107	675
E 110	680
E 112	675
E 114	675
E 116	681
E 117	675
E 118	699
E 119	679
E 120	700
E 123	675
E 124	691
E 125	690
E 127	676
E 128	687
E 129	686
E 130	685
E 131	689
E 132	675
E 134	692
E 135	675
E 136	677
E 137	675
E 138	675
E 140	684
E 144	683
E 145	682
E 148	702
E 149	697
E 150	688
E 151	696
E 153/154	675
E 156	694
E 159	701
E 160	693
E 161	695, 703
E 165	678
E 166	698
E 168	658
E 180	659
E 233	661
E 434	704
E 435	704
E 437	704

IGBulg. I	*SEG* LIII
20	2225
23	2225
29	2225
30	2191
150	2191
315	2191
401	2225

IGBulg. I²	*SEG* LIII
15 ter	2191
43	644
150	2191
307	641 bis, 662
308 bis	644
315	2191
316	644
341	644
378	643
388	641 bis, 644
389	641 bis
391	645
401	645 bis

IGBulg. II	*SEG* LIII
480	2225
666-668	2155
743	643

IGBulg. III	*SEG* LIII
1016	663 app.cr.
1204	2191
1293	724 app.cr.
1467	2191
1517/1518	2225
1626	648 bis
1731	641 bis
1774	653 bis
1776	2191
1862	2225
1864/1865	2225

IGBulg. IV	*SEG* LIII
2236	663/664
2240-2260	663/664

IGBulg. V	*SEG* LIII
5244	2225
5259	727
5329	724 app.cr.
5550	2225
5557 ter	1153
5579	2225
5656	2225

I.Byzantion	*SEG* LIII
30-35	2225
37-40	2225
128	2191
324	2176

I.Byzantion	*SEG* LIII
330	2176
368	2267
S 31	673

I.Perinthos	*SEG* LIII
2	2176
22	1435 app.cr.
56/57	2225
72	665

IGLN	*SEG* LIII
176	727

I.Apulum	*SEG* LIII
15	735
51	735, 739
56	735, 739
229	735
256	735, 739
262	735
267	735
352	735
355	735
370	735, 739
433	735
706	735/736, 739

IDR II	*SEG* LIII
114	735
126	735
129-131	735
168	735
311	735
317	735
319	735
358	735
390/391	735
403	735
406-408	735
432	735
435	735
457	735
460-465	735
484-489	735
484	750
487	750
492	735
567	735
580	735
583	735
661	735, 750

IDR III.1	*SEG* LIII
28	735
42	735
43	735, 747

IDR III.2	*SEG* LIII
62	735
67/68	735
157	735
222-224	735
292	735
400	735
583	735

IDR III.3	*SEG* LIII
13	735
398-401	735
409	735
432	735

IDR III.6	*SEG* LIII
312	735
325/326	735
328/329	735
331/332	735
355	735
391	735
425/426	735

I.Histriae	*SEG* LIII
4	2191, 2209
16	2191, 2209
24	715
26	2191
57	2191
97	788 app.cr.
99/100	2225
112	719
167	2225
170	717
199	2225
363	709
378	709
380	716

I.Kallatis	*SEG* LIII
7	719
8	2191
35/36	2225
42-46	2225
47	720 bis
51	709
54	709
80	2225
106	720
130	721
183	707

I.Tomis	*SEG* LIII
120	2225

IOSPE I	*SEG* LIII
130	1613 app.cr.
156/157	1613 app.cr.
185	1613 app.cr.

IOSPE I²	*SEG* LIII
32	756
42	2252
129	786
134	786
143	2252
164	783
172	783
208	783
212/213	783
215	783
270	783
273	783
281	754
307	783
344	762, 821
348	2191
352	756
369	756
401	763/764, 2202
404	766
418	754, 764
421/422	756
471	763
670/671	754
672	756

IOSPE II	*SEG* LIII
2	785
[illegible]	2180

CIRB	*SEG* LIII
6 a	795 bis
7	800
9	2180
48	776
65	761
75	775
147	761
173	762
195	762
199	796 app.cr.
231	762
884	761
923	762
981-983	1730 app.cr.
1016	761
1034	761
1041	773 app.cr.
1043	773 app.cr.
1045	773 app.cr.
1047	1730 app.cr.
1055	773 app.cr.
1059	761
1118	1730 app.cr.
1122	1730 app.cr.
1242	808 bis
1279	808 bis

IGDOP	*SEG* LIII
5	783
56/57	788
58	784
59	788
71	784
81	784
83	788
93	760 bis, 788 app.cr.
99	784, 788

I.Olbia	*SEG* LIII
1/2	783
55-64	783
65	784
103-106	783
111	783
167	783

I.Délos	*SEG* LIII
2	2265
87	2180
98	2180
101	2163
104-10	2144
104-11 B	2144
104-12	2144
314 B	2163
320 B	983
353 A	2144
356 bis A	2144
362	810
368	2144
395	2144
396 A	2144
399 A	810, 2144
442 A	810, 2144, 2191
500 B	809
502 A	809
503	483, 2144
507	809
1409 Ba	2163
1416/1417	811
1416 B	2144
1421 B	1349
1429 A	1349
1442	811
1444 Aa	2163
1452	811
1522	2225
1525	2191
1547	2191
1573	2191
1593	567 ter
1634	1742
1699	812
1713	811
1735	811
1760-1766	811 bis
1768-1771	811 bis

I.Délos	*SEG* LIII
1965	811
2315	1879
2368	811
2415	811
2598	811
2602	811
2611	2191
2612	811
2631	811

EAD XXX	*SEG* LIII
332	787, 811
501	877

Suppl.Epigr. Rhod.	*SEG* LIII
16	815
54	817
68	815

I.Lindos	*SEG* LIII
1	815, 817
2	582, 817, 821, 1030, 2041
8	815
85	815
103	815
134	815
151	1181
197 d II	815
205	823
214	823
225 b	815
233	815
229/230	817
242-245	815
246	815
248	817
250	815
252	817
264	817
270	817
283	815
293	817
312	815
315	815
344	817
346	817
348-350	817
378	817
419	815, 817, 820
448-450	1707 app.cr.
461/462	1707 app.cr.
580-619	809
621	877
648	817, 2246
661 a	815, 822
698	815
707	815
899-907	1032

PH	*SEG* LIII
1	859
2	856 app.cr.
5	2191
9	844 app.cr.
13	1197, 2191
21/22	1199
37	2191
43	847 app.cr.
84	2191
92	2191
104	567 ter
134	1223
282	2191
344/345	2191
348	844 app.cr.
384	860 app.cr.
409	844 app.cr., 2191

Iscr.Cos	*SEG* LIII
ED 2	842
ED 5	582, 2250
ED 15/16	842
ED 25	842
ED 28/29	848
ED 32	842
ED 39	842, 862 app.cr.
ED 48	849 app.cr.
ED 60+112	842
ED 62	842
ED 85	842
ED 88	854 app.cr.
ED 89	842
ED 109	842
ED 132	860 app.cr., 2191
ED 136	847 app.cr., 2191
ED 144	842
ED 145	842, 865
ED 149	1349
ED 177/178	842
ED 180	842
ED 182	842
ED 213	842
ED 215	842
ED 216	842, 2247
ED 224	842
ED 228	866 app.cr.
ED 236-238	842
ED 242	845
ED 267	846
EV 219	2191

Iscr.Cos	*SEG* LIII
EV 241	2191
EV 259	1879

I.Dor.Ins.	*SEG* LIII
2	815
88	834 bis
108	834

Maiuri, *NS*	*SEG* LIII
7	815
17	2144
20	815
32	815
40	822 app.cr.
231	877
361	815
417	877
432	859
438	2191
462	1601 app.cr.
475	2191
492	2225
675	844 app.cr.

Tit.Cal.	*SEG* LIII
14	567 ter
31	860 app.cr.
58	2191
78	844 app.cr., 2191
111	844 app.cr.
140 (a)	2191
146	2191

Tit.Cam.	*SEG* LIII
3	815
5	815
23/24	815
43/44	815
81 a	815

Tit.Cam.	*SEG* LIII
109	817
110	815, 817
111	815
157/158	815

Samothrace	*SEG* LIII
2.1	
23	916 app.cr.

I.Cret. I	*SEG* LIII
IV.9	2236
V.52	583
VIII.5	2144
VIII.7	2191
VIII.17	2191
IX.1	2201
XII.4	2191
XIV.1	583
XVI.1	2201
XVI.2	1336 bis
XVI.7	963
XVI.30	964
XVII.6	2244
XVII.21	559 app.cr.
XIX.1	940 bis
XXII.2	970 app.cr.
XXII.3	559 app.cr.
XXII.4	2213
XXIII.3	979
XXIIII.16	955 app.cr.
XXVIII.16	955 app.cr.

I.Cret. II	*SEG* LIII
III.3	2191
III.5	933
III.8	942 app.cr.
III.23	933
IV.2	933
V.3	933
V.19	2212

I.Cret. II	*SEG* LIII
V.28	942 app.cr.
V.49	936
VIII.11	933
IX.1	933
IX.29	933
X.21	962
XI.5	933
XII.41	1851 app.cr.
XVIII.11	939
XXIV.6/7	933
XXVI.8	933

I.Cret. III	*SEG* LIII
II.1	939
III.4	934, 2144
III.8	942 app.cr.
III.34	948, 974
IV.1	2144
IV.9	504, 2144
IV.12	933
IV.39	950
V.27	933
VI.8	939

I.Cret. IV	*SEG* LIII
14 g-p	933 bis
20	933
36	938
41	940/940 bis, 941
46 B	485
47	940
72	939-941, 1039 B app.cr.
73	938
76	938
80	939
144	938
146/147	938
152	938

I.Cret. IV	*SEG* LIII
168 (p. 238)	2191
174	947
180	934
182	943, 2201
292	944, 2182
300	1104
323	945
325	945
343	933
511	946, 2191

IGDGG I	*SEG* LIII
2	1084
7	2265
12	2265
14	1074
15	1073
44	1152
46	2265
49-56	1113
58	1113
60	2191
70-72	1049
74	1049

IGDGG II	*SEG* LIII
28	1089
31	1088
93/94	1039 B app.cr.
100	1039 B app.cr., 1077 app.cr.

IGDS	*SEG* LIII
1	1026
8	1001
13	1001
15	1002 app.cr.
17 (a/b)	995

IGDS	*SEG* LIII
18	1024
22	2191
28	1030
35	1039 app.cr.
48	1039 app.cr.
79	1036 app.cr.
81	2265
84	1030
87	995
97	983
98	1039 app.cr.
103/104	1035
115	2265
121	1005(15)
124	1005
140	1039 app.cr.
143 (b)	994
144 (a)	995
146	987
149 A	2265
150	995
172	2265
185	983
196	997
198	991
204-212	992
206	1029, 1032, 2202
213-216	1029
217	1037
218	2265

Arena I	*SEG* LIII
14	1024

Arena I^2	*SEG* LIII
10	994
16-18	1031
20	1031

Arena I^2	*SEG* LIII
23	1031
29-31	1031
35	1031
43	1031
74 (and add. on p. 1120)	1037

Arena II^2	*SEG* LIII
3/4	994
8	995
10 (b)	987, 994
14	987
15	995
19	994
21	987, 994
23 (b)	994
34	987
35	1030
37	987
43	987
45	987, 994
46 (b/c)	996
47	987, 994
52	994, 1030
53	987
54	2265
55	987
59	994
62	995
73	995
74	994
76-78	995
77-79	994
80	987, 994/995
82	987, 994
85-87	987
102	987, 994
108-110	987
113-117	987

Arena II²	*SEG* LIII
119	994
123	987
126	994
128	987, 994
130	994
Arena III	***SEG* LIII**
18	1073
26	1074
45	1001
48	1001
53	1001
72	1001
75	1026
p. 116 no. A 2	1070
Arena IV	***SEG* LIII**
19-21	1087
30	1088
33	1089
50-53	1039 B app.cr.
52	1077 app.cr.
86	2265
88	2265
Arena V	***SEG* LIII**
34-41	1113
43	1113
45	1025
94	995
I.Aquileia	***SEG* LIII**
211	1068
234	1068
264	1068
491	1068
710	1068

I.Lipara	*SEG* LIII
passim	1010
42	1011
75	1012
103	1013
173	1014
174	1015
175	1016
297	1017
307	1018
584	1019
684	1020
718	1135 B app.cr.
736	1021
747	1023
789	1022 app.cr.
790	1022
I.Messana	***SEG* LIII**
38	1025
I.Napoli	***SEG* LIII**
51	1355 app.cr.
I.Porto	***SEG* LIII**
8	2225
I.Velia	***SEG* LIII**
passim	1113
11/12	1113
14	1113
20-24	1114
26	1115
29	1116
32	1135 B app.cr.
33	1117
34	1118
42	1119
45	1135
50	1120
51	1121

I.Velia	*SEG* LIII
52	1122
53	1123
54	1124
56	1125
57	1126
58	1127
59	1128
60	1129
61	1130
62	1131
63	1132
64	1133
65	1134
66	1113
IGUR	***SEG* LIII**
2	982
16	1879
30	2191
102	2191
156	2225
158	2214
159	2225
160	2225/2226
243	2159
282	2191
299	2191
306	1098/1099
408/409	2191
422	2191
607	2191
635	1097, 2176
664	1104
675	2191
682	2191
684	2191
686	2191
724	2191
835	2191
850	2191

IGUR	*SEG* LIII
981	2225
994	2191
1163	2191
1169	2225
1182	1098
1187	2191
1212	1917
1228	2225
1247	2191
1258	2191
1283	2191
1303 (d)	2191
1324	2225
1344	1107
1349	2191
1350	1107
1355	2191
1566	1048, 1096
1567	1086
1700	1098
1658	1104
1673	2191
1689	2191
1700	2268
12180 (a)	1097
22602	1097
ICUR	***SEG* LIII**
869	1100
4025	1137
5659	2191
7166	1104
9483	2191
15966 B	1108
15968 (5/6)	1108
15969 (3/4)	1108
17296	1788 app.cr.
19934/19935	1104

ICUR	*SEG* LIII
24315	1137
CIGP²	***SEG* LIII**
18	1162
35	1162
38	1162
52	1162
70	1162
72	1162
86	1162
101/102	1162
109	1162
112	1162
121/122	1162
124	1162
129	1162
132-140	1162
IRT	***SEG* LIII**
310	1180
310 a	1171
311	1177
312	1176
313	1175
559	1165 app.cr.
***TAM* I**	***SEG* LIII**
44	1677 app.cr.
72	1677
***TAM* II**	***SEG* LIII**
1	1363, 2144, 2168
6	1711
31-48	1708
44	1718
58/59	1710
62	1710
127	1709

TAM II	*SEG* LIII
130-139	1680
131	1679
138	1681
143-148	1680
143	1679
145	1679
147	2191
148	1682
151	1680
152	1680/1681
155	1601 app.cr., 1680
157	1680
158-161	1678, 1678 bis app.cr.
163	1652
168	1671
178	2191
184	2191
198	1601 app.cr.
206-208	1705
221	2191
224	2191
270	1720
339	2191
369	2191
370	2086 app.cr.
508	1679
590	2191
595	2191
663	2191
905	1640, 1704
906	2191
910	2191
917	1697 app.cr.
***TAM* III**	***SEG* LIII**
6	1569
14 A	2263

TAM III	*SEG* LIII
45	1612
101	1612 app.cr.
104	1569
114	2156
132	1612 app.cr.
388	2160
893	1613
903	1615
904	1616

TAM IV.1	*SEG* LIII
15-18	1696 app.cr.
135	2191
220	2191
367	2191

TAM V.1	*SEG* LIII
48	1342 app.cr.
64	2215
179	1344 app.cr.
210	2019 app.cr.
268	2191
331	2215
362	2215
432	2191
449/450	2215
477	2225
525	1344, 1347
528	1312
543	1345
546	2022 app.cr.
575	2215
650	2191
671	2191
744	2191, 2225
806	2225
817	2225
822	2225

TAM V.2	*SEG* LIII
855	1362
935	2155
945	2155
961	2191
965	2155
972	2155
978	2155
980	2155
989	2155
991	2155
995/996	1279
998	2227
1029	2155
1081	2155
1097	2191
1231	1463 app.cr.
1245	2215
1253	2215
1256	2225
1400	2268

TAM V.3	*SEG* LIII
1479	2191

MAMA III	*SEG* LIII
22	2191
167	2191
269	2191
364 b	1739
409	2191
528	2191
617	2191

MAMA IV	*SEG* LIII
86	2191

MAMA VI	*SEG* LIII
91	2191
114	2191
117	2191
173	1342 app.cr., 1343, 1360 app.cr., 1457, 2184
239	2225
257	2225
264	2234 bis, 2155
285	1565
373	2191

MAMA VII	*SEG* LIII
173	849 app.cr.
233	2191
240	1788 app.cr.
566	2191

MAMA VIII	*SEG* LIII
41	1193
118	2191
208	2191
329	2191
404	2191
417	2160
552	2191
564	1193

MAMA IX	*SEG* LIII
74	2191
115	2191
131	2227

MAMA X	*SEG* LIII
114	1521 app.cr.
141	1533 app.cr.
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178	1521 app.cr.
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839	1781
843	2191
861	1463 app.cr.
929	2191
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1150	1955 app.cr.
1159	2191
1161	2176
1183	1980
1185	1928
1212	2191
1252	2191
1289	2191
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1315	2006
1350	2191
1361	2191

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719	567 ter
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1056	1784
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1331	1878
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IGR IV	*SEG* LIII
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146	567 ter
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I.Amyzon	*SEG LIII*
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I.Anazarbos	*SEG LII*
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I.Apameia und Pylai	*SEG LIII*
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30	1360 app.cr.
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I.Arykanda	*SEG LIII*
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3418 a	1312 B app.cr.
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I.Iznik	*SEG* LIII
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I.Kalchedon	*SEG* LIII
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I.Keramos	*SEG* LIII
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I.Kibyra	*SEG* LIII
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I.Kios	*SEG* LIII
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I.Kyzikos	*SEG* LIII
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I.Labraunda	*SEG* LIII
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I.Magnesia	*SEG* LIII
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I.Pér.rhod.	*SEG* LIII
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I.Pessinus	*SEG* LIII
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I.Prusa ad Olympum	*SEG* LIII
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I.Prusa ad Olympum	*SEG* LIII
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I.Pisid.Cen.	*SEG* LIII
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I.Selge	*SEG* LIII
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I.Sestos	*SEG* LIII
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I.Side	*SEG* LIII
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37	1586 app.cr.
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I.Sinope	*SEG* LIII
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I.Smyrna	*SEG* LIII
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I.Caesarea Maritima	*SEG* LIII
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I.Gerasa	*SEG* LIII
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I.Estremo Oriente	*SEG* LIII
96	1813
187	1780
290-292	2205
412	1813

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passim	1927
305	1928
390	1935
397	1935
399	1935
411	1935
429	2213
616	2013, 2268
671/672	1935
973	1998
1436	2268
1549	1935
1581	1981 app.cr.
1586	2191
1594	2026
2028	1935
2041-2043	1935
2049	1935
2055	2015
3469	1935
3471	1935
3926	1923
3931	1920
3944	1935
4127	2017
4248	2191
4456	1935
4597	2017
4898	1097
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5002	1935
5004	1935
5013-5016	1935
5021	2176
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5056	1935
5620	2237
5716	2176
5718	2176
5725	1355 app.cr., 2176
6048	2015
6116	1919
6121	1935
6220	1935
6236	1955 app.cr.
6585	1935
6651	2107 app.cr.
6947	2015
6948/6949	2015
6950	2015
7020	2126
7256	1955
7259	1919
7286-7302	2176
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7304-7305	2176
7316	2191
7337	1923
7430	2014
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7491	2191
7493	2191
7543	1920
7606	1966
7667	2268
7691/7692	2176
7694	2176
7749/7750	2176
7767	2268
7874	1935
8071	1953
8127-8157	1966
8138-8141	1966

SB	*SEG* LIII
8284	2191
8303	1998
8309	1931
8317	1955 app.cr.
8334	1919
8368	1920
8369	1927
8443	1957 app.cr.
8488	2023
8490-8492	2023
8545 (a)	2016
8545 B	2015
8546	2015
8807	2176
8849	2176
8857	1955
8859	2268
8880	2006
8902/8903	1998
8904	1980
8908	1958 app.cr.
9303	1990 app.cr.
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10075	2203
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15473	2005
15621	1955/1956
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Lefebvre, *Recueil*	*SEG* LIII
4	2191
135	2191
190	2191
334	2022 app.cr.
496	2191
613	2025
614	2024
628	2026 app.cr.
642	2020 app.cr.
666	2176
671	2176
799	2191

I.Akoris	*SEG* LIII
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I.Alex. Ptol.	*SEG* LIII
65	1934

I.Alex.Imp.	*SEG* LIII
3/3 bis	1998
44	2191
97	2191
98	1955

I. Hermoupolis	*SEG* LIII
34	1920

I.Breccia	*SEG* LIII
154	1935
279	1935
281	1935
288/289	1935
291-293	1935
295/296	1935
298/299	1935
306	1935
315	1935
327	1935
330	1935
333-335	1935
345	1935
347	1935
362	1935
371	1935
374	1935
390/391	1935
400	1935
568 (b)	1935

I.Fayoum	*SEG* LIII
4	1917
17	1981 app.cr.
114	1955
119	2176
155-192	1966
160	1917
162	1967
203	1955
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I.Ko.Ko	*SEG* LIII
1	1926
3-16	1926
18/19	1926
20-37	1926, 1930
23	669 app.cr.
38-140	1926
105	1926

I.Memnonion	*SEG* LIII
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I.Pan	***SEG* LIII**
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I.Philae	***SEG* LIII**
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187	1932, 1963 app.cr.
202	2026 app.cr.
205-215	1997 app.cr.
I.Portes	***SEG* LIII**
12	1981 app.cr.
27	1955
47	1955
58	1981 app.cr.
67	1980
69	19, 1981 app.cr.
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114-116	1932
I.Prose	***SEG* LIII**
8	2205
12-14	1929
16	2205
21	2176
23	2006
36	1923
37	1955
I.Syringes	***SEG* LIII**
15	2191
53	2191
120	2191
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I.Syringes	*SEG* LIII
142	2191
160 bis	2191
658	2191
663	2191
805	2191
1009	2191
1081	2191
1136	2191
1142	2191
1144	2191
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1402	2191
1525	2191
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1801	2191
1822	2191
1871	2191
1911	2191
2053	2191
IThSy	***SEG* LIII**
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241	2205
250	2191
Bernand, *Inscr. métriques*	***SEG* LIII**
3	2176
10	1920
16	1920
19	1098
26	1953
29	1935
31	1935

Bernand, *Inscr. métriques*	*SEG* LIII
32	1920
42	1920
44	2191
47	1920, 2176
55	2176
57	2176
65	1935
71	1920
73	1920
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81	1920
91	1917, 2176
92	1917, 1935
97	2191
166	1612 app.cr.
167-169	2017
173	1920
175	1966, 2232
I.Khartoum Greek	***SEG* LIII**
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1	2019 app.cr., 2022 app.cr.
15	2021 app.cr.
18	2022 app.cr.
20	2018/2019, 2021 app.cr.
21	2018
23	2018, 2020, 2022 app.cr.
24	2018
29/30	2021 app.cr.
44	2019 app.cr.
I.Louvre	***SEG* LIII**
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3	2205

I.Louvre	*SEG* LIII
93	1920
I.Varsovie	***SEG* LIII**
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62	2191
77	2008
101	2026 app.cr.
110	2018
125	2010
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1	1924
4	2201
37/38	1337
57	2263
98	2144
117	2180
119 a	2180
120	2180
122	2180
124-126	2180
128	2180
131	2180
134-137	2180
141	1076
142	2180
144	2191
147	2180
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159	2180
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173	2180, 2202
174	2180
179	2180
181-185	2180
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196	2180
201	2180
204	2180
206	2180
213	2180
228-230	2180
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244	2180
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275	2180
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335	2191
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344	2203
360	764, 2202
390	907
407	2144
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438	641 bis
457	473 bis
490	2212
502	2200
519	462
528	2191

Syll.[3]	*SEG* LIII
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543	544
569	844 app.cr., 1342 app.cr.
587	1342 app.cr.
599	1325
573/574	582
577/578	2185
585	484, 815
596	2191
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620	2191
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803	2191
807	2191
814	453
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914	2144
921	2180
931	815
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982	1379
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1116	815
1122	1030
1157	2144
1168	2180
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OGIS	*SEG* LIII
1	2180
4	832, 2180
8	828, 2203
12	582
16	907
19	907
21	2176
25	907
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29+add.	877, 2213
42	2191
53	1955 app.cr.
54	1846 app.cr., 2016
55	907, 1363, 2144
67	907, 1846 app.cr.
90	1312 A app.cr., 2205
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104	2191
129	2006
164-166	1757 app.cr.
194	1919
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207	2191
212	2205
215	2144
218	2202
219	582, 2205
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256	2191
267	1381
268	2201
299	1379
308	1342, 2205
309	2205/2006
315	2205
324	1379
329	1343 app.cr.
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335	1382, 2200
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345	2144
374	2191
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415	1879
441	1266
483	918, 2144, 2263
497	1090
532	1431
542	1433
589	1808
629	1784
654	2186
666	1998
671/672	2268
672/673	1998
674	1980
690	2191
699	2191
735	2225
740	1919
748	2144
763	1316
764	849 app.cr.

GIBM	*SEG* LIII
81	2191
143	2191
158	2144
258	2191
260	2191
349	2144
358	2225
364	2191
394	2191
415	2144
595	2225
601/602	2225
677	2191
786	2225
799	2191
838	2191
893	1197
894	2218
909	2225
915	2191
980	2191

GIBM	*SEG* LIII
1020	2191
1048 a	1762, 1768
1065	2205

CIJ^2	*SEG* LIII
5	2191
14	1046
288	990 app.cr.
315	1836
444	1046
468	2196
475	2191
593	1136
600	2191
602	1136
604/605	1136
619 (b-d)	1136
635 (b)	1091
639 (a)	1091
676	1162
731 f	877
766	2155
895	1847-1851
902	1847-1851
903	1850 app.cr.
918-920	1847-1851
918	1847 app.cr.
928	1847-1851
930	1847-1851
934	1847-1851
953	1848 app.cr.
956/957	1847-1851
972	1840
1100	2191
1404	1853
1405	1836
1419	2191
1435	2013
1449	2006

CIJ^1	*SEG* LIII
1451-1530	2006
1470-1476	2176
1490	2191
1514	2107 app.cr.
1532	2176

CIS I.1	*SEG* LIII
143	1041
3913	1784
3931	1812
3960	1813
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CIS II	*SEG* LIII
160	1879
164	1879
190	1879
192	1879

IJO	*SEG* LIII
5 a	903
36	2234 bis
58	1845 app.cr.
168	2234 bis

ISE	*SEG* LIII
68	452
69	455
77/78	2212
114	589

JIWE I	*SEG* LIII
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43	1136
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53	1137
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JIWE	*SEG* LIII
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61-65	1137
67/68	1137
70	1137
73	1137
77	1137
83	1136
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104	1136
107	1137
111/112	1136
114-116	1136
114	1137
159	990 app.cr.
174	1042
186	1154

JIWE II	*SEG* LIII
65	1046
140	2196
489	1851 app.cr.
523	1046
537	990 app.cr.

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p. 94 no. 7	471
p. 95 no. 12	471
p. 131 no. 9	2265
p. 202 no. 66	1152
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p. 240 no. 5	1074
p. 240 no. 6	1073
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p. 248 nos 20/21	995
p. 260 no. 3	1087
p. 261 nos 28-30	1039 B app.cr.
p. 261 no. 29	1077 app.cr.
p. 276 no. 25	2191
p. 277 no. 36	1030
p. 278 no. 48	994
p. 283 no. 1	2265
p. 286 no. 3	1039 B app.cr.
p. 307 no. 61	872 bis
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p. 373 no. 64	2265
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p. 416 no. 35	877
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p. 446 no. 16a	877
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20	895 app.cr.
31	2235
32	1852 app.cr.
53	2235
69	2235
73	466, 2247

LSCG	*SEG* LIII
7	2245
8	2235
18	1032
32	2180
37	2236
45	2247
67	2236
69	465, 2180
79	2236
84	2236
87	1651 app.cr.
88	466, 2247
90	720 bis
91	2236
92	2180
96	2247
105	2236
118	2180
125	466, 2247
151	2180, 2247
154	856 app.cr.
155	2244
159	2244
160-163	842
164	2244
166/167	842
168	865
172	842
175	842, 2246
177	809

LSCG Suppl.	*SEG* LIII
48	2180
61	906 bis
72	466, 2247
90	820
108	466, 2244, 2247
115	2180
115 A	1032

CEG	*SEG* LIII
62	2191
109/110	452
112/113	452
127	2191
143	570
156	675
177	1677 app.cr.
326/327	452
331-334	452
336	452
370	452
392	1001
422/423	877
444-447	452
454	1084
494	2267
500	2191

CEG	*SEG* LIII
569	2191
630	452
632	452, 2180
633	452
636	452
683	877
685	877
717	2191
731	721
788/789	452
809	2180
832	1010
853	877
877	2180
888	2180

GV	*SEG* LIII
48	896 app.cr.
57	2191
69	2267
99	563
112	1917, 1935
134	2267
136	2267
137	452
152	552
174	452
241	2191
244	2191
258	896 app.cr.
313	2191
317	2191
321	452
342	2191
376	2191
431	2191
435	2191
441	1737 app.cr.
445	2191
458	2191
481	2176
506	2191
520	2191
526	1737 app.cr.
535	2191
557	1737 app.cr.; 1935
571	2191
584	2191
602	2176
611	2191
627	2191
636	452
674	2225
675	1068
686	2191
692	2191
694	2225
699	2176
700	2191
718	2191
741	906 ter
752	896 app.cr.
766	2191
785	2191
790	2191
793	1737 app.cr.
842	896 app.cr.
854	2176
870	452
902	2191
912	2176
948	2176
1004	452
1005	2191
1018	1010
1029/1030	2225
1034	2191
1075	877
1098	1368
1099	1908
1121	877
1154	877, 2176
1159	1306
1167	1953
1185	1836
1218	1138, 2191
1237	2176
1249	896 app.cr.
1283	2191
1294	896 app.cr.
1319	2225
1321	2191
1344	2225
1384	2191
1395	2191
1446	452
1450	888
1480	2176
1486	2191
1507	1935
1543	2191
1572-1599	298 bis
1574	2191
1603	452, 455
1615	1917
1628	1422
1632	2191
1639	452
1688 a	877
1699	2191
1734+add.	877
1736	2191
1749	2191
1842	2176
1891	2191
1907	2191

GV	*SEG* LIII
1921	2191
1923	2176
1932	2191
1934	2191
1967	2191
1984	1433
2020	2191
2027 (d)	2191
2040	2191
2074	877

Kaibel, *EG*	*SEG* LIII
279	1098
283	1098
336	1368
434	1908
640	1010
701	1098
1059	1781
1122	1098

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01/12/09	2225
01/12/19	2191
01/18/01-05	1319
01/18/99	1319
01/19/01	2225
01/19/23	1270 app.cr.
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01/21/01	2191
02/01/02	1311, 2225
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04/02/11	1354
04/10/06	2191
04/12/05	2191
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04/21/01	2218
04/22/01	1341 app.cr.
05/01/04	2225
05/01/26	2191
05/01/51	2191
05/01/82	2225
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06/02/03	1385
06/02/06	2225
06/02/13	2191
06/02/17	2191
06/02/32	2191
07/05/04	1368

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08/01/51	2176
08/06/04	2225
09/05/86	2225
09/06/19	2225
09/09/14	2191
11/02/02	1426
11/08/05	1422

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17/06/01	1587 app.cr., 1691
20/01/99	2172
20/05/05-07	2172
20/05/97/98	2172
20/08/01	2176
20/17/03	2172
21/11/01	1836
22/56/01	1884 app.cr.
22/71/03	1908

Merkelbach-Stauber *SGO* V	*SEG* LIII
passim	2172
02/09/33	2172
05/01/10	2172
12/03/099	1780
14/06/24	2172
14/09/04	2172
24/17	1780

Pfuhl-Möbius	*SEG* LIII
151	1368
221	2176
416	2191
418	1354
467	2191
794	1341
867/868	1937 app.cr.
872	1937 app.cr.
1045	2191
1190	2176
1821	2176
2112	2191
2191	2176

Tod, *GHI*	*SEG* LIII
7	877
97	2180
99-101	2180
104	2180
106-109	2180
111	2180
113/114	2180
116	2180
118	2180
122/123	2180
125/126	2180
130-133	2180
136-140	2180
142-145	2180
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189/190	2180
191	828, 2180, 2203
192	875, 2180, 2203
195/196	2180
198-200	2180
201	829, 2203
202	2180, 2203
204	2180

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3	872 bis
7	1924
16	877
36	471
79 B	2144

RC	*SEG* LIII
3	2203
6	582
10-13	2205
14	2205
18-20	2205
23	1381
36	2163
38	1191, 2153
41	1363
47	1363, 2144
51	1363, 2205
52	1316, 1342 app.cr., 2205
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55-61	2205
61	2205
62	2144

Staatsverträge	*SEG* LIII
403 b	2212
456	2144
463	2212
506/507	2212
585	2212

***CIL* I²**	*SEG* LIII
2226	1041

***CIL* III**	*SEG* LIII
262	1433
457 +add.	877
1107	735
6092 a	877
6762	1433
7162-7164	877
7740 a	735
7762	735
7766	735
7766 a	735
7781/7782	735
7928	735
7995	735
8059	735
8077.16	742
8078.1	742
10029 (319)	1146 app.cr.
10599	1162
10611	1162
12116	2191
13382	1162
14199	877
p. 933 IV	735
p. 959 XXV	735

***CIL* III Suppl.**	*SEG* LIII
6583 +add. II on p. 544	2006
6673	1808
7241	812
12071	2196
12336	663/664
14188	2191
14203(6)	811

CIL IV	*SEG* LIII
733	1085
1454	2107 app.cr.
2400 (a)	1085
3340 (32)	1085
3407	1085
5037	1085
5202	1085
5461	1085

CIL V	*SEG* LIII
868	1068

CIL VI	*SEG* LIII
10091	1048, 1096
12010	2196
26339	1097

CIL VII	*SEG* LIII
p. 62	1156

CIL VIII	*SEG* LIII
15/16	2191
5299	1628
5448-5450	1628
9539	1628
21105	2191

CIL VIII Suppl. 4	*SEG* LIII
22921	2191
24030	2191

CIL IX	*SEG* LIII
107-130	1136
338	1332 app.cr.
422-659	1136
1292-1308	2052 app.cr.
6062-6066	1136
6195-6241	1136
6213	2191
6416	1136

CIL X	*SEG* LIII
11	1091
226	1088
388	1114
462	1135 A app.cr.
467	1135 B app.cr.
1449	1042
2858	2191
6045 A	1628
6786 (p. 679)	2191

CIL XII	*SEG* LIII
272	1144
1277	1150

CIL XIII	*SEG* LIII
3253	2196
7346	2252

CIL XIV	*SEG* LIII
7569	2191

ILS	*SEG* LIII
467	1575 app.cr.
574	2006
1037	877
1344	1582 app.cr.
1874	1041
2913	2149
3046	1210 app.cr.
3107	877
3849 a	735
5797	1998
5843	1575 app.cr.
7090	1210
7791	1114
8794	453
8861	1156
8995	2186
9369/9370	1998
9471	2176